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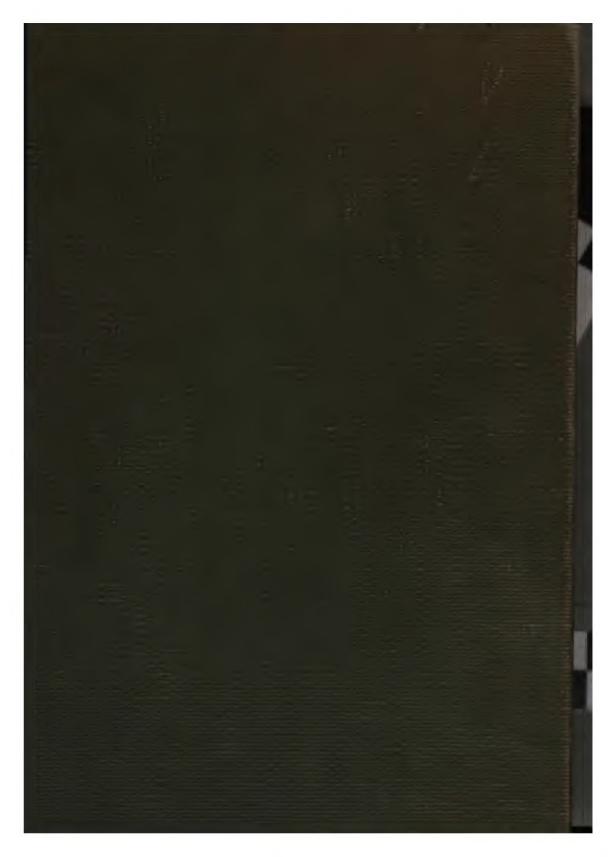
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THE ANCREN RIWLE;

A TREATISE ON THE

RULES AND DUTIES OF MONASTIC LIFE.

EDITED AND TRANSLATED

FROM A SEMI-SAXON MS. OF THE THIRTEENTH CENTURY.

BY JAMES MORTON, B.D.,

VICAR OF HOLBEACH, PREBENDARY OF LINCOLN,
AND CHAPLAIN TO THE RIGHT HON, EARL GREY.



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PREFACE.

THE Ancren Riwle* has long been known and appreciated by many of those who have made the literary antiquities of England, and the history of its language, the subject of their study and research; a class more numerous now, perhaps, than at any former time. It has often been thought desirable that it should be printed, in order that the interesting information to be derived from it with regard to the state of society, the learning and manners, the moral and religious teaching, and the language of the period in which it was written, might become more generally accessible than it could be when contained only in a few copies in MS, deposited in two of our Influenced by such motives, and desirous of public libraries. thereby forwarding the objects of the Camden Society, of which he has the honour of being a member, the Editor has endeavoured, in the intervals of professional labours and duties, and with such limited abilities and means of illustration as he possesses, to prepare it for the press, to which he now commits it, not without fear that he may sometimes have failed to elucidate the obscurities of its language, but in the hope that the result of his labour will be favourably received and candidly judged.

^{*} This is the original and proper title of the work. Regulæ Inclusarum is added in the handwriting commonly used in the seventeenth century. The Latin titles at the head of some of the sections are taken from the margin of the Oxford MS.

Four different copies of this work are extant. They are described, but not quite correctly, by the learned H. Wanley, in his Catalogue of Ancient Manuscripts in the Anglo-Saxon and other Northern Languages, appended to Dr. Hickes's Thesaurus Linguarum Septentrionalium.

- 1. The first is a quarto volume written on parchment, belonging to Corpus Christi College, Cambridge, and marked CCCCII. in Nasmith's Catalogue of the curious and valuable library of that institution. It is called Ancren Wisse, and is said by Wanley to be abridged from a Latin work by Simon of Ghent, bishop of Salisbury, addressed to his sisters, anchoresses of the order of St. James.
- 2. The second is Nero A. xiv. in the Cottonian collection in the library of the British Museum; a square volume nearly of the size of a common octavo, written on parchment. The learned antiquary Dr. Thomas Smith, in his Catalogue of the MSS, of the Cottonian Library, published in 1696, describes it as the work of an anonymous author, written for the instruction of nuns, and, especially, for the use of his sisters, who were anchoresses. He adds that there is the same book in Latin in the library of Magdalen College, Oxford, with an inscription indicating it to be the work of Simon of Ghent, bishop of Salisbury, and addressed to his own sisters, anchoresses at Tarente.^d

[.] The government or instruction of nuns

[&]quot; Page 149.

A memorandum on the first page states that it was presented to the church of St. James at Wigmore, by John Purcel, at the earnest request of Walter Lodele senior, the Precentor. A curse is imprecested against any person who should alienate the book from the said church, or should destroy its title.

⁴ Smith, p. 50, Wanley p. 228.

- 3. Titus D. xvIII. in the same collection; a square octavo, on parchment, but imperfect, wanting the first ten or twelve leaves.
- 4. Cleopatra C. VI. also in the Cottonian Collection; is of the form and size of an imperial octavo, and written on parchment.

The Latin MS. of the same work, already mentioned, in the library of Magdalen College, Oxford, is imperfect, the first part being greatly abridged, and the eighth entirely omitted.

Another MS. copy of the same work in Latin, Vitellius E. vII. was burned in the fatal conflagration which, in October, 1731, destroyed or damaged a great number of the valuable MSS. of the Cottonian Library. A copy of the same work in French, Vitellius F. vII. was at the same time consumed in this disastrous fire.

The text of this first printed edition is that of Nero A. XIV. It has been collated with Titus D. XVIII. and with Cleopatra C. VI. The most remarkable variations, which are almost all merely verbal, are printed at the foot of the page. The Oxford MS. also has been examined throughout, and whatever illustrations it affords have been carefully noted.

Smith, whom Wanley, and Mr. Planta, the compiler of the enlarged Cottonian Catalogue, published in 1802, implicitly follow, pronounces the Latin the original, and the vernacular text merely a translation. It does not appear that Smith had any other ground for this assertion than the inscription, or prefatory note, above mentioned, prefixed to the Oxford MS.^b Wanley rests his opinion

[•] It is thus described in Smith's Catalogue: "La Reule de femmes Religieuses et Recluses; per Simonem de Gandavo, Episcopum Sarisburiensium, in usum sororum ipsius." p. 103.

h "Hie meipit prohemum venerabilis Patris magistri Simonis de Gandavo, Episcopo Sarum, in librum de vita solitaria, quem scripsit sororibus suis anachoreus apud farente."—MS. Ozon, p. 1.

upon a collation made—he does not say by whom—of the semi-Saxon with the Latin text of the lost MS. Vitellius E. VII.^a

The Editor is unwillingly compelled to differ in opinion from men so distinguished for their learning and abilities, and who have rendered most important services to the literary antiquities of England. After carefully examining and comparing the text now printed with the Oxford MS, he believes that he has found evidence in the work itself which clearly shows that the vernacular text is the original, and the Latin a translation, in many parts abridged and in some enlarged, made at a comparatively recent period, when the language in which the work had been originally written was becoming obsolete. In particular, there are words in the Latin text erroneously translated, and some not even translated at all, apparently because the Latin translator did not know how to render them, which could not have been if the vernacular had not existed before the Latin text. Thus, in page 88, where rikelot, a magnic, occurs, and in the corresponding passage of Cleopatra C. vi. kikelot, we find in the Latin MS. kikelota. In page 96, the proverbial phrase, "Euer is be eie to be wude leie," is in the Latin, "Evere ys the yerge to the wode lyzhe." In page 216 is "heggen," which is rendered "hagges; and "cage," in page 102, is "kagya" in the Latin MS.d

^{• &}quot;Liber Simonis de Gandavo, Episcopi Sarisburiensis, de vita solitaria sororibus ania anachoreticis, ex Latino translatus, ut per hujusce Bibliothecas exemplar Lat. quod inser. Vitellius E. 7, (collatione facta) patet evidenter."—Wanley, p. 225.

b "Ane rikelot bet cakeled hire al bet bee 1-sih5 oder i-hered." "Kykelotom ad fabulandum quicquid videt et audit."—MS. Oxon, fol. 13.

[&]quot; beo ilke men serues ise deoftes curt bet habbel i-wined o bees seonen hegges,"
"Et de quo officio serviunt criminosi in curis diabeli qui has septem hagges duaerunt in uxores,"—MS. Oxon, fol. 44.

[&]quot; Hweder eni totilde anere nondede oner bis, bet beked ener utward ase untowe brid

Of mistranslations which pervert the sense of the original, we find "urakele," signifying frail, translated vorax. The pronoun hore, in page 222, their, is translated meretric. Tale, in page 226, meaning number, is rendered narratio in the Latin version. Vren, in page 286, to say the hours or prayers at stated times of the day, is translated audire. In page 224, herboruwe, an arbour, or lodging, is in the Latin herbarium. Bode, in page 400, an offer, is absurdly rendered corpus. These imperfections in the Latin text are surely sufficient to warrant the conclusion that it is not the original, but a translation of the Ancren Riwle. And it is further to be observed that, in the Latin codex, not only is the first part, or book, greatly abridged, or rather mutilated, but the eighth, or last part, is wholly

ine cage." "Nunquid aliquotiens hoe experter sunt anachoretæ, vel sanctimoniales exterius rostrantes, ad modum avis indisciplinatæ in kagyé exire nitentis."—Fol. 16.

- "Pet eueriche efter his stat boruwe et tisse urakele worlde so lutel so beo euer mei."

 "Religio recta est ut quilibet secundum suum statum accommodet, seu mutuo accipint a roraci mundo quanto minus potest cibi vel vestimenti, possessionis, aut cujuscunque rei mundanse."—Fol. 40 b.
- "Nwuch feste make sum of hore bet wone's bet hee do wel, ase dusie men 7 adotede dos hire to understanden." "Tale conviviam facit quandoque meretrix. Putat quod benefacit, sicut stolides et amantes sibi dant intelligere."—Fol. 46.
- 4 "He haues so monie bustes ful of his letuaries be lusere leche of helle. bene her of the tale of his ampuiles." "Tot habet pixeles, maledictus medicus infernalis, plenas electuariis. Cogitetis hie de narratione de ejus ampullis."—Fol. 46 b.
- " Ofte, lone sustren, 5c schulen area lesse uorte reden more." "Saspe, cara sorores, debetis minus audire, ut plus legatis." Fol. 62.
- 1 "Of swuche flures make bu his herborusce wi5innen be suluen," "Ex his fac sibi herbarium intra semetipsam."—Fol. 62.
- * "Nolde a mon, uor on of pees, given al bet he ouhte? And alle bees binges somed, agean mine bode, ne bees nout wurd a nelde." "Pro uno istorum, numquid daret homo quicquid haberet? Et hac omnia simul in comparatione ad corpus meum non valent acum."—Fol. #2.

a or weetched, from A.-S. wneelie, id.

omitted, and that intentionally, as we learn from the words of the translator himself, or his transcriber, at the conclusion of the seventh part. And yet, Wanley asserts that the vernacular text is an abridgment of the Latin. In comparing together the two texts, it is found, indeed, that there are a few passages in the Latin which are not in the semi-Saxon; but, on the other hand, there are a greater number in the latter which are not in the former. In general the two agree pretty closely with each other, with the exception, already noticed, of the mutilation of the first, and the complete omission of the last part.

It is further asserted by Wanley, who appears to have read only a few pages at the beginning of the work, that the anchoresses to whom it is addressed were of the order of St. James; c an order not mentioned elsewhere as having existed in England, or even in Europe. This error may easily have originated from misapprehension of the following passage: "If any ignorant person ask you of what order ye are, say that ye are of the order of St. James. If such answer seem strange and singular to him, ask him what is order, and where he can find in Scripture religion more plainly described than in the canonical epistle of St. James? He saith what religion is, and right order. 'Pure religion, and without stain, is to visit and assist widows and orphans, and to keep himself pure and unstained from the world.' Thus doth St. James describe religion and order."4 All that can justly be inferred from this passage is, that the profession of these nuns was to aim at being good Christians, following the rule of charity, as laid down by St. James; which they might do without necessarily attaching themselves to any one

^{* &}quot; Expect liber Septimus de Veta Solitaria. Cetavus omuno taceatur."

Wanley, p. 149, flud, A. Page 9.

of the existing monastic orders. If a monastic order of St. James had really existed, and they had belonged to it, their saying so could not have seemed strange or singular; but their saying that they were of an order which had no existence might well excite surprise, at first, until it was explained.

It is certain that afterwards they were incorporated with the Cistertian order; but, at the period when this work was written, it does not appear that they were even under the government of any spiritual superior, or connected with any other religious community, although, from the general tenor of this treatise, it may be doubted whether the author did not exercise some authority or superintendence over them. The whole society consisted only of three ladies, of good family, with their domestic servants or lay sisters; and they appear to have retired from the world for the sake of engaging, without interruption, in pious exercises and devout meditations. We learn that they were in the bloom of youth when this work was addressed to them, and that they were three sisters, having the same father and mother; b but there is no valid reason to believe, with Smith and Wanley, that they were the Author's own sisters. The contrary may even fairly be interred from his uniform silence upon the subject, especially upon occasions when it would have been natural to him to allude to it had such consanguinity existed between them. When he addresses them as his dear sisters, he only uses the form of speech commonly adopted in convents, where nuns are usually spoken of as sisters or mothers, and monks as brothers or fathers.

^{*} Rot. Fin. 50 Hon. III. m. 8, ap. Dugd. Monast. L 887, ed. 1655.

[#] p. 192.

The house in which these sisters dwelt was at Tarente, in Dorsetshire, called also Tarrant-Kaines, Kaineston, or Kingston. It was situated near Crayford-bridge, on the river Stoure, lower down than Blandford. The nunnery being suppressed at an early period, soon after Henry VIII. quarrelled with the pope, the buildings were shortly after demolished; and all traces of them had disappeared long before 1661, when Dugdale published the second volume of his Monasticon.

The original founder was Ralph de Kahaines, whose father, Ralph, came from Normandy with William the Conqueror. In the time of Richard I. he built near his mansion-house at Tarente, "a little monastery for nuns, which his son William increased; and, among other gifts, gave all the tithe of the bread made in his house, wherever he might be in his demesne, except the king's bread, and all the tithe of salt pork, and of cattle killed in his house every year." •

Richard Poor, who lived about a century later than Ralph de Kahaines, and was successively dean of Salisbury, bishop of Chichester, bishop of Salisbury, and bishop of Durham, is also said to have been the founder of this religious house, it being customary to call those persons founders of any religious institution which they had considerably augmented by their benefactions. Perhaps Bishop Poor rebuilt or enlarged the house, and augmented its revenues. He was a man likely to have done so, being of a pious and generous disposition, and born at Tarente, where he also died in 1237. Of this prelate, Matthew Paris speaks in very high terms of commenda-

^{*} Leland's Itin, vi. 51.

⁴ Ilugitale

[·] Ibid.

[&]quot; Carta R. Hen. III, de l'estectione, ap. Dugdale, Monast.

tion, and gives the following account of his death. "Perceiving that the time was at hand when he must leave this world, he assembled the people and addressed them in a very impressive and edifying discourse, telling them that he felt that his death was near. On the morrow, when his illness was increased, he renewed his exhortations to them, and bade them all farewell, asking their forgiveness if he had offended any of them. On the third day he sent for his domestics and retainers, and distributed gifts among them according to their merit, calmly and deliberately settled his worldly affairs, and took leave of his friends one by one; when, it being the hour of Compline, he joined in the prayers, and, while pronouncing the verse, 'I will both lay me down in peace and sleep,' he fell asleep in the Lord."

We learn from Tanner that this monastery was dedicated to the honour of the blessed Virgin Mary and all Saints. From a charter of Henry III. "De Manerio de Husseburn," before referred to, it is clear that the recluses were of the Cistertian order.

The yearly revenue of the house at the time of the dissolution amounted to 239l. 11s. 10d. The net income was 214l. 7s. 9d. Willis says, it was surrendered by the abbess and eighteen nuns. A pension of 40l. yearly was still payable to the abbess in 1553, with smaller pensions to seven of the nuns. The common seal of the community had for its subject a nun on her knees in the attitude of praying to the Virgin and Child: the legend, "Sigillum Conventus de Tarent." The editors of Dugdale observe that the impression of it in red wax is attached to the surrender, dated 30th March, 30th Hen. VIII. in the Augmentation Office. Hutchins, in his History of Dorsetshire, says, that the armorial bearings of the monastery were to be seen in one of the windows of Wolveton House, in that

county; viz. Azure, a cross potence argent, in the first quarter the Virgin Mary sitting.

After the dissolution, the abbey with the manor of Preston, or Tarrant Crawford, were granted, for lands in Kent in reversion, to Thomas Wyatt. They were again granted, in the 38th of Henry VIII. to Richard Savage and W. Strangeways, and on the first of Mary to Nicholas Rokewode.

Concerning Simon of Ghent, the reputed author of the Ancren Riwle, very little information is now to be found. He was born in London or Westminster, and his father was of Flanders; from which circumstance it may be inferred that he was called Gandavus of Ghent. He was Archdeacon of Oxford in 1284, was consecrated Bishop of Salisbury in November, 1297, and was one of the bishops who officiated at the coronation of King Edward II. at Westminster, on the 21st Sept. 1307.4 He died May 31st, 1315. He is said to have been greatly skilled in theology, and to have been the author of numerous statutes for the government of the church of Salisbury, which were still in force in the time of James I. He gave permission to the inhabitants of Salisbury to fortify their city with walls and ditches. It is also recorded of him that he addressed a long epistle to Pope Boniface VIII. on the 28th of April, 1302, in which he complains of the scandals which have arisen in his church, in consequence of the stalls having been given to foreigners." The belief that he is the Author of the Ancren Riwle rests solely on the authority of the anonymous prefatory note, already mentioned, prefixed to

º Godwin, de Præsulibus Anglia Commentarius, p. 317.

b Fabr, Bibl. Med. et infim, Lat. lib, mii. p. 532.

[·] Reg. Pochain, ap. Tanner, 307, note d.

⁴ Thorne, ap. X. Scriptores Twysdeni, col. 2007.

^{*} MS. Balial, 199 [Gaines], f. 217. Tonner, p. 307, note h.

the Latin copy of the work in the library of Magdalen College, Oxford; and there are facts and circumstances which render it extremely doubtful, if not altogether improbable. The language in which it is written is evidently that of the first quarter of the thirteenth century. It does not greatly differ from that of Lazamon, which has been clearly shewn to have been written not later than 1205.* The work itself contains evidence of having been written by a person of extensive learning and great experience, and therefore of mature age. But Bishop Simon, who lived until 1315, could not have been of mature age even in 1250, if we could suppose the work to have been of so late a date. Wanley, who, in describing the four different copies of the work, attributes it to Simon of Ghent, had evidently some doubt upon the subject, for upon one occasion he speaks of it as merely supposed.b No other person is anywhere mentioned as having written it; but there are circumstances which render it not improbable that Bishop Poor was the author, and wrote it for the use of the nuns at the time when he re-established or enlarged the monastery. He was born at Tarente, and evidently took great interest in the place. It was the scene of his exemplary death, and he chose to be buried there. His great learning, his active benevolence, the sanctity of his life, and his tender concern for the spiritual welfare of his friends and dependents, shewn in the pious exhortations which he repeatedly addressed to them immediately before his death, agree well with the lessons of picty and morality so earnestly and affectionately addressed, in this book, to the anchoresses of Tarente.

^{*} Preface to Lajamon, pp. xviii. xix. b "Ut putatur" Wanley, p. 247.

[&]quot;Tharentee, in monialium comobio a se constructo voluit tumulari." Godwin, p. 740, A note, however, informs us that his heart only was buried at Tarente, his body at Salisbury.

Whoever was the author, he must have been a man of great learning, extensively and intimately conversant with the Holy Scriptures, and with the theological and ethical literature of the age in which he lived. He very frequently quotes the sacred volume, and also the works of Jerome, Augustine, Benedict, Gregory, Bernard, Anselm, and other approved writers. His acquaintance with the Roman classics may be inferred from his quoting Ovid and Horace.b As some of the Latin quotations are not translated, it may perhaps be inferred that the sisters were not ignorant of that language, without some knowledge of which, as the services of the church were in Latin, they could not well "pray with the understanding."c

The treatise is divided into eight parts or books: 1. Of Devotional Services. 2. Of the Government of the External Senses in keeping the Heart. 3. Moral Lessons and Examples. for embracing a Monastic Life. 4. Of Temptations, and the Means of Avoiding and Resisting them. 5. Of Confession. 6. Of Penance and Amendment. 7. Of Love or Charity. 8. Of Domestic and Social Duties. In treating of these subjects the Author affords us many incidental glimpses of the state of society and manners, of the way of living of the recluses, of their dress, and their servants, of whom each sister had one woman to wait on her.

We are especially furnished in this work with much information on the state of religion. We find the doctrine of transubstantiation,d and of purgatory," the adoration of the Virgin Mary, and of the Cross and relics, auricular confession, the use of images in

в р 326.

⁴ pp. 16, 262.

[¢] p. 18,

p 120.

^{*} pp. 126, 225, 528.

⁵ Had.

[&]quot; I Comuthiane, xiv. 15.

^{1 71 34, 11 . 1.}

⁵ p. 298, et roy.

religious services, and, except indulgences, which are not mentioned. all other usages and practices of the church of Rome at the same period, fully received. Of saints, we read of the adoration of the Virgin only, but we can hardly doubt that the invocation of other canonised saints was likewise practised, since it was in use in England two hundred years before this period, as we learn from the homilies of Ælfric. b In all other points the religious belief and practices of the Anglo-Saxon church at that period appear to have differed little from the primitive, or apostolic church. Transubstantiation is distinctly disavowed by Ælfric. And there is a prayer in the present work, from which, if it stood alone, we might reasonably infer that the same doctrine formed no part of the creed of the learned and pious Author. But, as the doctrine in question appears, from other passages, to have been received and professed by him, we may conclude that this prayer is a relic transmitted from primitive times, and not yet expunged from the liturgical services of the church.

The Ancren Riwle is written in a plain, unambitious style, and with scarcely any attempt at rhetorical ornament. The spelling, whether from carelessness or want of system, is of an uncommon and unsettled character, and may be pronounced barbarous and uncouth. U and v are used indiscriminately for each other, and for f. Thus uvel, evil, is written vuel; fiht, fight, is uiht or viht; tolc is uolc or volc; fifte is uifte or vifte: t is often substituted for b, as in tis, teo, tenne, for bis, beo, benne: c and k change places;

^{*} P. 298, et seq. * Homilies, vol. ii. p. 262. * P. 34.

⁴ Prayers were addressed to God through the intercession of saints and angels even in the 7th century. See "Rituals Ecclesia Dunelmeusis," published by the Surtees Society in 1840. See also the Menologium Poeticum, in Hickes's Thesaurus, vol. i. pp. 203—208.

[&]quot; übel in German. A.-S. yfel.

thus we have cund or kund, crocke or krocke, i-cnowen or i-knowen.

The language is semi-Saxon, or Anglo-Saxon somewhat changed; and in the first of the various stages through which it had to pass before it arrived at the copiousness and elegance of the present English. By the disuse of most of the inflections that mark the oblique cases of nouns the grammatical structure is rendered more plain and simple without being less clear and exact. The disuse, also, for the most part, of genders in the names of things without life, contributes to the same effect. Yet, as these changes are partial and incomplete, enough of the more ancient characteristics of the language is left to justify the inference that the innovations are recent. Not only is es of the genitive case retained, but we very often meet with the dative and the accusative in e, and the accusative in en, as pen, the. We also meet occasionally with the genitive plural in re, from the Saxon ra; and ne and ene, from ena. Thus, "alre beauwene moder," the mother of all virtues; mudene, of mouths; monne, of men." The cases and genders of adjectives are generally disused, but not always. Thus, "ideles bouhtes:"d "oueriches weis;" of reades monnes blode; " ones cunnes; " edmodies monnes bonen."h The moods and tenses of verbs are little altered from the older forms, and in many words they are not changed at all. The infinitive, which in pure Saxon ends invariably in an, is changed into en, as habben, helen, from habban, hælan. "end" in the present participle becomes "inde." In one or two instances

[•] p. 278, 1, 21. • "muSene swetest," p. 102, 1, 25.

[&]quot; " monne sorest," p. 382, 1. 18.

d p. 144, l. 18,

p. 218, l. 18.

J. p. 402, J. 19,

e p. 200, 1, 23.

^{*} p 246, 1, 23,

the final n is dropped, as in warnie, to warn, i-wurde, to be, windwe, to winnow. Of things being considered as masculine or feminine, we meet with such examples as these: "pot bet walled swude nule he been ouerladen?" "Pe wombe pot bet walled euer of metes, and more of drunches; he is so neih neihebur to bet fulitowene lim bet heo deled mid him be brune of hire hete."

It has long been a prevailing opinion that an immediate and rapid change in the language of England was effected in consequence of the Norman invasion. But a careful investigation of the matter will shew that from a remote period the Angle-Saxon tongue had been gradually changing, and becoming more copious and less strict in its adherence to its ancient grammatical forms and rules. We perceive a great difference between its more ancient state, as exhibited in the poem of Beowulf, and the state in which we find it in the works of King Alfred, and in the homilies of Ælfric and the Saxon Chronicle. The earlier pages of the Chronicle itself, commenced in the ninth century, differ materially from its conclusion in 1154. This progressive change began long before the Norman invasion. It was a natural consequence of the frequent intercourse of the Saxons with their neighbours in Normandy, that many Norman words had been already introduced into England, so that the Conquest only accelerated in some measure the change previously begun. Similar changes have been wrought in all languages, with or without the intervention of foreigners. If we compare Otfrid's Paraphrase of

^{*} pp. 54, 1, 27; 64, 1, 9,

b pp. 86, 1, 10; 96, 1, 22,

[°] p. 270, e.

⁴ p. 368, 1, 21,

^{*} Ibid. 1. 23. Hond, hand, is feminine, p. 148, 1. 6; bouh, a branch, is masculine, p. 150, 1. 6; peintunge, painting, is fem. p. 392, 1. 16; clennesse is fem. p. 395, 1. 9. Sometimes a noun is masc. in one place, and fem. in another: thus, lune, in p. 466, 1. 5, is fem.; in 1. 12, masc.: figer, a fig-tree, is fem. and neuter, p. 150, 1. 18 and 1. 4.

the Gospels with the Nibelungen Not, and the latter with the modern German of Wieland or Schiller, we shall see a difference quite as great as we find between the ancient Saxon poem of Beowulf and the Ancren Riwle, and again between this and the English of the present age. A similar observation may be made with regard to the French tongue, if we compare the more ancient Fabliaux with the language of Froissart, and that with the modern French of Fenelon or Boileau.

The Anglo-Saxons and the Normans in England were, for a considerable time after the Conquest, in a similar position with regard to language to that of the English and Celtic races in Britain at present. The native Irish, Welsh, and Gael, although many of them find it convenient, and often necessary, to understand and speak English, vet communicate with men of their own race in their native tongue, which they prefer and cherish, as they do the sentiment of their nationality. In like manner would the Anglo-Saxons, living among the Normans, converse with each other in their own language, and delight in it, as belonging to their race. In the case, however, of such mixture of races, when there is a considerable disproportion between the numbers of the one and the other, it usually happens that the speech of the more numerous race becomes, sooner or later, the language of the whole nation. This, however, has seldom taken place without an intermixing and blending together of both languages in some measure according to their numbers respectively and the degrees of their civilisation. The English language, as we find it in the time of Chaucer, had adopted a vast number of Norman-French words which had not yet been incorporated with it in the twelfth and thirteenth centuries. In the metrical chronicle of Lazamon, Sir F. Madden, the learned editor of that important work, found only 90 French words in 50,000 verses. This appears an extraordinary fact, when we consider that the Norman-French had now been the language of the ruling powers and of the courts of law for 120 years. In the present work, which is apparently not much more recent than the older of the two texts of La₃amon, and nearly resembles it in most other points, there is a large infusion of Norman words, owing, probably to the peculiar subjects treated of in it, which are theological and moral, in speaking of which, terms derived from the Latin would readily occur to the mind of a learned ecclesiastic much conversant with that language, and with the works on similar subjects written in it.

The learned Dr. Smith above referred to, a competent judge of the language, says of the Ancren Riwle that it differs little from the Saxon.^b Wanley calls it Norman-Saxon, and, with less reason, adds that it is written in a Northern dialect.^c If it were so, it must contain many of the peculiarities of the language spoken in after-times by the descendants of the Danish invaders whom King Alfred settled in the north-eastern provinces of his kingdom. These peculiarities are fully detailed by the learned Dr. Hickes in his valuable Thesaurus Ling. Vett. Septentrionalium,^d and of which abundant examples may be seen in the Durham Ritual, edited for the Surtees Society, in 1840, by the Rev. Joseph Stevenson, Vicar of Leighton Buzzard. In order to enable the reader to form his own opinion upon this question, it is necessary to mention only a very small number of the peculiarities that abound in this Northern dialect. In the Dano-Saxon, then, i often takes the

[·] Lazamon's Brut, vol. i. p. xxiii.

[&]quot; Parum a Saxonico abludit." Catalogus Bibl. Cotton, p. 141.

Wanley, Antiq. Lit. Sept. p. 228.

⁴ P. 88, et seq.

place where we find e in Anglo-Saxon words; as in bioð, fiond, hiora, for beoð, feond, heora. The prefix ge is changed to gi or gie; as in giher, gilefde, gitriva, gicvoeme, gislog, for geher, gelefde, &c.; a is put for o, as hearte for heorte; o for e, thus healo, blostmo, for heale, blostme. In the infinitive mood of verbs, and in many words ending in en, the final n is omitted; as in gidoa, gigladia, arisa, giemonigfaldiga, wosa, for gedon, gegladian, arisan, gemonigfealdan, wesan; sawela is put for sawlen; mec, bec, berh, steft, mið, are put for me, be, burh, stefn, mid. But none of these, nor any other Scandinavianisms, are to be found in the present work; unless, indeed, it may be thought that the three infinitives, warnie, windwe, and i-wurðe, that have lost their final n, are northern words. But this surely would be too slight a foundation for the opinion that the whole book is in this dialect.

There are circumstances which make it not improbable that the dialect in which it is written is that which was spoken in the West of England in the thirteenth century. It bears a considerable resemblance to the older text of Lajamon, which, from internal evidence,

. The following extract will help the reader to form his own conclusion on this point :

"Her mon mai arede
of Arbure ban king,
hu he twelf sere
seo5en wuneden here
inne griö j inne friöe,
in alle uæsernesse.
Na man him ne faht wiö,
no he pe makede nan un-friö;

no milit nauere nau man bi-benchen of blimen, bat weeren in ai beode mare ban i bisse, no milite nauere mon cunne nau awa muchel wunne, swa wea mid ArSure J mid his folke here."

Here man may tell of Arthur the King, bow he afterwards dwelt here in peace and in amity in all fairness. No man fought with him, nor made he any strife; might never any man bethink of bliss that were greater in any country than in this. Might never man know any so mickle joy as was with Arthur, and with his folk here! Vol. ii, p. 531.

is known to have been written on the banks of the Severn. If Bishop Poor, who was a native of Tarente, wrote the present work he would naturally write it in the language of his native district, which could not be very different from that of Gloucestershire, as there was no settlement of a multitude of foreigners in that part of the kingdom to corrupt or change the common speech.

In conclusion, the Editor subjoins an extract from the Cambridge copy of this work, being the specimen given by Wanley, page 149:

This an Boc is todealet in eahte lesse Boke. Nu mine leoue sustren, his boc ich todeala on eahte destinctiuns, hæt ge cleopied dalen, 7 euch widute monglunge speked al bi him sealf of sunderliche hinges; 7 hah euchan riht falled efter oder, 7 is he leatere eauer iteiet to he earre.

The earste dale speke's al of ower seruise.

The over is hu ge schulen purh owr fif wittes witen ower heorte pæt ordre ? religiun ? sawle lif is inne. ? pis destinciun aren chapitres fine, as fif stucchen after fif wittes pe witeð pe heorte as wakemen hwer sa ha beoð trewe. ? spekeð of euch hwet sunder lepes o rawe.

The pridde dale is of anes cunnes fuheles pe Daui's i pe sawter euene's him scolf to as he were ancre. I hu pe cumde b of pe ilke fuheles beo's ancren iliche.

The feores dale is of fleschliche fondunges. ? gastliche base, ? comfort ageines ham, ? of hare saluen.

The fifte dale is of schrifte.

The seste dale is of penitence.

The sequede of schir hearte hwi me ah ? hwi me schal ihū crist lunien. ? hwet binimed us his lune, ? let us him to lunien.

The caltude dale is al of be uttre riwle, earst of mete? of drunch? of odre binges bet falled ber abuten. brefter of be binges

xxiv

PREFACE.

pe ge mahen underuon I hwet pinges ge mahen witen ober habben. prefter of ower clabes I of swucche pinges as per abuten falled, prefter of ower werkes, of doddunge I of blodletunge. Of ower meidenes riwle a least hu ge ham schulen leoflich learen.

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REGULÆ INCLUSARUM. PE ANCREN RIWLE.

REGULÆ INCLUSARUM.

PE ANCREN RIWLE.

"Rectu diligunt te." In Canticis, Sponsa ad Sponsam. Est Rectum Grammaticum, ? Rectum Geometricum, ? Rectum Teologicum; ? sunt differencie totidem Regularum. De Recto Theologico nobis sermo est; cujus Regulæ duæ sunt: una circa cordis directionem; altera versatur circa exteriorem rectificationem.

"Recti diligunt te." Louerd! sei& Godes Spuse to hire deore-wurde Spus, beo be riht luvie& pe, peo bet beo& riht: peo bet libbe& efter riwle. And ze, mine leoue sustren, habbe& moni dai irend on me feter riwle. Moni cunne riwle beo&; auh tuo beo& among alle bet ich chulle speken of, burh ower bone, mid Godes helpe. Pe on riwle& pe heorte, pe make& hire efne ? sme&e, wi&uto knotte ? dolke of woh inwit ? of wreinde; bet sei&, "her pu sunegest;" o&er, "pis nis nowt ibet zet al se wel hit ouhte." Peos riwle is euere wi&innen ? rihte& pe heorte. Et hec est caritas quam describit apostolus, "de corde puro ? consciencia bona, ? fide non ficta." Peos riwle is cherité "of schir heorte ? cleane inwit, ? trewe bileaue." "Pretende," inquid Psalmista, "misericordiam tuam scientibus te, per fidem non fictam, ? justiciam tuam," i. e. uite rectitudinem, "his qui recti sunt corde;" qui, scilicet, omnes uoluntates suas dirigunt ad regulam diuine uoluntatis:' isti dicuntur boni, autonomatice. Psalmista, "Benefac,

[·] icraued me. MS, Cotton, Cleopalra, C. vt.

h wreginde, C.

RULES AND DUTIES

OF MONASTIC LIFE.

INTRODUCTION.

"THE upright love thee," saith the bride to the bridegroom, Canticles, i. 4. There is a Law or Rule of Grammar, of Geometry, and of Theology; and of each of these sciences there are special rules. We are to treat of the Theological Law, the rules of which are two: the one relates to the right conduct of the heart; the other, to the regulation of the outward life.

"The upright love thee, O Lord," saith God's bride to her beloved bridegroom, those who love thee rightly, those are upright; those who live by a rule. And ye, my dear sisters, have oftentimes importuned me for a rule. There are many kinds of rules; but, among them all, there are two of which, with God's help, I will speak, by your request. The one rules the heart, and makes it even and smooth, without knot or wound-mark of evil or accusing conscience, that saith, "In this thou doest wickedly," or, "This is not amended yet as well as it ought to be." This rule is always within you, and directs the heart. And this is that charity which the Apostle describes, "de corde puro, et conscientia bona et fide non ficta." This rule is charity "Out of a pure heart, and of a good conscience, and of faith unfeigned." " Continue," saith the Psalmist, "thy mercy to them that know thee," by faith unfeigned, "and thy righteousness," that is, rectitude of life, "to those who are upright in heart," b in other words, who regulate all

Domine bonis ? rectis corde." Istis dicitur ut glorientur, testimonio, videlicet, bone consciencie. "Gloriamini, omnes recti corde," quos, scilicet, rectificauit regula illa suprema rectificans omnia. De qua Augustinus, "Nichil petendum preter regulam magisterii." Et Apostolus: "Omnes in eadem regula permaneamus." pe over riwle is al wivuten, ? riwlev pe licome ? licomliche deden; pet techev al hu me schal beren him wivuten,—hu eten, drincken, werien, liggen, slepen, walkien. Et hec est exercitacio corporis que, juxta Apostolum, modicum valet, ? est quasi regula recta mechanici, quod geometrico recto continetur; ant peos riwle nis bute vorto serui pe over. Pe over is ase lefdi: peos is ase puften; vor al pet me cauer devo f pe over a wivuten, nis bute vorto riwlen pe heorte wivinnen.

Nu aski ze hwat riwle ze ancren schullen holden? Ye schullen alles weis, mid alle mihte, I mid alle strence, wel witen he inre, I he uttre vor hire sake. De inre is euere iliche: he uttre is misliche. Vor euerich schal holden he uttre efter het he licome mei best mid hire serui he inre. Nu heonne is hit so het alle ancren muwen wel holden one riwle? Quantum ad puritatem cordis, circa quam uersatur tota religio: het is, alle muwen I owen holden one riwle onont purete of heorte: het is, cleane, schir inwit, widute wite of sunne het ne beo hurh schrift ibet. his maked he leafdi riwle, he riwled I rihted I smeded he heorte I tet inwit of sunne; vor nout ne maked hire woc bute sunne one. Rihten hire I smeden hire is of euch religiun, I of efrich ordre he god, I al he strenge.

[·] planin, C.

b uh an. C.

^{&#}x27; magen halden an riwle wel. C.

[&]quot; for nawt he marred hire woh, scragen 7 unche, C.

their wishes by the rule of the divine will; such persons are rightly called good. The Psalmist says, "Do good, O Lord, to those that be good, and to them that are upright in their hearts." a To them it is said that they may delight, namely, in the witness of a good "Be glad in the Lord and rejoice all ye that are upright in heart," b that is, all whom that supreme law hath directed aright which directs all things rightly. Concerning which Augustine saith, "Nothing must be sought contrary to the rule of the supreme authority;" and the Apostle, "Let us all abide by the same rule." CThe other rule is all outward, and ruleth the body and the deeds of the body. It teaches how men should, in all respects, bear themselves outwardly; how they should eat and drink, dress, take rest, sleep, and walk. And this is bodily exercise, which, according to the Apostle, profiteth little,d and is, as it were, a rule of the science of mechanics, which is a branch of geometry; and this rule is only to serve the other. The other is as a lady; this is as her handmaid; for, whatever men do of the other outwardly, is only to direct the heart within.

Do you now ask what rule you anchoresses should observe? Ye should by all means, with all your might and all your strength, keep well the inward rule, and for its sake the outward. The inward rule is always alike. The outward is various, because every one ought so to observe the outward rule as that the body may therewith best serve the inward. Now then, is it so that all anchoresses may well observe one rule? Quantum ad puritatem cordis circa quam versatur tota religio: that is, all may and ought to observe one rule concerning purity of heart, that is, a clean unstained conscience, without any reproach of sin that is not remedied by confession. This the lady rule effects, which governs and corrects and smoothes the heart and the conscience of sin, for nothing maketh it rugged but sin only. To correct it and smooth it is the good office and the

[·] Psalm, exxv. 1.

[·] Philippians, m. 16.

h Pasim, xxxii. 11.

[&]quot; 1 Timothy, iv. 8.

is imaked nout of monnes fundless, auh is of godes hestes. For bi heo is euer on I schal beon, widute monglunge I widute chaungunge, ? alle owen hire in on euer to holden. Auh alle ne muwe nout holden one riwle ne ne burven, ne ne owen holden on one wise de vtture riwle. "Quantum, scilicet, ad observantias corporales; " bet is ononde licomliche lokinges. De vttre riwle, det ich buften cleopede, ? is monnes findles, nis for nobing elles istald bute forte seruie to inre. bet maked festen, wakien, kold ? here werien, ? swuche odre heardschipes bet moni flechs mai bolien, 7 moni ne mai nout. Vor bi mot bees riwle chaungen hire misliche efter euch ones manere, ? efter hire efne. Vor sum is strong, sum is unstrong, ? mei ful wel beo cwite ? paie god mid lesse. Sum is clergesse, ? sum nis nout ? mot to more wurchen. I an over wise siggen hire ures. b Sum is old 7 atelich ° ? is 5e leasse dred of. Sum is zung ? liuelich ? is neode be betere warde. Vor bi schal efrich ancre habben be uttre riwle, efter schriftes read, I hwat se he bit I hat hire don in dobedience de cnowed hire manere ? hire strencde: he mai be vttre riwle chaungen, efter wisdom, also he isiho bet teo inre mai been best iholden.

Fulio 2.

Non ancre bi mine read ne schal makien professiun, pet is, bihoten ase hest, bute preo pinges, pet is, obedience, chastete, I studestapeluestnesse; pet heo ne schal pene stude neuer more chaungen: bute vor neod one, als strengge I deades dred, obedience of hire bischope, oper of hire herre. Vor hwoa se nimed ping on hond I bihat hit God alse heste to donne, heo bint hire perto, I suneged deadliche ide bruche, Jif heo hit breked willes I woldes. Gif heo hit ne bihat nout heo hit mai don pauh, I leten hwon heo wel wule, alse of mete

[·] calde 7 harde. C.

ald a feble. C.

[.] and he ald he be. C.

segen hire bonon, C.

⁴ hat here in C.

I bet is biliaten heste alswa ase heste, C.

excellent effect of all religion and of every religious order. rule is framed not by man's contrivance, but by the command of God. Wherefore, it ever is and shall be the same, without mixture and without change; and all men ought ever invariably to observe it. But all men cannot, nor need they, nor ought they to keep the outward rule in the same unvaried manner, "quantum, scilicet, ad observantias corporales," that is to say, in regard to observances that relate to the body. The external rule, which I called the handmaid, is of man's contrivance; nor is it instituted for any thing else but to serve the internal law. It ordains fasting, watching, enduring cold, wearing haircloth, and such other hardships as the flesh of many can bear and many cannot. Wherefore, this rule may be changed and varied according to every one's state and circumstances. For some are strong, some are weak, and may very well be excused, and please God with less; some are learned, and some are not, and must work the more, and say their prayers at the stated hours in a different manner; some are old and ill favoured, of whom there is less fear; some are young and lively, and have need to be more on their guard. Every anchoress must, therefore, observe the outward rule according to the advice of her confessor, and do obediently whatever he enjoins and commands her, who knows her state and her strength. He may modify the outward rule, as prudence may direct, and as he sees that the inward rule may thus be best kept.

No anchorite, by my advice, shall make profession, that is, vow to keep any thing as commanded, except three things, that is, obedience, chastity, and constancy as to her abode; that she shall never more change her convent, except only by necessity, as compulsion and fear of death, obedience to her bishop or superior; for, whose undertaketh any thing, and promises to God to do it as his command, binds herself thereto, and sinneth mortally in breaking it, if she break it wilfully and intentionally. If, however, she does not vow it, she may, nevertheless, do it, and leave it off when she will, as of meat and drink, abstaining from flesh or fish, and all other such things relating to dress, and rest, and hours, and prayers. Let her say as

? of drunch, fleschs forgon oper visch, ? alle oper swuche binges, of weriunge, of liggunge, of vres, of beoden. Sigge so monie, ? o hwuche wise se heo euer wule. Peos ? swuche opre beod alle ine free wille to donne ober to leten hwon me euer wule, bute hee been Auh cherité pet is luue ? edmodnesse, ? polemodnesse, treoweschipe, ? holding of Se tene olde hesten, schrift ? penitence, beos ? swuche obre bet beod summe of be olde lawe, summe of de neowe, ne beo's nout monnes fundles, ne riwle bet mon stolde, ah beo's Godes hesten, ? for bi eueriche mon ham mot nede holden.º ? Te ouer alle bing; vor peos riwled be horte, ? of hire riwlunge is al mest bet ich riwled, bute ide frumde of bis boc, ? ide laste ende. be pinges bet ich write her of de vttre riwle ze ham holded alse mine leoue sustren, vre Louerd beo idoncked, of schulen burh his grace, se lengre se betere; I bauh nullich nout bet ze bihoten ham ase heste to holden; for alse ofte alse go perefter breken eni of ham hit wolde to swupe hurten ower heorte? makien ou so offered bet ze muhten sone uallen, bet God forbeode ou, in desperaunce, bet is, in unhope ? in unbileaue forte beon iboruwen. For bi bet ich write ou, mine leoue sustren, of vttre pinges ide creste dole of ower boc, of ower seruise, ? nomeliche ide laste, ze ne schulen nout bihoten hit, auh habbed hit on heorte, ? dod hit as pauh ze hefden hit bihoten.

Gif eni unweote acsed ou of hwat ordre ze beon alse sum ded, alse ze telled me, pe isiho pene gnet I swoluwed pe vlize, onsweried I sigged pe, ze beod of seint lames ordre pet was Godes apostle, I for his muchele holinesse cleopede Godes broper. Gif him punched wunder I selkud of swuch onswere, asked him, Hwat beo ordre, I hwar he ifinde in holi write religiun openluker descrived I isuteled pen in sein lames canoniel epistle? He seid hwat is religiun I hwuch is riht ordre: "Religio munda et immaculata apud Deum I Patrem

Folio 2 b.

[&]quot; werninge. C.

of hures, of office booden to seggen, book 7 pullich offere. C.

of or bi mot vh mon neodelich ham holden. C.

a write. C.

[&]quot; bee hit bouked. C.

many, and in such a way, as she pleases. These and such other things are all in our free choice, to do or to let alone whenever we choose, unless they are vowed. But charity or love, and meekness and patience, truthfulness, and keeping the ten old commandments, confession, and penitence, these and such others, some of which are of the old law, some of the new, are not of man's invention, nor a rule established by man, but they are the commandments of God, and, therefore, every man is bound and obliged to keep them, and you most of all; for they govern the heart, and its government is the main point concerning which I have to give directions in this book, except in the beginning and in the concluding part of it. As to the things which I write here concerning the external rule, ye, as my dear sisters, observe them, our Lord be thanked, and through his grace ve shall do so, the longer the better; and yet I would not have you to make a vow to observe them as a divine command; for, as often thereafter as ye might break any of them it would too much grieve your heart and frighten you, so that you might soon fall, which God forbid, into despair, that is, into hopelessness and distrust of your salvation. Therefore, my dear sisters, that which I shall write to you in the first, and especially in the last part of your book, concerning your service, you should not vow it, but keep it in your heart, and perform it as though you had vowed it.

If any ignorant person ask you of what order you are, as you tell me some do, who strain at the gnat and swallow the fly, answer and say that ye are of the order of Saint James, who was God's Apostle, and for his great holiness was called God's brother. If such answer seems to him strange and singular, ask him, "What is order, and where he may find in holy writ religion more plainly described and manifested than in the canonical epistle of St. James?" He saith what religion is, and what right order: "Religio munda et immaculata apud Deum et Patrem hac est, visitare pupillos et viduas in tribulatione corum, et immaculatum se custodire ab hoc seculo;" that is, "Pure religion and without stain is to visit and assist widows and fatherless children, and to keep himself pure and un-

Folio 3.

hec est, visitare pupillos ? viduas in tribulatione eorum ? immaculatum se custodire ab hoc seculo; " pet is, cleane religiun ? widuten wem is iseon ? helpen widewen ? federlease children ? from be world witen him cleane ? unwemmed. Dus seint lame descrived religiun 7 ordre. De latere dole of his sawe limped to recluses; vor ber beo's two dolen to two manere of men bet beo's of religiun. To eiber limped his dole, ase ze muwen iheren. Gode religiuse beod i be worlde, summe nomeliche prelaz I treowe prechures; bet habbed be vorme dole a of bet seint Iame seide, bet beod, alse he seide, be goð to helpen widewen ? federlease children. De soule is widewe bet haued vorloren hiro spus, bet is, Inu Crist, wid eni heaued sunne. De is also federleas bet haue's burh his sunne vorlore bene Veder b of heouene. Gon ? iseon swuch ? elnen bam ? helpen mid fole of holi lore, his is riht religiun, he seid seint Iame. De latere dole of his sawe limped to ancren, to ower religiun, alse ich er seide. be wite's ou from be worlde, ouer alle o're religiuse, clene ? unwemmed. Dus be apostle seint lame descriued religiun ? ordre; nouper hwit ne blac ne nemned he in his ordre, ase moni bet isihd bene gnet ? swoluwed be vlize, bet is, maked muchel strencde ber as is lutel. Powel be erest ancre, Antonie, Arsenie, Makarie ? to ore, neren heo religiuse ? of seint lames ordre? Also seinte Sare, ? seinte Sincletice, ? monie obre swuche weopmen ? wummen mid hore greate match 7 hore herde heren, neren heo of gode ordre? 7 hwider hwite oder blake, alse unwise asked ou, bet wened bet order sitte ide kurtel ober ibe kuuele, God hit wot; nobeleas heo weren wel beode! naut tauli onont clodes auh ase Godes spuse singe & bi hire suluen, "Nigra sum sed formosa." Ich am blac ? tauh hwit, heo seid, unseaulich widuten, I shene widinnen: o bisse wise answeried to bee bet asked ou of ower ordre, I hweder hwite oper blake? sigged bet zo beed bode burn be grace of God, ? of seint.

[·] be arre dale. O.

b bene heze feder. C.

gan tscon bullich 7 frouerin. C.

⁴ awa ser8. C.

^{*} ermite. C.

with hare greate meter 7 hare herde heuren. C.

s in be curful, god wat; nobeles ha were wel hade, naut lach anunde clades. C'

stained from the world." Thus does St. James describe religion and order. The latter part of his saving relates to anchorites: for there are two parts of this description, which relates to two kinds of religious men; to each of them his own part applies, as you may hear. There are in the world good religious men, especially some prelates and faithful preachers, to whom belongs the former part of that which St. James said; who are, as he said, those who go to assist widows and orphans. The soul is a widow who has lost her husband, that is, Jesus Christ, by any grievous sin. He is likewise an orphan who, through his sin, hath lost the Father of Heaven. To go and visit such, and to comfort and assist them with food of sacred instruction, this, saith St. James, is true religion. The latter part of his saying relates to anchorites, to your religious order, as I said before, who keep yourselves pure and unspotted from the world, more than any other religious persons. Thus the Apostle St. James describes religion and order; neither white nor black does he speak of in his order, as many do, who strain at the gnat and swallow the fly, that is, exert much strength where little is required. Paul, the first anchorite, Antony and Arsenius, Macharius, and the rest, were not they religious persons and of St. James's order? And St. Sara, Sincletica, and many other such men and women with their coarse mattresses and their hard hair-cloths, were not they of a good order? And whether white or black, as foolish people ask you, who think that order consists in the kirtle or the cowl, God knoweth; nevertheless, they may well wear both, not, however, as to clothes, but as God's bride singeth of herself, "Nigra sum sed formosa." I am black and yet white, she saith, dark outwardly and bright within. In this manner answer ye any one who asks you concerning your order, and, whether white or black, say that we are both through the grace of God, and of the order of St. James, which he wrote, the latter part, "Immaculatum se custodire ab hoc seculo," that is, what I said before, to keep himself pure and unstained from the world; herein is religion, and not in the wide hood, nor in the black, nor in the white, nor in the gray cowl. There, however, where

Folio S b.

Iames ordre, bet he wrot latere, "Immaculatum se custodire ab oc seculo," bet is, bet ich er seide, vrom be worlde witen him clene ? unwommed: her inne is religiun ? nout ibe wide hod, ne ide blake, ne ide hwite, ne ide greze kuuele! der also moni beod igedered togederes, bereuore mid onrednesse a me schal makien strenc'se of onnesse of clopes ? of oder hwat of vttre binges, bet te onnesse widuten bitocnie be onnesse of o lune ? of o wil, bet heo alle habbed imene widinnen hore abit, bet is on, bet euch haued swuch ase oder; I also of ober hwat ageines bet heo habbed alle togederes o live To wil, euch alswuch alse oper: c loke bet heo ne lizen! bus hit is i kuuent: auh hwarse wummon liued oder mon bi hun one, cremite over ancre, of bineges widuten hwarof scandle ne kume; nis nout muche strencoe. Hereneo nu Michee, Godes prophete, "Indicabo tibi homo quid sit bonum ? quid Dominus requirat a te? utique facere judicium 7 iusticiam, 7 sollicite ambulare cum Domino Deo tuo," ich chulle schawe bed mon seid be holi Michee, Godes prophete, ich chulle scheawe be sobliche hwat is God, ? hwuch is religion, 7 hwuch ordre, 7 hwuch holinesse God asked of de. Loke dis, vnderstond hit, do wel 7 dem de suluen euer woc, 7 mid dred 7 mid lune go mid God bi louerd: ber ase peos bineges beod per is riht 1religiun, 7 per is riht ordre; 7 don al pet over 7 leten pis nis bute a trukunge ? a fals gile : al pet gode religiuse dos oser wenes e efter be uttre riwle, al togedere is hereuore; al nis bute ase a sedole to timbrin her toward? al nis bute ase a schelchine to servien be leafdib to riwlen de heorte.

No mine leoue sustren; peos boc ich to dele on eihte distinctiuns, pet ze elepică dolen, ? euerich dole widute moneglunge spekeă al bi

[·] perfor anrednesse. C.

an lune 7 an wil, the un as offer. C.

[&]quot; wenied, c.

⁸ al no huten lome tel. C age ast dole 2

h al me buten an butten to serum be laneits. C.

[&]quot; "der hwet. Ha geieb. C.

d ich wild schawe bu. C.

^{&#}x27; al hit to herefore, C.

many are gathered together, they should, for the sake of unity, make a point of sameness of clothes, and of other outward things, that the outward sameness may denote the sameness of one love and of one will, which they have in common under their habit, which is one, which every one has the same as another; and also of other kind of properties, that they all united have one love and one will, every one the same as another. Let them look well that they do not lie. Thus it is in a convent; but, wherever a woman liveth, or a man liveth by himself alone, be he hermit or anchorite, of outward things whereof scandal cometh not, it is not necessary to take so much care. Hearken now to Micah, God's prophet, "Indicabo tibi homo quid sit bonum, et quid Dominus requirat a te; utique facere judicium et justitiam, et sollicite ambulare cum Domino Deo tuo." "I will shew thee, o man," saith the holy Micah, God's prophet, "I will shew thee truly what is good, and what religion is, and what order, and what holiness God requires of thee. Mark this, understand it, do good, and deem thyself ever weak, and with fear and love walk with God thy Lord. Wherever these things are, there is true religion, and there is right order; and to do all the other things and leave this undone is mere trickery and deceit. All that a good recluse does or thinks," according to the external rule, is altogether for this end; it is only as an instrument to promote this true religion; it is only a slave to help the lady to rule the heart.

Now, my dear sisters, this book I divide into eight distinctions, which ye call parts, and each part treats separately, without confusion, of distinct matters, and yet each one falleth in properly after another, and the latter is always connected with the former.

^{*} Keeps herself from doing, v. r.

himsulf of sunderliche pincges ? tauh euch on valled riht efter oper ? is pe latere euer iteied to de vorme."

pe vorme dole speked al of ower seruise.

pe oper is hu ze schulen purh ower vif wittes witen ower heorte pet ordre, 7 religiun, 7 soule lif is inne. I pisse distinctiun beo's fif cheapitres alse vif stucchenes efter pe vif wittes, pet wite's pe heorte alse wakemen hwarse heo beo's treowe, 7 speked of euerich wit sunderliche areawe.

pe pridde dole is of ones kunnes fuweles pet Dauid ipe sauter efne himsulf to, alse he were ancre! I hu peo kunde of peo ilke fuweles b beo ancren iliche.

pe veoree dole is of fleschliche vondunges ? of gostliche bose ? kunfort ageines ham, ? of hore saluen.

be vifte dole is of schrift.

Folio 4 a. pe sixte dole is of penitence.

pe seouede dole is of schir heorte, hwi me ouh, I hwi me schal Inu Crist luuien: I hwat binimed us his luue, I let us to luuien him.

pe eihtude dole is al of pe uttre riwle! erest of mete? of drunc? of oder pinges pet falled der abuten; per efter of peo pinges pet ze muwen underuon!? hwat pinges ze muwen witen? habben; perefter, of ower clodes? of swuche pinges ase der abuten ualled! der efter of ower doddunge,? of ower werkes,? of ower blod letunge! ower meidenes riwle a last hu ze ham schullen luueliche leren.

Hwon ze erest arised, blesced ou 7 sigged, "In nomine Patris 7 Filii 7 Sancti Spiritus, Amen:" 7 biginned anon "Veni Creator

ant bach uch an richt falled efter be ober 7 is be latere dale iteiget to be arre. C.

of bilke fuseles. C.

of ower werker of doddunge 7 of blodletunge; of ower, C.

The first part treats entirely of your religious service.

The next is, how you ought, through your five senses, to keep your heart, wherein is order, religion, and the life of the soul. In this part there are five chapters or sections concerning the five senses, which guard the heart as watchmen when they are faithful, and which speak concerning each sense separately in order.

The third part is of a certain kind of bird, to which David, in the Psalter, compares himself, as if he were an anchorite, and how the nature of those birds resembles that of anchorites.

The fourth part is of fleshly, and also of spiritual temptations, and of comfort against them, and of their remedies.

The fifth part is of confession.

The sixth part is of penitence.

The seventh part is of a pure heart, why men ought and should love Jesus Christ, and what deprives us of his love, and hinders us from loving him.

The eighth part is entirely of the external rule; first, of meat and drink and of other things relating thereto; thereafter, of the things that ye may receive, and what things ye may keep and possess; then of your clothes and of such things as relate thereto; next of your tonsure, and of your works, and of your blood-letting; lastly, the rule concerning your maids, and how you ought kindly to instruct them.

PART I.—OF DIVINE SERVICE.

When you first arise in the morning bless yourselves with the sign of the cross and say, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen," and begin directly "Creator Spirit, come," with your eyes and your hands raised up toward heaven, bending forward on your knees upon the bed, and thus say

Sic.

Spiritus!" mid up aheuinde eien I honden toward heouene, buinde dknon vordward vpo de bed I sigged so al de imne vt mid te buerset "Emitte Spiritum tuum" I te oreisun, "Deus qui corda!" per efter scheoinde ou I clodinde, sigged Pater Noster I Credo, I seoden "Iesu Xte fili Dei viui miserere nostri! qui de Virgine dignatus es nasci, miserere nobis." Dis word sigged euer vort ze beon al greide! d pis word habbed muchel on vs I i mude euch time pet ze muwen, sittinde I stondinde.

Hwon ze beoð al greiðe sprengeð ou mid hali water þet ze schulen euer habben mid ou, ? þencheð o Godes fleschs ? on his blod þet is ouer pe heie weðuede ? falleð acneon ðer toward mit þeos gretunge, "Ave principium nostre creacionis! Ave precium nostre redempcionis! Ave viaticum nostre peregrinacionis! Ave premium nostre expectacionis!"

Tu esto nostrum gaudium, Qui es futurus premium. Sit nostra in te gloria, Per cuncta semper secula. Mane nobiscum Domine. Noctem obscuram remoue. Omne delictum ablue. Piam medelam tribue. Gloria tibi Domine, Qui natus es de uirgine.

Also ze schulen don hwon pe preost halt hit vp ette messe,⁸ % biuore pe confiteor hwon ze schulen beon ihuseled : efter pis ualle à acneon to ower crucifix mid teos vif gretunges.^h

acneon. C. b mid be. C. corda fidelium. C.

d beose wordes segged adet to been greide. C.

an vs j in muce ofte hwenne ge magen sitte ge ocer stonden. C.

s hwenne me hald hit up ed be messe. C.

mid base gretinges in be munegunge of be vif wunden. C.

Sin - in.

the whole hymn to the end, with the versicle, "Send forth thy Holy Spirit," and the prayer, "God, who didst teach the hearts of thy faithful people," &c. After this, putting on your shoes and your clothes, say the Paternoster and the Creed, and then, "Jesus Christ, Son of the living God, have mercy on us! Thou who didst condescend to be born of a virgin, have mercy on us!" Continue saying these words until you be quite dressed. Have these words much in use, and in your mouth as often as ye may, sitting and standing.

When ye are quite dressed, sprinkle yourselves with holy water, which ye should have always with you, and think upon God's flesh, and on his blood, which is over the high altar, and fall on your knees toward it, with this salutation, "Hail, thou author of our creation! Hail, thou price of our redemption! Hail, thou who art our support during our pilgrimage! Hail, O reward of our expectation!"

Be Thou our joy,
Who art to be our reward.
May our glory be in thee,
Through endless ages.
Abide with us, O Lord.
Remove the dark night.
Wash off all our guilt.
Grant us godly medicine.
Glory be to thee, O Lord,
Who wert born of a virgin.

Thus shall you do also when the priest elevates it at the mass, and before the confession, when you are about to receive the host; after this, fall on your knees to your crucifix, with these five greetings:—

Folio 4b.

"Adoramus te Christe, 7 benedicimus tibi qui per sanctam crucem tuam redemisti mundum. Tuam crucem adoramus Domine: tuam gloriosam recolimus passionem : miserere nostri qui passus es pro Salue crux sancta, arbor digna, cujus robur preciosum mundi tulit talentum. Salue crux que in corpore Christi dedicata es, et ex membris ejus tanquam margaritis ornata. O crux, lignum triumphale mundi; uera salus uale, inter ligna nullum tale, fronde, flore, germine. Medecina Christiana salua sanos, egros sana," And mit tis ilke worde beated on ower breoste." "Quod non ualet vis humana sit in tuo nomine." Hwo se ne con nout beos fine, siere de 12 vormesteh viue, "Adoramus te, Christe," fif siden kneolinde: 7 bleseid on mid euerichon of Seos gretunges, 7 mit teos wordes, e "miserere nostri qui passus es pro nobis," beated on ower breoste, ? cusced be eoroe icreoiced mid te bume. d Der efter wended ou to vre Leafili onlicnesse, ? cueoled mid fif auez; a last to be oder onlicnesses. ? to ower relikes encoled, oper luted, nomeliche to beo halewen bet ze habbed to burh lune iturnd ower weonedes, so muche be rader ei is ihalewed.f

per efter anomiht vre Leafdi vhtsong siggeð opisse wise? zif hit is werke dei, valleð to per corðe; zif hit is halidei buinde sumdel duneward, 7 siggeð Pater Noster 7 Credo, bo stilliche, 7 rihteð ou up per efter, 7 siggeð "Domine, labia mea aperies," 7 makieð on ower muþe mit te þume a creoiz, 7 et "Deus in adjutorium," a large creoiz mit þe þreo vingres vrom abuue þe vorheaued dun to be breoste 7 valled to þer eorðe zif hit is werke dei, mit te Gloria Patri, oþer buweð duneward. Lif hit is halidei vort! "sicut erat." Þus doð et euerich Gloria Patri, 7 et te biginnunge of þe Venite, et tis word,

[•] heorte, C.

[&]quot; 7 bleseit on ed uli an 7 wi8 beose worden. C.

⁴ i crucket mid be bune. C.

swa muche be radere gef ani is shaleged. C.

b ba stille. C.

maked an cros from be foreheaved to. C.

[&]quot; garesto, C.

^{*} images. C.

⁴ anan vec lauedi visong. C

[|] markeS, C,

offet. C.

"We adore thee, O Christ, and we bless thee, who, by thy holy cross, hast redeemed the world. We adore thy cross, O Lord. We commemorate thy glorious passion. Pity us, O thou who didst suffer for us. Hail, O holy Cross, worthy tree, whose precious wood bore the treasure of the world! Hail, O Cross, who in the body of Christ wast dedicated, and with his limbs adorned, as with pearls. O Cross, wood triumphant over the world. True safety, hail! Among woods none such, for leaf, flower, bud. O Christian medicine, heal, heal the sound and the sick." And with this saying, beat on your breast, "What human power is unable to do, be done in thy name." Whose does not know these five, may say the first five, "We adore thee, O Christ," five times, kneeling and blessing vourselves at every one of these greetings; and at these words "have mercy on us, thou who didst suffer for us," beat your breast, and kiss the earth crossed with the thumb. Thereafter turn to our Lady's image and kneel, saving the "Ave" five times; lastly, kneel or bow to the other images and to your relies, namely, to the saints to whom you have, through affection, dedicated your altars, so much the more readily if any of them are hallowed.

Immediately, thereafter, say our Lady's nocturnal service, in this wise: if it is a workday, fall to the earth; if it is a holiday, bowing somewhat downward, and say the Paternoster and Creed, both in a low voice, and then stand up and say, "O Lord, open thou my lips," and make the sign of the cross on your mouth with the thumb, and say, "God be our help;" then a large cross from above the forehead down to the breast, with the three fingers, and fall to the earth, if it is a workday, with the Gloria Patri, or bow downward, if it is a holiday, as far as the words "sicut erat." Thus do at every Gloria Patri, and at the beginning of the Venite, at this word, "Venite adoremus," and at Ave Maria, and wheresoever you hear Mary's name named, and at every Paternoster that occurs in the hours, and in the Creed, at this word, "natus ex Maria virgine," and at the collect of

[·] Rendered more sacred by having relies deposited under them.

Polio 3.

"Venite adoremus," 7 et Aue Maria, 7 hwarso ze euer ihereð Maries nome inemned, 7 to euerich Pater Noster þet falleð to þe vres, 7 iðe Crede et tis word "natus ex Maria uirgine," 7 to þe collecte of euerich tide, 7 to þe Letanie, 7 to laste uers of euerich imne, 7 et te laste uers wiðuten on 6 pisse salme, "Benedicite omnia opera Domini Domino," et tisse uerse, "Benedicamus Patrem 7 Filium cum Sancto Spiritu;" and et alle þeos ilke, zif hit is werkedei, valleð to þer eorðe! zif hit is halidei, buweð sumdel duneward! 7 et te biginnunge of euerich tide, et tisse worde, "Deus in adjutorium," makieð rodentokne, also ich er tauhte; 7 et tis word, "Veni Creator Spiritus," buweð oðer kneoleð, efter þet te dei is; 7 et tisse worde, "Memento salutis auetor," valleð euere adun; 7 et tisse worde, "Nascendo formam sumpseris," cusceð þe eorðe, 7 also ine Te Deum, et tisse worde, "Non horruisti uirginis ventrem," ? et te messe crede, et tisse worde, "Ex Maria uirgine, et homo factus es."

Euerich on sigge hire vres also heo haued iwriten ham, ? euerich tide sunderliche also uord alse ze muwen sigged in his time, auch er to sone pen to leate. Lif ze ne muwen euer holden pe rihte time, vhtsong bi nihte ine winter: ine sumer ipe dawunge: pis winter schal biginnen ette holi rode dei ine heruest. ? lesten vort efter prime ipe winter erliche; ipe sumer biuor deies, Preciosa per efter. Lif ze habbed neode vor eni hihpe to spekene ze muwen siggen Preciosa biuoren. ? efter vhtsong anon zif hit so neoded. Non euer efter mete, auch hwon ze sleped sigged non efter mete [slep] pe hwule pet sumer lested, bute hwon ze vested ine winter, biuore mete: ? I ine sumer hwon ze vested, pe sunedei, efter: vor ze eted twien. Et te one psalme ze schulen stonden, zif ze heod eise, ? ? et te

^{*} Crede 7 to be Collecte, ed cauer vh tide, 7 to be latenuste vers of cauer vh imne. C.

buten an.

[&]quot; 7 rd be masse. In be muchel crede, C.

a nee ford as he mei, a in his time. C.

[·] I somer laford maregen C.

^{1 7} hwenne ze sleped, efter slep. C.

v a180. C.

every service, and at the Litany, and at the last verse of every hymn, and at the last verse but one of this Psalm, "Bless the Lord, all ye works of the Lord," at this verse, "Let us bless the Father, and the Son, and the Holy Ghost;" and at all these, if it is workday, fall to the earth, if it is holiday, bow somewhat downward. And, at the beginning of every time of service, at this word, "God be our helper," make the sign of the cross, as I taught you before; and at this word, "Come, O Creator Spirit," bow or kneel, according as the day is; and at this word, "Be mindful of us, O author of our salvation," fall always down; and at this word, "At thy birth thou didst take our form," kiss the earth, and also at the Te Deum, at this word, "Thou didst not abhor the virgin's womb," and at the Mass Creed," at this word, "Of the virgin Mary, and was made man."

Let every one say her hours as she has written them, and say every service separately, as far as you can, in its own time, but rather too soon than too late. If ye cannot always keep to the right time, say the Nocturns by night in the winter; in the summer, atdaybreak. This winter shall begin at Holy Rood-day in autumn, and continue on thereafter. Prime shall be said in the winter early; in summer before daybreak; Pretiosa thereafter. If you have need from any emergency to speak, you may say Pretiosa before, and immediately after the nocturnal service if necessary. Nones always after meat: but when you sleep, say Nones after [sleep] during summer; but when you fast in winter, before meat; and in summer when you fast, the Sunday, after [meat]; for you eat twice. the one Psalm you shall stand, if you are at ease, and at the other, sit; and always rise up at the Gloria Patri and bow; whoever is able to stand, let her always stand, in God's name, in honour of our Lady; and at all the seven hours say Paternoster and Ave Maria,

⁴ The Nicene Creed.

over sitten, ? euer et Gloria Patri arisen up a ? buwen: hwo se mei stonden euer on vre Leafdi wurschipe, stonde a godes halue, ? et alle seoue tiden sigge vater Noster ? Ave Maria, bo biuoren ? efter. Fidelium anime efter euerich tide biuore pe Pater Noster; et preo tiden sigge vater Credo mit te Pater Noster biuoren Uhtsong ? efter Prime, ? efter Cumpelie. Vrom pet, efter Preciosa, holde silence.

Folio 5 b.

Efter euesong anonriht sigged ower Placebo eueriche niht hwon ze beed eise! bute zif hit beo holiniht vor be feste of nie lescuns bet kumed amorwen, biuore Cumplie, oder efter Uhtsong, sigged Dirige, mit breo psalmes, 7 mit breo lescuns eueriche niht sunderliche. Ine odenniuersaries, bet is ine munedawes of ower leoue vreend, sigged alle niene, 7 ine stude of Gloria Patri, et eueriche psalmes ende, "Requiem eternam dona eis, Domine, 7 lvx perpetua luceat eis!" et Placebo ze muwen sitten vort! Magnificat, 7 also et Dirige, bute et te lescuns! 7 et te Miserere, 7 from Laudate al vt! sigged a last, ine stude of Benedicamus, "Requieseant in pace." A morwen, oper a niht efter be suffragiis of Uhtsong, sigged Commendacium, sittinde be psalmes, 7 kneolinde be vreisuns oper stondinde. Lif ze dod bvs eueriche niht, bute a suneniht one, ze dod muchele betere.

Seoue psalmes sigged sittinde oder cheolinde, mit te Letanie. De viftene psalmes sigged o pisse wise: pe uormeste viue uor ou sulf, 7 for alle pet ou god dod oper unned; pe oper viue uor pe peis of holi churche. Pe pridde viue uor alle cristene soulen. Efter pe uorme viue "Kiricleison, Christe eleison, Kyricleison." Pater Noster: "Saluos fac seruos tuos, 7 ancillas tuas, Deus meus, sperantes in te."

rungen vp. C.

ed be bree tiden segges Pater Noster wis Crede biforen Vehtsong, 7 et Prime, 7 et Compelin; from ouber Compelin oder Preciosa beo iseid holdes silence, C.

[·] for feste of nixe leccons be comed the maregen bifore Compelin. C.

and gef hit bid ani munedai of ouwer leaue front. C.

egas requiem. C. sitted odet. C.

buten et be leseups bear stonden. C.

both before and after; Fidelium Animæ after every hour before the Paternoster; at three hours say the Creed, with the Paternoster, before Nocturns and after Prime, and after the Compline; from that time, after Pretiosa, keep silence.

Immediately after vespers say your Placebo every night, when you are at ease; but, if it be the eve of a festival of nine lessons that comes on the morrow, before Compline or after Nocturn, say Dirige, with three Psalms, and with three lessons every night separately. On the anniversaries, that is, on the commemoration days of your dear friends, say all the nine, and, at the end of every Psalm, instead of Gloria Patri, say "Give them eternal rest, O Lord, and let continual light shine upon them." At Placebo, you may sit until the Magnificat, and also at Dirige, except at the lessons, and at the Miserere, and from Laudate throughout; at the end, instead of Benedicamus, say "Requiescant in pace." On the morrow, or at night, after the suffrages of the nocturnal service, say the Commendation," sitting during Psalms, and kneeling or standing during the prayers. If ye do thus every evening, Sunday night alone excepted, ye do so much the better.

With the Litany say seven Psalms, sitting or kneeling; say the fifteen Psalms on this wise: the first five for yourself, and for all who do you good or befriend you; the next five for the peace of holy church; the third five for all Christian souls. After the first five, "Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us." Paternoster. "O my God, save thy servants and handmaids, who hope in Thee. Let us pray. O God, whose property is always to have mercy and to spare, receive our prayer for forgiveness, and let Thy compassion and pity absolve us who are bound with the chain of our sins, through Jesus Christ our Lord."

[·] Prayers for the dead.

Oremus. Deus cui proprium est misereri semper 7 parcere, suscipe deprecationem nostram, 7 quos delictorum cathena constringit, miseratio tuc pictatis absolvat, per Christum Dominum." Efter pe oper viue also "Kirieleison, Christe eleison, Kirieleison." Pater Noster. "Domine, fiat pax in virtute tua, 7 habundancia in turribus tuis. Oremus. Ecclesie tue Domine preces placatus admitte, ut, destructis aduersitatibus universis, secura tibi serviat libertate, per, 7c." Efter pe pridde viue, pet 3c schulen siggen wiðuten Gloria Patri, "Kirieleison, Christe eleison, Kirieleison." Pater Noster. "A porta inferi serue Domine animas corum. Oremus. Fidelium &c." Seoue psalmes 7 teos fiftene psalmes siggeð abuten undern deies: vor abute swuch time alse me singeð messe in alle holi religiuns, ure Louerd polede pine up o þe rode, 3c owen to beon nomeliche ibeoden 7 ibonen: 7 also vrom Prime vort mid morwen hwon þe preostes of ðe worlde singeð hore messen."

Folio 8.

Vre leawede brepren siggeð þus hore vres: vor Vhtsong ine werkedawes, heihte ? twenti Pater Nosters? ine helidawes, forti? vor euesonge viftene. Vor eueriche oper tide, scouene? biuoren Uhtsong, Pater Noster ? Credo, kneolinde to þer eorðe on werkedei, ? buinde on halidei? ? þenne schal siggen, hwo se con, "Domine labia mea aperies? Deus in adiutorium meum intende: Gloria Patri, sieut erat. alleluia "? ? ine Leinten, "Laus tibi Domine rex eterne glorie?" efter þe laste, "Kirieleison, Christeleison, Kirieleison." Pater Noster? ? efter þe amen, "Per Dominum: benedicamus Domino? Deo gratias?" ? et alle þe oþre tiden, also biginnen ? also enden. Bute et Cumplie, schal biginnen hwo so con, "Conuerte nos, Deus salutaris noster:" and et alle þe oþre tiden, "Deus in adiutorium," wiðuten "Domine labia mea." Lif ei of ou wule don þus heo voleweð her, ase in oþre obseruaunces, muchel of ure ordre, ? wel ich hit reade: a þisse wise ze muwen, zif ze wulleð, siggen ower Paternostres.

⁶ 7 alswa from Prime offet midmaregen, hwenne preoster of he world singes heore messen. On hase wise ge magen gef ge willest seggen oure Pater Nostres; Almidtin God Feder, Sune, Hali Gost, C.

After the next five, say also, "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us." Paternoster. "May there be peace in thy strength, and abundance in thy strongholds." O Lord, mercifully receive the prayers of thy church, that, being delivered from all adversities, it may serve thee in security and freedom, through, &c." After the third five, which you shall say without Gloria Patri, "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us." Pater noster. Say, "Lord deliver their souls from the gate of hell. Let us pray. "Fidelium, "&c." Say seven psalms, and those fifteen psalms about undern time, befor about such time as mass is sung in all religious communities, when our Lord suffered pain upon the cross, ye ought to be especially in prayers and supplications, and also from Prime till mid-morrow, when the secular priests sing their masses.

Our lay brethren say thus their hours:—For Nocturns, on work-days, eight-and-twenty Paternosters; on holidays, forty; for vespers, fifteen; for every other time, seven; before Nocturns, Paternoster, and Creed, kneeling on the ground on a workday, and bowing on a holiday; and then whosoever can shall say, "O Lord, open thou my lips. O God, make haste to help me. Glory be to the Father, &c. Halleluia." And in Lent, "Praise be to thee, O Lord, eternal King of Glory." After the last, "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us." Pater noster. And after the Amen, "Through the Lord, let us bless the Lord; thanks to God." And at all the other hours, thus begin and thus end; but, at Compline, whosoever can shall begin, "Turn us, O God of our salvation;" and at all the other hours, "O God, make speed to save me," omitting "O Lord, open thou my lips." If any of you will do this, she followeth here, as in other observances, much

[·] Paalm caxii, 7. " Peace be within thy walls, and prosperty within thy palaces."

Nine o'clock in the morning.

"Almihti God, Feder, & Sune, & soofest Holi Gost, also ze preo beo's o God, y o mihte, o wisdom, y o luue, y tauh is mihte iturnd to be in holi write nomeliche, bu deorewurde ueder; to be wisdom, of bine Sune; to be luue, of be Holi Gost; zif me on, almihti God? brile me breo hodes, beos ilke breo binges, mihte vorto seruie be, wisdom vorto queme de, luue q wil to don hit, mihte bet ich muwe don: wisdom bet ich cunne don, luue bet ichulle don al bet te is leouest, also bu ert ful of euerich god, also nis no god wone? ber ase breos breo beoo, milite wisdom a lune liveied togederes, bet tu Tette me ham, holi brumnesse Trinite, ibe wurdschipe of be. Dreo 10 Paternostres. Credo. Benedicamus Patrem y Filium cum Spiritu Sancto, Laudemus, et semper. Oremus: "Omnipotens sempiterne Deus, qui dedisti famulis tuis, confessione uere fidei, eterne Trinitatis gloriam agnoscere, y in potencia majestatis adorare unitatem, quesumus ut ejusdem fidei firmitate ab omnibus semper muniamur adversis, qui vivis a regnas." Hwo so hit haued, oder sum oder of be holi brumnesse, sigge be wulle.d

Swete Jesu pin ore! swete Jesu vor mine sunnen anhonged o pe rode, uor peo ilke uif wunden pet tu on hire bleddest, hel mine blodi soule of alle pe wunden pet heo is mide iwunded e purh mine uif wittes, ro ibe munegunge of ham: pet hit so mote beon: deorwurbe Louerd; uif Paternostres. "Omnis terra adoret te Deus, et psallat tibi; psalmum dicat nomini tuo Domine." Oremus: "Juste judex Jesu

Folio 6 b.

and bach is wisdom iturnt to be in hali write, nomeliche, bu deorewurde Fader, to be wisdom, seli sune, to be luue, Hali Gast. gef me bu an almihti God; brile in breo hades; neomed be ben up bees ilke breo binges: mihte for te serui. C.

wane. C. c ifeget, [imenged.] C.

⁴ hwase hit haued al oder sum, of he hali brumnesse, segge wase wulle. C.

[·] is iwunden [is wið iwundet]. C.

of our order, and I earnestly advise it. In this manner you may say, if you will, your Paternosters.

"Almighty God, Father, Son, and soothfast Holy Ghost, even as ye three are one God, and one power, one wisdom, and one love, and yet wisdom is especially ascribed to thee in holy writ, thou dear Father; to thee wisdom, of thy Son; to thee love, of the Holy Ghost. Give me grace, Almighty God; inspire into me, ve three persons, these same three things: power to serve thee, wisdom to please thee, love and will to do it; power that I may do, wisdom that I may know what to do, love that I may be constrained to do all that is most approved by thee; as thou art full of every good thing, as there is no good wanting where these three are, power, wisdom, and love united together, that thou grant me them, O holy Trinity, in the worship of thee." Three Paternosters. I Believe. "Let us bless the Father and the Son, with the Holy Ghost; let us praise and highly extol him for ever." Let us pray: "Almighty and everlasting God, who hast given unto thy servants by the confession of the true faith to acknowledge the glory of the eternal Trinity, and in the power of the [divine] Majesty to worship the unity, we beseech thee that in the steadfastness of this faith we may be defended always from all adversities, who livest and reignest, &c." Whose bath this, or any other prayer to the hely Trinity, may say which he will.

"Sweet Jesus, thy mercy! Sweet Jesus, for my sins suspended on the cross; for the sake of the same five wounds by which thou didst thereon bleed, heal my soul, defiled with blood, of all the wounds wherewith it is wounded through my five senses, in the remembrance of them; so may it be, dear Lord." Five Paternosters. "Let all the earth worship thee, O God, sing of thee, and praise thy name with a psalm." Let us pray: "O righteous Judge, Jesu Christ." If thou caust not say this, say some other of the Cruces. "O God, who by the precious blood of thy only begotten son Jesus Christ, &c."

[•] Prayers used in the adoration of the cross, and in processions where the cross is

Christe;" zif þu ne const nout vesne seie sûne over of ve creoiz. Deus qui unigeniti filii tui Domini nostri Jesu Christi precioso.

"Uor & seoue ziftes of & Holi Goste, & et ich mote habben ham, a for pe seoue tiden pet holi chirche singe pet ich mote delen ine ham, slepe ich oper wakie, a for pe seoue bonen ipe Paternoster azein pe seouen heaued deadliche sunnen, pet tu wite me wid ham a alle hore bruchen, a zif me pe seouen seli eadinesses pet tu hauest, Louerd, bihoten pin icorene ipin eadi nome." Seoue Paternostres, v. Emitte spiritum tuum a creabuntur, a renouabis faciem terræ." Oremus. "Deus cui omne cor patet et omnis voluntas loquitur, et quem nullum latet secretum, purifica, per infusionen Sancti Spiritus, cogitationes cordis nostri, ut perfecte te diligere et digne laudare mereamur, per, &c. Exaudi, quesumus Domine, supplicum preces a confitencium tibi parce peccatis: ut pariter nobis indulgentiam tribuas benignus a pacem, per, &c. Ecclesie tue, quesumus Domine, preces placatus."

Uor pe ten hesten pet ich ibroken habbe, summe over alle, and me sulf toward te hwat se beo of oper hwat vntreouliche iteopeged, is ibote b of peos bruchen, vorte seihtnic me wid pe deorewurde Louerd. Ten Paternostres. v. ego dixi, Domine, miserere mei; sana animam meam quia peccavi tibi." "Deus cui proprium."

"To d wurschipe, Jesu Crist, of pine tweelf apostles pet ich mote oueral uolewen hore lore q pet ich purh hore bonen mote habben pe

Folio 7.

[·] heore strunden, C.

c sachtni. C.

b iteohedet in boto. C.

⁴ In be. C.

" For the seven gifts of the Holy Ghost, that I may have them, and for the seven times that holy church singeth, that I may participate in them, whether asleep or awake; and for the seven petitions in the Paternoster against the seven chief deadly sins, that thou guard me against them and all their brood, and give me the seven happy beatitudes which thou, Lord, hast promised thine elect in thy blessed name." Seven Paternosters, vers. "Send forth thy spirit and they shall be created, and thou shalt renew the face of the earth." Let us pray: "O God, to whom every heart is open, and every wish speaketh, and from whom no secret is hid, purify, by the infusion of the Holy Spirit, the thoughts of our heart, that we may perfectly love thee, and worthily praise thee, through, &c. \ Hear, we beseech thee, O Lord, the prayers of thy suppliants, and forgive the sins of those who confess them to thee; that likewise of thy goodness thou mayest grant us thy favour and peace, through, &c. O Lord, graciously hear the prayers of thy church."

"Because of the ten commandments, some or all of which I have broken, and in whatever other things I have tithed myself untruly toward thee, in repair of those breaches, to reconcile myself with thee, dear Lord." Ten paternosters; vers. "I have said, O Lord, have mercy upon me, heal my soul, for I have sinned against thee. O God, whose property, &e."

"In honour, O Jesus Christ, of thy twelve apostles, that I may in all things follow their doctrine, and that, through their prayers,

tweolf bowes bet bloweo of cherite, ase seinte Powel witneo, blisfule Louerd. Tweolf Paternostres. "Annunciaverunt opera Dei et sanctitatem ejus." Oremus: "Exaudi nos Deus salutaris noster, et apostolorum tuorum nos tuere præsidiis, quorum donasti fideles esse doctrinis, per—"

Halewen pet ze luuied best q mest in hore wurdchipe sigged oper les, oper mo, alse ou bered on heorte, q tet uerset efterward mid hore collecte.

"Uor alle peo pet habbet eni god ido me, iseid me, oper iunned me, q for alle peo ilke pet wurchet pe six werkes of misericorde, he merciable Louerd." Six Paternostres. "Dispersit, dedit pauperibus; justicia ejus manet in secula seculorum. Retribuere, dignare Domine, omnibus nobis bona facientibus propter nomen tuum, vitam eternam." Hwose wule mei siggen pesne psalm: "Ad te levavi," biuoren pe Paternostres, q seopen, "Kirieleison, Christeleison, Kirieleison."

"Uor alle pe soulen pet beoð forðfaren iðe bileaue of pe vour gospelles pet holdeð al Cristendom up a uour halues, pet tu pe vour morgiuen a giue ham inne heouene, milcefule Louerd." Four Paternostres: a gif ge siggeð niene, ase per beoð niene, englene ordres, pet God purh his milce a for his merci hige ham ut of pine to hore velauredden, ge dop get betere: a her also siggeð De profundis, biuore pe Paternoster. "Kiriel. Christel. Kiriel. A porta inferi, erue Domine animas eorum." Oremus: "Fidelium, Deus, omnium conditor et redemptor, animabus famulorum famularumque [tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam quam semper optaverunt piis supplicationibus consequantur.]"

[·] boges. C.

c milcefule Lauerd. C.

weoredes, C.

b milce, C.

d maregeuen [iiijor dotes]. C.

f fcorredne, C.

I may have the twelve branches of charity, which blossom, as St. Paul sheweth, blessed Lord." Twelve Paternosters. "They declared the works of the Lord and his Holiness." Let us pray: "Hear us, O God of our Salvation, and keep us safe by the protection of thy apostles, to whose doctrines thou hast granted us to be faithful, through, &c."

In the worship of those saints whom ye love best and most, say less or more as your heart inclines you, and that versicle afterwards, with their collect.

"For all those who have done me, said of me, or granted me any good, and for all such as work the six works of mercy, O merciful Lord." Six Paternosters. "He hath dispersed, he hath given to the poor; his righteousness remaineth for ever. Deign, O Lord, to reward all those who do good to us with eternal life, for thy name's sake." Who will may say this psalm, "To thee have I lifted up," before the Paternoster; and then, "Lord have mercy upon me, Christ have mercy, Lord have mercy."

"For all the souls that have departed in the belief of the four gospels which support all Christendom on four sides, give them in heaven the four marriage portions, gracious Lord." Four Paternosters; and, if you say nine, as there are nine orders of angels, that God through his grace and of his mercy may elevate them soon out of pain to their fellowship, ye do still better; and here also say "De profundis" before the Paternoster. "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us. From the gates of Hell, O Lord, deliver their souls." Let us pray: "O God the Creator and the Redeemer of all the faithful, grant to the souls of thy servants remission of all their sins, that they may obtain the indulgence which they have always desired by their devout prayers."

Folio 7 b.

Bi deie summe time oper bi nihte, pencheð a gedereð in owre heorte alle sike a alle sorie, pet wo a pouerte polieð, pe pine pet prisuns polieð? Pet heo liggeð mid iren heuie iveotered? nomeliche of de Cristene pet beoð ine hepinesse, summe ine prisune, summe ine alse muchele deudome alse oxe is oper asse? habbeð reoupe of peo pet beoð ine stronge temptaciuns. Alle monne sores setteð in ower pouhte, a sikeð to vre Louerd pet he nime zeme a habbe reoupe of ham, a biholde touward ham mid te eie of his ore? Taternoster. "Conuertere, Domine, usquequo? et deprecabilis esto super seruos tuos. Pretende, Domine, famulis et famulabus tuis dexteram celestis auxilii, ut te toto corde perquirant, et que digne postulant assequantur, per Christum Dominum nostrum."

I be messe hwon be preast heff up Godes licome, sigged beas uers stondinde, "Ecce salvs mundi, uerbum Patris! hostia uera, uiua caro, deitas integra, verus homo:" and peonne ualled adun mid beos gretunge. "Aue principium nostre creationis; aue precium nostre redemptionis: aue viaticum nostre peregrinationis: tu esto nostrum gaudium qui es futurus premium. Sit nostra in te gloria, per cuncta semper secula. Mane nobiscum, Domine: noctem obscuram remove : omne delictum ablue : piam medelam tribue. Gloria tibi, Domine; sed quis est locus in me quo veniat in me Deus meus, qui fecit celum 3 terram : itame Domine Deus meus? est quicquam in me quod capiat te? quis mihi dabit ut venias in cor meum, et inebries illud, a vinum bonum meum amplector te : quis mihi es? miserere ut loquar? angusta est domus anime mee quo venias ad eam; dilatetur abs te: rninosa est, refice eam? habet que offendant oculos tuos fateor et scio: set quis mundabit eam, aut cui alteri preter te [clamabo]? ab occultis meis munda me, Domine, et ab alienis parce servo tuo: miserere, miserere, miserere mei, Deus, secundum magnam misericordiam tuam:" and so al bene psalm vt,

[·] wil iren thunden. C.

b fondunge. C.

^{*} Psalm exxi. 1.

^{* 89. 13.}

^{*} Paslm xix. 12.

[!] I'salm II, 6.

At some time in the day or the night think upon and call to mind all who are sick and sorrowful, who suffer affliction and poverty, the pain which prisoners endure who lie heavily fettered with iron; think especially of the Christians who are among the heathen, some in prison, some in as great thraldom as is an ox or an ass; compassionate those who are under strong temptations; take thought of all men's sorrows, and sigh to our Lord that he may take care of them, and have compassion, and look upon them with a gracious eye; and, if you have leisure, repeat this Psalm, "I have lifted up mine eyes," &c. Pater noster. "Return, O Lord, how long, and be entreated in favour of thy servants:" Let us pray. "Stretch forth, O Lord, to thy servants and to thy handmaids the right hand of thy heavenly aid, that they may seek thee with all their heart, and obtain what they worthily ask through Jesus Christ our Lord."

In the mass, when the priest elevates God's body, say these verses, standing, "Behold the Saviour of the world; the word of the Father; a true sacrifice; living flesh; intire Godhead; very man;" and then fall down with this greeting, "Hail! cause of our creation: Hail! price of our redemption; Hail! our support during our pilgrimage. Be thou our joy, who art about to be our reward. May our glory be in thee, for ever and ever. Abide with us, O Lord. Remove our darkness. Wash from us all our guilt. Grant a holy remedy. Glory be to thee, O Lord. But, is there any place in me into which my God may come who made heaven and earth? Is it so, O Lord my God? Is there in me any thing which may contain thee? Wilt thou indeed come into my heart and inebriate it? And do I embrace thee, my good wine? What art thou to me? Pity me, that I may speak. The house of my soul is too narrow that thou shouldst come into it. Let it be enlarged by thee. It is in ruins, repair it. I confess and know that it contains what is offensive to thine eves. But who shall cleanse it, or to whom but thee shall I cry? Cleanse thou me, O God, from my secret faults; and from the sins of others spare thy servant. Have mercy, have mercy, have mercy upon me, () God, according CAMD, SOC.

mid Gloria Patri, "Christe audi nos," twie. "Kiriel. Christel. Kiriel. Pater noster: Credo. Saluum fac seruum tuum, Deus meus, sperantem in te. Doce me facere uoluntatem tuam, quia Deus meus es tu. Domine exaudi oracionem meam. Et clamor meus ad te veniat." Oremus. "Concede, quesumus, omnipotens Deus, ut quem enigmatice et sub aliena specie cernimus, quo sacramentaliter cibamur in terris, facie ad faciem eum videamus, [eo] sicuti [est] veraciter q realiter frui mereamur in celis: per eundem."

Folio 8. Efter pe messecos, hwon pe preost sacred, per uorgited al pene world, q per beod al vt of bodi : per in sperclinde luue biclupped oure selection pet into ower breoste bur is iliht of heouene, q holded hine ueste, uort he habbe igranted ou al pet ze euer wulled.

Abute mid dei hwose mei, q hwose ne mei peonne, o summe ober time, penche o Godes rode alse muchele ase heo euer con mest oper mai, q of his deorewurde pinen? q beginne per efter pe ilke vif gretunges det beod iwritten peruppe? q also kneolinde to eurichon, q blesced, ase hit seid per, q beated ower breoste, q makied a swuch bone. "Adoramus te Christe et benedicimus tibi, qui per sanctam crucem tuam redemisti mundum. Tuam crucem adoramus Domine. Tuam gloriosam recolimus passionem? miserere nostri qui passus es pro nobis. Salue crux sancta, arbor digna, que sola fuisti digna portare Regem celorum q Dominum. Salue crux que in corpore."

"O crux gloriosa! o crux adoranda! o lignum preciosum, 7 admirabile signum, per quod 3 diabolus est victus, 3 mundus Christi sanguine redemptus!" Ariseo peonne 3 biginneo pesne antefne. "Salue nos, Christe:" and siggeo stondinde pesne psalm, "Iubilate," mit te

[·] halded him hetefeste odet he habbe igetted ou. C.

to thy great mercy; "and so the whole Psalm to the end, with Gloria Patri; "O Christ hear us," twice; "Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us." "Our Father; I believe." "O my God, save thy servant, who putteth his , trust in thee. Teach me to do thy will, for thou art my God. Lord, hear my prayer, and let my cry come unto thee." Let us pray: "Grant, we beseech thee, Almighty God, that him whom we see darkly, and under a different form, on whom we feed sacramentally on earth, we may see face to face, and may be thought worthy to enjoy him truly and really, as he is, in heaven, through the same."

After the kiss of peace in the mass, when the priest consecrates, forget there all the world, and there be intirely out of the body; there in glowing love embrace your beloved [Saviour] who is come down from heaven into your breast's bower, and hold him fast until he shall have granted whatever you wish for.

About mid day whoso may, and whoso may not then at some other time, should think upon God's rood as much and as intently as ever she can, and of his precious sufferings; and thereafter begin the same five salutations which are written above; and also bowing the knee at every one, make the cross and bless, as is said there, and beat your breast, and say this kind of prayer, "We adore thee, O Christ, and we bless thee, who by thy holy cross hast redeemed the world; we adore thy cross, O Lord; we meditate upon thy glorious passion. Have mercy upon us, O thou who didst suffer for us! Hail! O holy cross; tree of worth! Who alone wert worthy to bear the King and Lord of Heaven. Hail, O cross, which in body," &c.

"O glorious cross! O cross worthy of adoration! O precious wood and admirable sign, by which both the devil is overcome, and the world, through the blood of Christ, is redeemed!" Then rise up

[·] Qu. Is this ancient prayer consistent with the belief of the real bodily presence of Christ in the Sacramental bread and wine?

"gloria," and berefter bene antefne : 3 siggeo euer bus, "Salua nos Christe Saluator, per uirtutem sancte crucis, (and blesce's ou a) qui saluâstis Petrum in mari, miserere nobis," and beateð on ower breoste, 3 beonne valled adun, 3 sigged, "Christe audi nos," twie. "Kiriel. Christel, Kiriel." Pater noster, V' "Protector noster aspice Deus & respice in faciem Christi tui." Oremus. "Deus qui sanctam crucem ascendisti, et mundi tenebras illuminâsti, quesumus, Domine, tu corda a corpora nostra illuminare dignare : per Dominum." And eft biginne "Adoramus te Christe," also, ase er, alle vive. De antefne, "Salue nos" ase er. pe psalm, "Ad te leuaui." pene antefne efter /o al vt. 3 tenne, also er, ualled to der eorde. "Christe audi nos," twien. Kiriel. Christel. Kiriel. Pater noster, V'" Protector noster aspice, Deus." Oremus. "Perpetua nos Domine pace custodi quos per Folio 8 b. lignum sancte crucis redimere dignatus es, qui uiuis 7 regnas cum Deo Patre." pe pridde time riht also, and [be] feorthe cherre, & te vifte cherre, a nout ne chaunge ze b bute be psalmes a te vreisuns. vorme psalm is "Iubilate." De ober is "Ad te leuani." De pridde, "Qui confidunt." pe veorde, "Domine non est exaltatum." pe vifte, "Laudate Dominum in sanctis ejus : " and in euerichon beo'd pe vreisuns beod beos. "Deus qui sanctam crucem. 20 vif vers. Adesto nobis Domine Deus noster, et quos sancte crucis letari facis honore, ejus quoque perpetuo defende subsidio."

"Deus qui pro nobis filium tuum crucis patibulum subire uoluisti ut inimici a nobis expelleres potestatem, concede nobis famulis tuis ut resurrectionis gratiam consequamur, per eundem. Deus qui unigeniti," mid "O beata et intemerata." "Juste judex, Jesu Christe,"

^{*} j blescin hire benne. C.

b ne chaungeb. C.

and begin this anthem, "Save us, O Christ;" and standing, say this Psalm, "Jubilate," with the "Gloria," and after that the anthem; and say ever thus, "Save us, O Christ our Saviour, by the virtue of thy holy cross," and make the sign of the cross, "Thou who didst save Peter on the sea, have mercy upon us:" and beat on your breast, and then fall down and say twice, "O Christ hear us. Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us." Pater noster, Versiele, "Behold, O God, our Protector, and look upon the face of thy Christ." a Let us pray: "O God, who didst ascend the holy cross, and hast enlightened the darkness of this world, we pray thee, O Lord, deign to enlighten our hearts and bodies; through the Lord." And afterwards begin, "We adore thee, O Christ," the same as before, all the five. The anthem, "Save us," as before; the Psalm, "To thee have I lifted up;" afterwards the whole anthem, and then, as before, fall to the earth; "O Christ hear us," twice. "Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us: " Pater noster; the versicle, "Behold, O God, our shield." Let us pray: "Keep us, O Lord, in perpetual peace, whom by the wood of the holy cross thou hast vouchsafed to redeem, who livest and reignest with God the Father." Do exactly the same the third time, and the fourth and fifth time, and change nothing but the Psalms and the prayers. The first is, "O be juyful;" the next, "Unto thee have I lifted up;" the third, "They that trust;" the fourth, "Lord, my heart is not haughty. The fifth, "Praise the Lord in his sanctuary;" and in each there are five verses. The prayers are these: "O God, who didst ascend the holy cross; " "Be present with us, O Lord our God, and those whom thou makest to rejoice in the honour of that holy cross, defend also with its continual help,"

"O God, who didst consent that thy son should undergo the painful cross for us, that thou mightest drive away from us the power of the enemy, grant to us thy servants that we may obtain the grace of the resurrection, through the same Lord." "O God, who of thy only

[·] Psalm, laxair, R. C. Translation,

and hwo se ne con nout peos fif vreisuns, sigge euer enne : q hwo se punched to longe lete pe psalmes.

"Swete lefdi seinte Marie, vor peo ilke muchele blisse pet tu heuedest* widinne be beo ilke time bet Jesu God, Godes sune, efter the engles gretunge nom fleschs & blod in be & of be, vnderuong mine gretunge mid ten ilke Aue, 7 make me tellen lutel of euerich blisse vtewið. I froure me inewið I ernde b me þe blisse of heouene: I alse wis ase iden ilke flesche bet he nom of be nes neuer sunne, ne i dine, alse me wened, efter be ilke nimunge, hwat se biuore were, clense mine soule of flesliche sunnen. "Aue Maria," uort "Dominus tecum." 10 Magnificat, stondinde. "Aue Maria," al vt vif siden, Teft bus. "Swete lefdi seinte Marie, vor be ilke muchele blisse bet tu hefdest boa bu iseie bet ilke blissfule bearn iboren of dine clene bodie to moncunne hele widuten euerich bruche, mid ihol meidenhod ? meidenes menske, hel me bet am burh wil tobroken, ase I drede, hwat se beo of dede, I zif me ine heouene iscon bi blissfule leor I biholden hure I hure meidenes menske, zif ich nam wurde for to been iblesced in hore veolauredden. Aue Maria gratia plena, Dominus tecum. Dominum cum tribularer," stondinde. Aues also er fif siden.

"Swete lefdi seinte Marie, vor pe ilke muchele blisse pet tu hefdest po pu iseie pine deorewurde sune efter his swete deorwurde dead arisen to blissfule liue, his bodi seoueuold brihture pene [pe] sunne, zif me deien mid him ? arisen in him? worldliche deien ? gostliche libben! delen in his pinen veolauliche on eorde, uor te beon ine blisse his feolawe ine heouene, uor pe ilke muchele blisse pet tu heuedest, lefdi, of his blissfule ariste efter pine muchele seorewe! efter mine

Folio 9.

[•] hefdest. C.

b erende, C.

c leneb. C.

d efter his derfe dead. C.

begotten Son." With, "O blessed and pure, O righteous Judge, Jesu Christ." And whose cannot say these five prayers, should say always one; and whose thinketh them too long may omit the Psalms.

"Sweet lady, Saint Mary, for that same great delight which thou hadst within thee, at the very time when Jesus God, the Son of God, after the salutation of the angel, took flesh and blood in thee and of thee, receive my salutation with the same 'Ave,' and make me to think little of every outward delight, and comfort me within, and by thy merits procure for me the joy of heaven; and as certainly as in the same flesh that he took of thee there was never sin, nor in thine, as I believe, after the same conception, whatever may have been before, cleanse my soul from fleshly sins: Hail, Mary," and so on to "The Lord is with thee." The Magnificat, standing. "Hail, Mary," to the end, five times, and then, thus: "Sweet Lady, St. Mary, for the same great joy that thou hadst when thou sawest that blissful child, born of thy pure body for the salvation of mankind, without any use of kinde," with whole virginity and maiden's honour, heal me who through will am broken, as I fear, whatever I may be as to deed, and grant that I may in heaven behold thy joyful countenance, and behold her, and her maiden's honour, if I am not worthy to be blessed in her fellowship. Hail, Mary! full of grace: the Lord is with thee. To the Lord I cried when I was in trouble," standing. Ave, also, as before, five

"Sweet Lady, Saint Mary, for the same great joy which thou hadst when thou sawest thy dear Son, after his sweet precious death, arise to joyful life, his body sevenfold brighter than the sun, grant me that I may die with him and rise in him; die to the world, and live spiritually; share in his sufferings as his follower on earth, that I may be his companion in blessedness in heaven; for the great joy which thou hadst, O Lady, of his joyful resurrection, after thy great sorrow; after my great sorrow in which I ever am here, lead me to

[·] Qu.? sine omni ruptura ; i. c. macula,

muche seoruwe pet ich am euer inne here : led me to pine blisse. Aue Maria gratia," uort "Dominus tecum. Retribue servo tuo," auez uif siöen.

"Swete lefdi seinte Marie, uor pe muchele blisse pet tu hefdest po pu iseie pine brihte blissful sune pet te Gyus wenden vorto aprusemen, ase anoper deadlich mon, widute hope of ariste: iseie him so wurdliche? so mildeliche, an holi pursdei, stien to his blisse into his riche of heouene: gif me worpen mid him al pe world under vet, stien nu heortliche, hwon ich deie gostliche, a domesdeie al licomliche, into de blisse of heouene. Aue Maria. In conuertendo. Aue 16 Maria, al vt fif siden.

"Swete lefdi, seinte Marie, uor pe ilke muchele blisse pet fulde al pe eoroe po pi swete blisfule sune underueng on his vnimete blisse, mid his blisfule ermes sette pe ine trone quene crune on heaued brihture pene [pe] sunne: heih heouenliche cwene, underuong so peos gretunges of me on eoroe pet ich mote blisfuliche grete of ine heouene. Aue Maria. Ad te leuaui." Auez fif siden, and peonne pet uerset, "Spiritus sanctus superueniet, uirtus Altissimi obumbrabit tibi." Oremus: "Gratiam tuam, quesumus Domine, mentibus nostris infunde, ut qui, angelo nunciante, Christi filii tui incarnationem cognovimus, per passionem ejus et crucem, ad resurrectionis ejus gloriam perducamur, per eundem Christum Dominum nostrum, amen. Aue regina celorum; Aue Domina angelorum.

Salue radix sancta [porta,]
Ex qua mundo lux est orta;
Aue virgo gloriosa;
Super omnes speciosa;
Vale, O valde decora,
Et pro nobis semper Christum exora."

Verset, "Egredietur uirga de radice Jesse et flos de care ejus ascendet." Oremus. "Deus qui virginalem aula...

Folio 9 b.

thy joy. "Hail, Mary!" unto "The Lord is with thee." "Deal bountifully with thy servant." Hail, Mary!" five times.

"Sweet Lady, Saint Mary, for the great joy which thou hadst when thou sawest thy bright blissful Son, whom the Jews thought to imprison in the stifling tomb, as another mortal man, without hope of rising again; sawest him so gloriously and graciously, on Holy Thursday, ascend up to his joy into his kingdom of heaven; grant to me that I may with him cast all the world under my feet, and ascend up now in heart and mind; and when I die [that I may ascend] spiritually, and at the judgment day all bodily, into the blessedness of heaven. Hail, Mary! When the Lord turned again the captivity of Sion. Hail, Mary," all out, five times.

"Sweet Lady, Saint Mary, for the same great joy that filled all the earth, when thy sweet blissful Son received thee into his infinite bliss, and with his blissful arms placed thee on the throne, and a queenly crown on thy head brighter than the sun; O high, heavenly queen, so receive these salutations from me on earth, that I may blissfully salute thee in heaven. Hail, Mary, unto thee lift I up, Hail!" five times, and then this versicle: "The Holy Ghost shall come upon thee; and the power of the Highest shall overshadow thee." Let us pray: "We beseech thee, O Lord, pour thy grace into our hearts, that we, who, by the message of the angel have known the incarnation of Christ thy Son, may be brought by his cross and suffering to the glory of his resurrection, through the same Jesus Christ our Lord. Amen. Hail, Queen of Heaven! Hail Sovereign of angels! Hail, O root [of Jesse], gate of heaven! From which light has risen upon the world. Hail, O glorious Beautiful above all. Prevail, O most graceful! And ever entreat Christ in our behalf." Versicle, "A rod shall come forth from the stem of Jesse, and a flower shall grow out of his root." Let us pray: "O God, who didst not disdain the virgin's womb, &c. Be glad, O mother of God, unspotted virgin; be

Gaude Dei genetrix, uirgo immaculata: gaude quod gaudium ab angelo suscepisti: gaude quod genuisti eterni luminis elaritatem : gaude Mater, gaude sancta Dei genetrix. Uirgo tu sola Mater innupta. Te laudat omnis filii creatura genetricem lucis ! sis pro nobis pia interuentrix." V', Ecce uirgo concipiet 9 pariet filium. | Oremus, Deus qui de beate Marie uirginis utero verbum tuum, angelo nunciante, suscipere volnisti, &c. Gande uirgo, gaude Dei genetrix, et gaude gaudium Maria? omnium fidelium gaudeat ecclesia in tuis laudibus : assidua et pia domina gaudere fac nos tecum ante Dominum. V'. Ecce uirgo concipiet." Oremus. "Deus qui salutis eterne, &c. Alma Redemptoris mater que peruia celi porta manes, et stella maris: succurre cadenti, surgere qui curat populo. Tu quæ genuisti, natura mirante, tuum sanctum Genitorem. Virgo prius ac posterius, Gabrielis ab ore sumens illud Aue, peccatorum miserere." Her sigged fiftî auez, oper an hundred, oder mo oder les, efter pet ze habbed hwule: alast bet uerset, "Ecce ancilla Domini, fiat mihi secundum verbum tuum." Oremus. "O sancta uirgo uirginum quæ genuisti filium triumphatorem Zabuli." Hwo se wule mei a-stunten beruppe A anon rihtes efter be uorme ureisun, "Gratiam tuam quesumus. Domine," and siggen benne hire tale of auez: efter be laste psalme. "Ad te leuaui," ? euer biuore be psalme biginnen one aue: uort b Dominus tecum : 7 sigge stondinde bene psalm: beos psalmes beo & inumene efter be uif lettres of vre lefdi nome ; hwo se nime & zeme of bissse worde Maria, he mei ivinden berinne be vorme vif lettres of dees binore seide psalmes, ? alle pees vreisuns corned bi dees fine, efter hire vine hexte blissen tel in be antefnes " ? tu schal ivinden in ham vif gretunges. Peo ureisuns bet ich nabbe bute imerked beod iwriten oueral, bute one be laste. Leted writen on one scrowe hwat se ze ne kunned nout.

Folio 10.

[·] mei stutten bruppe. C.

b odet cume to. C.

^{&#}x27; hwase named gome, 7 at less like vreisun, efter hire fif heate blassen, corned bi flue tele in be antempres. C.

^{*} bet ich nabbe imerked linte an bood iwriten overal widitten be leate. ().

glad because thou hast conceived joy from the angel; be glad because thou hast brought forth the brightness of light eternal; be glad, O mother; be glad, O holy mother of God. Thou, alone, O virgin, art a mother without a mate. Every creature praises thee, the mother of the son of light. Be a gracious mediator in our behalf." Versicle, "Behold, a virgin shall conceive and shall bring forth a son. Be glad, O virgin; be glad, O mother of God, and be exceeding joyful, O Mary. Let the congregation of all the faithful rejoice in thy praises. Constant and pious lady, make us to be glad with thee before the Lord." Versicle, "Behold, a virgin shall conceive." Let us pray: "O God, who for our eternal salvation, &c." "O gracious mother of the Redeemer, who remainest the gate through which heaven is entered, and the star of the sea; succour thy falling people, who wish to rise. Thou who, whilst nature admired, didst bring forth thy holy Father, a virgin both before and after, receiving that salutation from the lips of Gabriel, pity the sinful." Here say, "Hail, Mary!" fifty or a hundred times, more or less, as ye have leisure. Lastly, this versicle, "Behold the handmaid of the Lord; be it unto me according to thy word." Let us pray: "O holy Virgin of Virgins, who gave birth to thy son the vanquisher of Satan." Whose will may stand up immediately after the first prayer. "We beseech thee, O Lord, grant us thy grace," and then say her number of "Hail, Maries." After the last psalm, "Unto thee lift I up," and always before the psalm begin one "Hail, Mary," as far as "the Lord is with thee," and say the psalm standing. These psalms are taken after the five letters of our Lady's name. Whose pays attention to this word Maria may find in it the first letters of these five psalms aforesaid, and all those prayers run according to these five. After her five highest joys count in the anthems, and thou shalt find in them five salutations. The prayers which I have only indicated are written in full, except only the last. Cause to be written on a scroll what ye do not know by heart,

Al pet ze euer sigged of swuch of ober bonen, ase of Pater nostres of Auez, on ower owene wise, psalmes of vreisuns: al ich am wellipsied euerichen sigge bet hire best bered on heorte: verslunge of

hire sautere? redinge of Englishs, oder of Freinchs? holi meditaciuns. b Of ower kneelunge, hwon so ze euer muwen ihwulen, bigoro mete oder efter, euer so ze more dod, so God ou eched furdre his deorewurde grace : 2 loke also ich bid ou bet ze ne beon neuer idel : auch wurches, oser redes, oser beos i beoden, ? in ureisuns : ? so dod eyer symbol bet god muwe perof awakenen; be vres of pe holi goste, zif ze ham wulled siggen, sigged eueriche tide of ham biuoren ure lefdi tiden. Toward te preostes tiden herkneð se wel ze muwen. Auh mid him ne schule ze nouder uerslen ne singen bet he hit muwe iheren. Ower graces, stondinde, biuore mete? efter. alse ha beod iwriten ou! I mid te miserere, god biuoren ower weonede 7 ende 8 der be graces: bitweone mote, hwo se drinken wule, sigge benedicite: "potum nostrum filius Dei benedicat. In nomine Patris 7 Filii 7 Spiritus Sancti, amen." And blesce 8: 7 a last sigge 8 " adjutorium nostrum in nomine Domini, qui fecit celum ? terram. Sit nomen Domini benedictum ex nunc et in secula. Benedicamus Domino. Deo gracias." Hwon se ze gob to oure bedde : Folio 10 t. ine niht oper in euen, ualled akneon to der corde ? benched hwat ze habbed i pene dai iwredded ure louerd, ? cried him corne merci I forginenesse. Lif ze habbed ei god idon, bonked him of his zeoue, widnten hwam we ne muwen ne wel don ne wel benchen? 7 sigged "miserere mei Deus. Kiriel, Christel, Kiriel, Pater noster, Salvas fac ancillas tuas Deus mens sperantes in te." Oremus. "Deus cui proprium." And sigge, stondinde, besne vreisun. " Uisita quesumus, Domine, habitationem istam 7 omnes insidias inimici ab ea longe repelle! angeli tui sancti habitantes in ea nos in pace custodiant, I benedictio tun sit super nos semper, per Dominum. And benne a last

[•] bullich, C.

b bochten, C.

^{*} hwense ge magen igemen, ear mete \(\gamma\) efter, eauer se ge mare do\(\delta\), so God [rehi ou] for\(\delta\) for eace. C.

Whatever other devotions you use in private, as Paternosters, Hail Maries, psalms, and prayers, I am quite satisfied that every one should say that which her heart most inclines her to, a verse of her psalter, reading of English or French, holy meditations. As to your kneeling, whenever you have time, before or after meat, the more you do so, the more doth God add and increase towards you his precious grace; and see also, I pray you, that you be never idle, but work, or read, or be at beads, and in prayer, and thus be always doing something from which good may come. The hours of the Holy Ghost, if you wish to say them, say every time of them before our Lady's times; to priest's hours listen as well as you can, but you should neither say the versicles with him nor sing so that he may hear it. Say your graces before and after meat, as they are written out for you, standing; and with the Miserere go before your altar and finish there the graces. Between meals, when any one wishes to drink, let her say benedicite, "May the son of God bless our drink; in the name of the Father, and of the Son, and of the Holy Ghost, Amen," and make the sign of the cross; and at last say, "Our help is in the name of the Lord, who made heaven and earth. The name of the Lord be blessed from this time forth and for ever. Let us bless the Lord. Thanks to God." Always when you go to your bed at night or in the evening, fall on your knees to the earth and think what you have done in the day to displease our Lord, and cry to him earnestly for mercy and forgiveness. If you have done any good, thank him for his grace, without which we can neither do good nor think good, and say "Have mercy on me, O God. Lord have mercy. Christ have mercy. Lord have mercy on me. Our Father. My God, save thine handmaids who hope in thee." Let us pray: "O God, whose property is ever to have mercy." And say, standing, this prayer, "Visit, we beseech thee, O Lord, this dwelling, and drive far from it all the wiles of the enemy. May thy holy angels dwelling in it keep us in peace, and may thy blessing be upon us for ever, through our Lord," &c. And finally say, "Christ conquers! A Christ is king! A Christ

Fidia 11.

"Christus vincit! A Christus regnat! A Christus imperat!" A and mid preo creoiz, mid te pume up buue pe uorheaued! I peonne, "Ecce crucem Domini! A fugite partes aduerse! vicit leo de tribu Juda, radix Dauid. Alleluia." A large creoiz, ase et Deus in adiutorium, mid "Ecce crucem Domini!" and peonne vour creoices a uour halue, mid teos uour efter clauses. "Crux A fugat omne malum. A crux est reparatio rerum. Per crucis hujus signum, A fugiat procul omne malignum! I per idem signum a saluetur quodque benignum." A last ou sulf I ower bed bose. "In nomine Patris I Filii et Spiritus Sancti. Amen." Ine bedde uorp ase ze muwen, 19 ne do ze no ping ne penched! bute sleped.

pe ne con oder uhtsong, ober ne mei hit siggen, uor uhtsong sigge pritti Pater nostres, ? aue Maria efter euerich Pater noster : ? Gloria Patri efter euerich aue Maria. A last schal siggen, hwo se con. Oremus, "Deus cui proprium est misereri semper. Benedicamus Domino? Deo gratias? Fidelium anime." Vor euesong twenti. Uor euerich ober tide, siege uiftene, o bis ilke wise: auh et uhtsonge schal siggen hwo so con "Domine labia mea, Deus in adiutorium." And at al be obre tiden: "Deus in adiutorium:"? et complie "conuerte nos Deus:" hwo se is unheite uorkeorue of uht :0 songe," tene: of enerich over tide uine, de halue dole of enerich one, 7if heo is seccure; b hwo se is ful meseise, of alle beo heo cwite: ? nime hire sicnesse nout one polemodliche, auch do swud gledliche," ? al is hire bet holi chirche reded oper singed; paul ze owen benchen of God eueriche time, mest bauh in (ower) tiden, bet ower bouhtes ne beon beonne ulcotinderd ? zif ze burh zemeleaste glutfed . of wordes, oder misnimed uers, nimed ower uenie dun et ter eorde mid te honden one: oder ualled adun al uor muchel misnimunge, ? scheawed ofte ine scrifte ower zemeleaste her abuten.

a dectimite. C.

^{*} hwa so is unheite offer see, forkerue of ubtsing. MS. Bibl. Cotton, Titus D. xxIII. unbette. C. * sekere, C.

Neome Source seemesse bolemodhelie a gledliche, C.

^{&#}x27; gemies gliffen, Tit.

ded schrifte, C. 1 schrifte, Tit.

rules ** " and with three crosses, with the thumb up above the forehead; and then, behold the Lord's cross ** Begone; ye adversaries: the lion of the tribe of Judah, the root of David hath conquered. Halleluia. A large cross, as at "Make haste, O God, to help me," with "Behold the Lord's cross **;" and then four crosses, on four sides, with these four after-clauses, "The cross ** drives away every evil. ** The cross is the restorer of the world. By the sign of this cross ** let every thing malignant fly away; and by the same sign ** let every thing that is kind and good be preserved." Finally [bless] yourself and also your bed, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen." In bed, as far as you can, neither do any thing nor think, but sleep.

They who either cannot, or may not, say the early Matins, may say, instead, thirty Paternosters, and "Hail, Mary!" after every Paternoster, and "Glory be to the Father," after every "Hail, Mary!" Finally, whoever can shall say: "Let us pray: O God, whose property is always to have mercy. Let us bless the Lord. Thanks to God. The souls of the faithful." For even song say twenty; for every other time fifteen, in this manner: but at early Matins whoever can, shall say, "O Lord, open thou my lips. Make haste, O God, to help me;" and at all the other times, " Make haste," and at Compline, "Turn us, O God." Whoso is infirm may cut off ten at early Matins; at every other time, five, the half of each, if her sickness is greater. Whoso is very ill, let her be free from the whole service, and take her sickness not only patiently, but right gladly, and all is hers " that holy church readeth or singeth; ve ought, however, to think of God at all times, yet most in your appointed times of devotion, that your thoughts may not then be wandering; and if, through heedlessness, you blunder in words, or mistake a verse, make your venia, falling down to the earth with your hands only, or if the mistake be great, fall quite down, and often avow, in confession, your carelessness about this.

[.] f. e. she shall share in the benefit,

pis is nu se uorme dole, pet ich habbe ispeken hiderto, of ower seruise. Hwat se beo nu ser of peos riwlen her efter. Ich wolde pet heo weren of alle, alse heo beos of ou, purh Godes grace iholden.

"Omni custodia serva cor tuum, quia ex ipso vita procedit." Mid alle cunne warde, dohter, sei Salomon be wise, wite wel bine heorte, uor soule lif is in hire; zif heo is wel iwust.b pe heorte wardeins beoo e be vif wittes-sihoe ? herunge, spekunged and smellunge, ? eueriches limes uelunge? I we wulled speken of alle, uor hwo se wit beos wel, he ded Salomones heste. He wit wel his heorte ? his soule 10 heale. De heorte is a ful wilde best, and make's monie wilde lupes, as Seint Gregorie seio, "nichil corde fugacius." Nooing ne ne etflih's mon so sone so his owune heorte. David, Godes prophete, seide s et sume time & heo was etstert him. "Cor meum dereliquid me:" bis min heorte is etflowen h me, ? eft he blescede him ? seide b heo was ikumen hom. "Invenit servus tuus cor suum." Louerd, he seio, min heorte is icumen agein eft: ich hire habbe ifunden. Hwon so holi mon, I so wis, I so war lette hire etsterten, sore mei anoder of hire fluht carien: I hwar etbrec heo ut trom David be holi king, Godes prophete? Hwar? God hit wot, et his eie purl, purh a :0 sihoe 5 he iseih; purh a biholdunge, ase ze scuhlen i herefter iheren.

a seruise. pis riwle her efter muche nede is wel to loke bet Godd giue ou grace; for hit spekes of be fiue wardains of be hoorte. Tit.

b iloked. Tit.

c arn. Tit.

d smecchinge. Tit.

e liht lupe. C. Tit. f. Scint Ber. C.

f atluppes. Tit.

s meanede. Tit.

b edflode. C.

i schulen, C. T.

This, now, which I have hitherto spoken, concerning your religious service, is the first part. Whatever may yet remain to be said of those rules, I would that they were as well kept by all, as, through God's grace, they are kept by you.

PART IL-ON KEEPING THE HEART.

1. Of Sight.

"Omni custodia serva cor tuum, quia ex ipso vita procedit." "With every kind of watchfulness, daughter," saith Solomon the wise, "guard well thy heart, for in it is the life of the soul, if it is well governed." The wardens of the heart are the five senses: sight, hearing, taste, a smelling, and every member's feeling, and we shall speak of them all; for, whoever guards these well doth Solomon's command. He keepeth well his heart, and the health of his soul. The heart is a full wild animal, and makes many wild leaps, as St. Gregory saith, "nihil corde fugacius," nothing escapes from a man's control so soon as his heart; David, God's prophet, said upon a certain occasion, that it had deserted him, "Cor meum derelinquit me," c that is, " My heart forsakes me; " and afterwards he congratulated himself, and said it was come home, "Invenit servus tuus cor suum." d "Lord," saith he, "my heart is come back again: I have found it." When a man so holy, so wise, and so wary suffered his [heart] to break loose, others may well be sorely anxious lest it should take flight. And where did it break away from the holy king David, God's prophet? Where? God knows, at the window of his eye: through a sight that he saw: through a beholding, as you shall hereafter hear.

^{*} Spekunge, in the original, is probably an error for smekunge. See the various readings.

⁶ r. c. touch.

e Panton al. 12.

^{4 2} Samuel, vir 27.

Uorbui, mine leoue sustren, pe leste \$ ze euer muwen luuie& our burles, al beon heo lutle, be parluris lest ? nerewest. pe clos in ham bee twoueld: blac cloo; be creeiz hwit widinnen? widuten. pe blake clos bitocknes & ze beos blake ? unwurse toward be worlde widuten; b te sode sunne, b is Jesu Crist, haued widuten norkuled ou: 7 so widuten ase ze beod unseauliche imaked ou burh gleames of his grace. Det hwite creoiz limped to ou; uor breo manere creoices beob-reade, ? blake, ? hwite. De reade limped to beo 5 beo 5, uor Godes luue, mid hore blodshedunge irudded ? ireaded, ase be martirs weren. De blake creoiz limped to beo \$ 10 makied ide worlde hore penitence uor lodliche sunnen. De hwite creoiz limped to b hwit meidenhod, ? to clennesse, \$ is muchel pine wel uorto holden. Pine is oueral o burh creoiz idon to understonden. bus bitockned hwit croiz be ward of hwit chastite, \$ is muchel pine wel uor to witene. De blake clod also tekede d bitocnunge, ded lesse eile to ben eien, ? is biccure agein be wind, ? wurse to burhseon, ? halt his heou betere uor winde ? for oder hwat. Loked to te parlurs o beon cuer ueste on eueriche halue, ? eke wel istekene. ? wite? ber our eien, eleste be heorte etfleo wende ut, ase of Dauid. oure soule secli so sone heo is ute. Ich write muchel uor oore, 5 nooing 20 ne etrine o ou, mine leoue sustren; vor nabbe ze nout bene nome. ne ne schulen habben, burh be grace of Gode, of totinde ancres, ne of tollinde lokunges, ne lates, \$ summe, oder hwules, weilawei! unkundeliche makieð; vor azein kunde hit is, 7 unmeð swuc h wunder. 5 te deade totie, 1 % mid cwike worldes men wede wid sunne.

[•] burles [7 loket bat tei] beon lutle, 7 be parlures least, 7 eke narewest. C. windohes, al beon ho lutle. be parlure windohe beo least 7 narewest. Tit.

b limped aricht to. C. T.

d techen be. C. tekede. T.

wel itachet, 7 geated wel ber owre ehne. T.

b selli, T. sullich, C.

c ihwer. C. eihwer. T.

[·] Lokes b te parlurs clay. T.

[&]quot; p naut no riued. C.

i adotie. T.

Wherefore, my dear sisters, love your windows as little as possible; [and see that they] be small,—the parlour's smallest and narrowest. Let the cloth upon them be twofold; black cloth; the cross white, within and without. The black cloth signifieth that ye are black, and of no estimation with the world without; because the true sun, which is Jesus Christ, has discoloured you outwardly, and thus externally, as you are not fair to look on, has he made you through the rays of his grace. The white cross properly belongs to you; for there are three kinds of crosses-red, black, and white. The red appertains to those who are, for the love of God, ensanguined and reddened by the shedding of their blood, as the Martyrs were. The black cross is proper to those who are doing penance in the world for foul sins. The white cross is appropriate to white and unstained maiden purity, which requires much pains well to preserve. Pain is always to be understood by the cross. Thus the white cross betokeneth the keeping of pure chastity, which requires much pains to guard well. The black cloth also teacheth an emblem, doth less harm to the eyes, is thicker against the wind, more difficult to see through, and keeps its colour better against the wind and other things. See that your parlour windows be always fast on every side, and likewise well shut; and mind your eyes there, lest your heart escape and go out like David's, and your soul fall sick as soon as it is out. I write more particularly for others, for nothing [here said applies to you, my dear sisters, for ye have not the name, nay, nor shall ye have, through the grace of God, of staring anchorites, nor of enticing looks and manners, which some, at times, alas! contrary to the nature of their profession, practice; for against nature it is, and a singularly strange prodigy, that the dead should look out, and among living men of the world, consort with sin.

[.] See v. r. C.

Boe Cantieles, i. 6.

Folio 12.

Me leoue sire, seid sum inouh reade, ? is hit nu so oner vuel uor te toten " utward? ze hit, leoue suster, vor vuel b 5 ter kumeð of hit, is vuel ouer vuel to enerich ancre, I nomeliche to be runge! I to pen old nordui \$ heo to be zunge zined vuel norbisne, ? scheld to werien ham mide. Vor, zif ei etwit ham, beonne sigged heo anonriht: "Mesire, beo ded also beo is betere ben ich am, I wot betere ben ich wot, hwat heo haued f to donne." O leoue zunge ancren, ofte a ful hawur smid smeodid a ful woc knif, I to wise ouh to nolewen wisdom, I nout folie, I an olde ancre mei don wel # tu dest vuele. Auh toten vt widuten vuel ne mei nouder of ou, I nim nu zeme hwat vuel beo icumen of totinge: nout on vuel ne two, auh al be vuel, ? al be wo b nu is ? euer zete was, ? euer schal iwurden, al com of a sibbe. Det hit beo soo, lo her be preone; Lucifer burh bet he iseih 7 biheold on himsulf his owene ueirness leop into prude, ? bicom of engel atelich deouel: ? of Eue vre alre moder is iwriten on alre crest in hire neowed introng of hire cie sibbe, "vidit igitur mulier quod bonum esset lignum ad vescendum, et pulchrum oculis, aspectuque delectabile, et tulit de fructu ejus ? comedit, deditque viro:" \$ is, Eue biheold o pen norbodene eppele, 7 iseil hine neir, ? ueng to deliten i be biholdunge, ? turnde hire lust per toward, ? ... nom? et berof, ? gef hire louerd. Lo hu holi writ spekes, ? hu inwardliche hit telled hu sunegunge bigon: bus eode sihde binoren, I makede wei to vuel lust? I com be dead ber efter, & al monkun ineled." Des eppel, leone sustren, bitoened alle pe ping & lust falled to, 7 delit of sunne. Hwon bu biholdest te mon bu ert in Eur point: bu lokest o ben eppel. Hwoso heuede iseid to Eue beo" hee wern Felia 12 b, hire eien berone, A! wend te awei ! bu worpest eien o bi dead : hwat

b yea hit, love motron, ful vuel, 7 over unel to cauer each anker is to suel. T.

c wites T.

seign, T. pari, T. I haher amid smides, T. hager, C.

tho aben.

h folke i wisedom, 7 nawt i folic. T.

an hice sound, T. C.

b deliten hire, C.

¹ toe. T. C.

al mon can on feles. T

^{*} Ju. T.

"My dear master," saith some one, quickly enough, "is it, now, so very evil a thing to look out?" Yea, it is, dear sister, for the harm that comes of it is evil above evil to every anchorite, and especially to the young; and to the old, inasmuch as she sets a bad example to the young, and gives them a shield wherewith to defend themselves. For, if any one reprove them, then, they immediately say, "Sir, she does the same who is better than I am, and knows better what she ought to do." O dear young recluse, often does a right skilful smith forge a full weak knife; the wise ought to imitate wisdom and not folly; also, an old recluse may do that well which thou doest ill. But to look out without harm, neither of you can do. And now, observe what evil has come of looking; not one evil or two, but all the evil and all the harm that now is, and that ever yet was, and that ever shall be-all came of a sight. That this is true, lo, here is the proof: Lucifer, because he saw and beheld in himself his own beauty, fell into pride, and of an angel became a foul fiend. And it is written of Eve, the mother of us all, that sin first entered into her through her evesight, "Vidit igitur mulier quod bonum esset lignum ad vescendum, et pulchrum oculis, aspectuque delectabile, et tulit de fructu ejus et comedit, deditque viro:" that is, "Eve looked on the forbidden apple, and saw it fair, and began to take delight in beholding it, and set her desire upon it, and took and ate of it, and gave of it to her lord." Lo! how Holy Writ speaks; and how, searching deeply into the cause and origin, it tells how sin began. Thus did sight go before and prepare the way for guilty desire; and death followed, to which all mankind is subject. This apple, dear sisters, betokeneth every thing that excites guilty desire, and delight in sin. When thou lookest upon a man thou art in Eve's case; thou lookest upon the apple. If any one had said to Eve, when she east her eyes upon it, Ah, Eve! turn thee away; thou castest thine eyes upon thy death: What would she have answered? " My dear master, thou art in the wrong. Why dost thou find fault with me? The apple which I look upon is forbidden me heuede heo i-onswerede? Me leoue sire, bu hauest wouh. Hwarof kalenges tu me? be eppel \$ ich loke on is forbode me to etene, ? nout forto biholden. Dus wolde Eue inouh reade habben i-onswered. O mine leoue sustren, hwat b Eue haued monie douhtren be unluwed hore moder, & onsweried o bisse wise. "Me wenes tu," seid sum, "hich chulle leaven on him, bauh ich loke on him?" God hit wot, leoue sustren, more wunder ilomp. Eue, bi moder, leop efter hire eien? urom hire eien to be eppel, vrom be eppel i parais adun to bes corde, vrom bes corde to helle, ber heo lei inc prisune uour busend zer ? moare, heo ? hire louerd d booe, ? tauhte al hire ofsprung to leapen alle efter hire to deade widuten ende. Biginnunge I rote of his ilke rooude was a liht silve. Dus, ofte, ase me seid, of lutel wacse's muchel. Habbe's beonne muchel drede euerich feble mon I wummon, hwon heo b was riht bo imaked mid Godes honden, was purh a sih de biswiken, ? ibrouht ford into broid h sunne bet al be world ouerspredde.

"Egressa est Dina filia Jacob ut videret mulieres aliegenas ?e." A meiden also het was, Jacobes douhter, hit telled ine Genesi, code vt uor to biholden uncude wummen: lo zet ne seid hit nout \$\psi\$ heo biheold wepmen; auh ded wummen. And hwat com, wenest tu, of \$\psi\$ pet ilke biholdunge? Heo leas hire meidenhod, ? was imaked hore. perefter of pen ilke weren trouden tobrokene of heie patriarkes, ? a muchel buruh uorbernd, ? pe king ? his sune ? te buruh men isleiene, ? te wummen of pere buruh i-led ford, hire ueader ? hire bredren, se noble princes alse heo weren, vtlawes imakede. pus code vt hire sihde: al pus¹ pe holi Gost lette writen one boc uor to warnie wummen of hore tol cien: ? nim per of zeme \$\psi\$ pis vuel \$\psi\$ com of Dina ne com nout of \$\psi\$ pet heo iseih Sichem Emores sune, \$\psi\$

Folio 13.

[·] inob rafo, T.

[&]quot; were, T. C.

s (wends, T.

b as. T. C.

[·] demde, T. C.

h bhole, C.

[·] ilimpes. T.

I lute, T.

wnehe,

to eat, and not to look at." Thus would Eve, quickly enough, have answered. O my dear sisters, truly Eve hath many daughters who imitate their mother; who answer in this manner. But, "Thinkest thou," saith one, "that I shall leap upon him, though I look at him?" God knows, dear sisters, that a greater wonder has happened. Eve, thy mother, leaped after her eyes to the apple; from the apple in Paradise down to the earth; from the earth to hell, where she lay in prison four thousand years and more, she and her lord both, and taught all her offspring to leap after her to death without end. The beginning and the root of this woful calamity was a light look. Thus, often, as is said, "of little waxeth mickle." Let, therefore, every feeble man and woman have much dread, when she who was recently created by the hand of God, was, through a look, seduced and carried onward to open sin, which overspread the whole world.

"Egressa est Dinah, filia Jacob, ut videret mulieres aliegenas," &c. A maiden also there was, Jacob's daughter, it is told in Genesis, who went out to see the strange women. Now, observe, it is not said that she beheld men, but it says women. And what, thinkest thou, came of that beholding? She lost her maiden honour. and was made a harlot. Afterwards, for the same cause, were truces broken by high patriarchs, and a great city burned, and the king and his son, and the men of the city slain, and the women of the city led away; her father and her brethren, such noble princes as they were, made outlaws. To this length went her sight: and the Holy Spirit has caused the whole to be written in a book, in order to warn women concerning their foolish eyes. And take notice that this evil which came of Dinah, came not from her seeing Sichem, the son of Hamor, with whom she sinned, but it came from her letting him set his eyes upon her; for that also which he did to her was in the beginning sorely against her will.

heo sunegede mide, auh dude † heo lette him leggen eien on hire; vor † ec † he dude hire was ide frumde * sore hire undonekes.

Also Bersabee burh bet heo unwreih hire inc Dauies sihde, heo makede him sunegen on hire, so holi king ase he was, ? Godes prophete: I nu cumed ford a feblo mon, I halt him paul heibliche, tif he haued enne widne hod? one ilokene cope,? wule iseon runge ancren, 7 loken nede ase ston hu hire hwite like him, 5 naued nout hire lear uorbernd ide sunne, ? seid & heo mei iseon baldeliche holi men; ze nomeliche swuche ase he is, uor his wide sleuen. Me sur, qt derie, ne iherest tu B Dauid, Godes owune deorling, bi hwam God sulf seig, "Inveni virum secundum cor meum:" \$ is, ich habbe ifunden, cwed he, enne mon efter mine heorte: bes & God sulf seide, bi beos deorewurde sawe, king ? prophete ichosen 1 vt of alle, was bus burh on eie wurp to one wummon ase heo weoselis m hire, lette vt his heorte 7 forzet him suluen, so \$ he dude preo vtnummen heaued sunnen 7 deadliche; one Bersabee spus bruche be lefdi & he lokede on; treisun I monsleiht on his treowe kniht Vrie, hire louerd; 7 bu, a wrecche sunful mon, ert so swude herdi to kesten kang n eien upon zunge wummen. Le, mine leoue o sustren, zif eni is onwil p norte iseon ou, ne wene ze per : " neuer god, and ilened him be lesse. Nullich \$ no mon iseo on bute he habbe leaue speciale of ower meistre; vor alle peo preo sunnen 5 ich spec of last, ? al \$ vuel of Dina \$ ich spec of er, ne com nout Folio 13 b. for dui to te wummen lokede cangliche o weopmen, auh dude purh to

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oforme cher, T. of agoliche, C. of wid, T. of lokin, T. loke, C. of neode, T. of white T. C.
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This wide 7 his lokene sleue. T.

⁶ Qu. Mesur [c. c. Messer, Monsieur] quiderie? Condercon. Old Fr. a braggart, o self-confident, conceited fellow. "O presumptuose domine!" MS. Oxon. Surquedry, Prote, presumption. Bailey.

¹ Me sur, quie sire ne heres tu, T. Me sire, ne herest bu, C.

sahe. T. sage. C.

¹ culod, T. teured, C.

w wesch, T. C.

[&]quot; bin. T. canh. C.

[&]quot; his h is an send timpes to wimmen; ah ase muche need to wepman to wite wel his chesible fra wimmenes aible. No, im leage, T.

v swa annil, C. ful willes ful. T.

Likewise Bathsheba, by unclothing herself in David's sight, caused him to sin with her, though he was so holy a king and God's prophet: and now, a feeble man comes forward and esteems himself highly if he have a wide hood and a close cope, and would see young anchoresses, and must needs look, as if he were of stone, how their fairness pleases him, who have not their complexion sunburnt, and saith that they may look confidently upon hely men, yea, especially such as he is, because of his wide sleves, Braggart Sir! hearest thou not that David, God's own beloved servant, of whom God himself saith, "Inveni virum secundum cor meum;" that is, "I have found," quoth he, "a man after mine heart;" this king and prophet, chosen out of all the people, concerning whom God himself spoke these precious words, was thus, through casting his eye upon a woman as she was bathing, led into sin, let his heart wander, and forgot himself so far that he committed three heinous and deadly sins: adultery with Bathsheba, the lady upon whom he looked, treachery and manslaughter upon his faithful servant Uriah, her lord; and thou, a wretched sinful man, art so presumptuous as to cast froward eyes upon young women. You, my dear sisters, if any one is desirous to see you, never think favourably of him, but [rather] believe him the less. I would not that any man should see you except he have special permission from your superior; for all the three sins of which I have just now spoken, and all the evil with regard to Dinah of which I spoke previously, did not happen because the woman looked frowardly upon men, but it happened through their uncovering themselves in the sight of men, and doing that which made them liable to fall into sin.

CAMD, SOC.

heo unwrien ham ine monne eih sihöe, ? duden hwar purh heo muhten uallen into sunnen.

U orpi was ihoten a Godes half iden olde lawe & put were euer iwrien; " 7 zif eni unwrie put were, 7 best feolle per inne, he hit schulde helden 5 bene put unwreih. bis is a swude dredlich word to wummen & scheawed hire to wepmones eien. Heo is bitoened bi be \$ unwried pene put. Pe put is hire veire neb, ? hire hwite swire, Thire list cie, Thire hand zif heo halt for in his eilsihde: 7 zet beod hire word put, buten heo bee be bet hiset ? I al zet & falled to hire,d hwat so hit euer beo, burlt hwat muhte sonre ful luue of aquiken,e al vre Louerd cleope 8 put. Des put he hat & heo beo euer ilided 7 iwrien, leste eni best ualle per inne, 7 druncnie ine sunne. Best is be bestliche mon & ne benched nout of God: ne ne noted nout his wit ase mon ouh to donne, auh seched uor to uallen i bisse put \$ ich speke of, zif he hine ivint open. Auh be dom is ful strong upon ham & unhelied bene put: vor heo schulen zelden best bis ber inne ivallen. Heo is gulti g of be bestes deade biuoren vre Louerd, ? schal uor his soule onswerien a Domesdei, ? zelden be bestes lure, hwon heo naued oder zeld buten hire suluen.h Strong zeld is her mid alle? ? Godes dom is, ? his heste, \$ heo hit zelde allegate, vor heo unwreih i pene put \$ hit adronc inne. Du unhelest besne put bu b dest eni bing hwarof ber mon is fleschliche ivonded of be, bauh bu hit nute k nout. Dred besne dom swude: ? Tif he is ivonded so & he sunegie deadliche burh be on eni wise, bauh hit ne beo nout wid be, bute mid wille touward be; over zif he seched to fulen o sum over be vondunge of be purh bine dede is awakened,

Folio 14.

" awarnin.

[·] ibulet. T. iwrigen. C.

b b unhulode be put 7 beast fel berin, he hit schulde gelden. T.

to wepmon 7 to wimmen hourse some scheauen ham to hwa se wife. T.

a p feahes ow. T. bot be feaged hire. C.

f ful graceful y strong o þa frunhden ham þe put. T.

s schuldt, T. witt, C.

hwen ze ne haued geld bote ou seluen. T.

unluded. T.

b ne wite. T.

¹ fillen, T.

For this reason, it was ordained by God in the old law that a pit should be always covered; and if any pit were uncovered, and a beast fell into it, he that uncovered the pit should make it good. This is a very terrible word to a woman who exposes herself to the view of men. She is represented by the person who uncovers the pit. The pit is her fair face, and her white neck, and her light eye. and her hand, if she stretch it forth in his sight. And, moreover, her word is a pit, unless it be the better guarded; and all that belongs to her, whatsoever it be, through which sinful love might the sooner be excited, our Lord calleth a pit. He commands that this pit be always provided with a lid and covered, lest any beast fall into it and drown in sin. The beast is any man who, like a beast, thinketh not of God, and doth not use his reason as a man ought to do; but seeketh to fall into this pit that I speak of, if he find it open. But the judgment upon those who uncover the pit is very severe; for they shall make restitution of the value of the beast that is fallen into it. She is guilty of the beast's death, in our Lord's sight; and shall answer for his soul on Doomsday, and make good the loss of the beast when she hath nothing wherewith to pay but her own self. Hard payment it is withal, and God's judgment and his command is, that she must by all means make restitution, because she uncovered the pit in which it was drowned. Thou dost uncover this pit; thou who doest any thing by which the man is carnally tempted of thee, though thou know it not. Dread greatly this doom; and if he is tempted so that he sin mortally through thee in any way, though it be not with thee, but with desire toward thee, or if he seek to satiate on some other the temptation of thee, which is awakened through thy conduct, be fully certain of the doom. Thou shalt pay the value of the beast for opening the pit; and, unless thou be absolved thereof by confession, as is said, thou shalt bear the rod.

beo al siker of pe dome: pu schalt zelden p best vor pe puttes openunge, I bute pu schriue pe perof, ase mon seid pu schalt acorien pe rode! p is acorien his sunne. Hund wule in bliddiche hwar se he ivint hit open.

"Inpudieus oculus impudici cordis est nuncius."-Augustinus. 5 be mud ne mei nor scheome be liht eie speked hit: ? is ase erindebere b of be libtehearte. Auh nu is sum wummon c # nolde uor none binge wilnen ful be to mon: 4 7 tauh ne rouhte heo neuer bauh he bouhte toward hire, 7 were of hire itempted. Auh seint Austin des peos two bode in one weie, wilnen, I habe wille uorte been iwilned. Non solum appetere, sed appeti velle criminosum est. Cuuciten h mon, oder haben wille uorte been iwilned of mon! be beed heaued sunne. Oculi prima tela sunt adulterii: eien beod pe earewen ? te creste armes of lecheries pricches: 7 also ase men weorred mid breo kunne wepnen, mid scheotunge, mid speres ord, 7 mid sweordes egge, al ribt so, mid ben ilke wepnen, \$ is mid scute of eien? mid spere of wundinde word? mid sweorde of deadliche hondlunge, weorred lecherie, peo stinkinde hore, wid pe lefdi of chastete, p is Godes spuse. Erest heo scheot be earewen of be libt eien, & fleo Slichtliche nord, ase carewe by is ividered, I stiked ide hearte. Perefter hear scheked hire spere, ? nehleched up on hire, ? mid schekinde word zine 8 speres wunden. Sweordes dunt is admriht \$ is be hondlunge ? vor sweord smit of neih," ? zif8 dea8es dunt ? ? tis is " so8, weilawei, ful neili idon mid ham & kumed so neili togederes & ouder ober hondlie, ober ouhwar ivele ober. Hwo se is wise ? iseli, wib

· hund wile in at open dure, ber man him ne wernes. T.

^{*} erende beurere, C. . . . mon. T.

d wummon, T, c ifondet, C,

^{&#}x27; 7 nu ded [sein] Austin ba beos in ane [cuple]. C.

girned, C. tempitet, T. * girni, C.

¹ wil spere-wundinde word, C. h flan, F. flan, C.

i medachet, C. nehleache, T. " smites neh hond, T.

and hit is sodes. T.

that is, bear the burden of his sin. The dog enters gladly where he finds an open door.

St. Austin saith, " An immodest eye is the messenger of an unchaste heart. The light eye speaketh that which the mouth may not for shame, and is as the messenger of the light heart." And here is a woman that would not for any thing desire uncleanness with man; and yet she never cared though his thoughts inclined toward her and he were tempted by her. But Saint Austin putteth both these in one balance-to desire and to wish to be desired. "Non solum appetere, sed appeti velle criminosum est." To desire a man, or to wish to be desired of man, both are capital sins. "Oculi prima tela sunt adulterii," the eyes are the arrows and the first arms of lechery's stings; and, like as men fight with three kinds of weapons. with shooting, with spear's point, and with sword's edge, just so with the same weapons, that is, with eye-shot, with spear of wounding word, with sword of deadly handling, doth lechery, the foul harlot, fight against the lady, Chastity, who is God's spouse. First, she shoots the arrows of the light eyes, that fly lightly forth like a feathered arrow and stick in the heart; then she shaketh her spear, and cometh nigh to her, and with shaking word giveth spear's wounds; sword's dint is downright, that is, the handling, for a sword smites in close fight and giveth a death's stroke; and this truly is done, alas! too close, with them who come so nigh together that the one may handle or any where feel the other. Whoso is wise and good let her be on her guard against the shooting, that is, [let her guard] well her eyes; for all the evil that ever is comes of the eye arrows. And is not she too forward or too fool-hardy, who holds her head boldly forth in the open battlements, while men with crosshow-holts without assail the castle? Surely our foe, the warrior of hell, shoots, as I ween, more bolts at one anchoress than at seventy and seven secular ladies. The battlements of the eastle are the windows

be schute wite hire, & is wel hire eien? vor al be vuel b euer is cumed of ben eien arewen. And his heo to muche cang," over to folherdi. \$\dagger\$ halt hire heaved baldeliche uord vt iben open kernel, beo hwile † me mit quarreaus widuten asailed bene castel? Sikerliche vre vo, b be weorreur of helle, he scheot, ase ich wene, mo cwarreaus to one ancre ben to seouene ? seouenti lesdies c ide worlde. De kerneaus of be castel beod hire huses burles. Ne aboutie heo nout vt et ham, leste heo bes deoffes quarreaus habbe amidden ben eien, er heo lest wene; vor he assniled efre. Holde hire eien inne, vor beo heo erest ablend, heo is eð fallen.4 Ablinde be heorte, heo is eð 42 ouercumen, ? ibrouht sone mid e sunne to grunde.

Beornardus. "Sicut mors per peccatum in orbem, ita per has fenestras intrat in mentem." Also ase dead com, seid Bernard, into be worlde burh sunne: also burh cie burles dead haued hire inzong into be soule. Louerd Crist, ase men wolden steken veste enerich burl! uor hwou? 5 heo muhten bisteken dea8 per vte, dea8 of fleschliche liue! and an ancre nule nout tunen hire eidurles azein! dea8 of helle 7 of soule: 5 7 mid gode riht muwen ei8urles beon ihoten i eildurles, vor heo habbed iden muchel eil to moni en ancre.

Al Holi Writ is ful of warningge of eie. Dauid seide, "Averte " oculos meos ne videant uanitatem." Louerd, sei & Dauid, wend awei mine eien vrom be worldes dweole, ? hire fantesme: ? Job seide, "Pepigi fedus cum oculis meis, ut ne cogitarem de virgine." Ich habbe ivestned, soid Job, foreward mid min eien, \$ ich ne misdenche v. 1. deale, Hwat, k seid he, penched me mid eien? God hit wot, he seid, ful wel, vor efter be eie cumed be bouht, I ter efter be dede. 5

Folia 15.

ehang. C. cangun. T. fa. T. C.

d inwis, for bee he iblind, he is cas fatte. T.

[!] eilourl to gain. T.

[&]quot; agein be dead of saule. C.

h hu deale hwat. T. hu dele. C.

[&]quot; men, T, lauedtes, C.

[&]quot; buch, T.

c helle, T.

Cicloped, T. diaten, C.

of their houses. Let her not look out at them, lest she have the devil's bolts between her eyes, before she even thinks of it; for he is always attacking. Let her keep in her eyes, for if she is once blinded, she is easily overcome. Blind the heart, she is easily conquered, and soon brought to the ground by sin.

Bernard, "Sicut mors per peccatum in orbem, ita per has fenestras intrat in mentem." "As death came," saith Bernard, "into the world through sin, so through eye windows death hath his entrance into the soul." Lord Christ! how men would shut fast every aperture! Wherefore? That they might shut out death—death of carnal life: and will not an anchorite stop up her eye windows against death of hell and of the soul? And with good right may eye windows be called evil windows, for they have done much evil to many an anchorite.

All Holy Writ is full of warning of eye. David said, "Averte oculos meos ne videant vanitatem." "Lord," saith David, "turn away mine eyes from the world's delusions and its vain shew;" and Job said, "Pepigi fœdus cum oculis meis ut ne cogitarem de virgine." "I have compacted," saith Job, "a covenant with mine eyes, that I may not think improperly upon a maid." "What," saith he, "do men think with eyes?" "God knows it," saith he, "full well; for after the eye comes the thought, and then the deed." Jeremiah well knew that, who moaned thus, and said, "Oculus meus deprædatus est animam meam." Alas! mine eye has robbed all my soul. When God's prophet made such moan of eyes, what kind of moan, thinkest thou, has come to many a man, or sorrow to many a woman, of their eyes? The wise man asks, in his book, whether

wuste wel, Jeremie, & mende a him pus, ? seide, "oculus meus depredatus est animam meam." "Weilawei, min eie haue'd irobbed al mine soule." Hwon Godes prophete makede swuche mone of eien, hwuc 'mone wenestu is to moni mon, oder to moni wummon icumen seoruwe b of hore eien? pe wise mon asked in his boc hweder ei bing herme's more wummon bene hire eien: "oculo quid nequius, totam faciem lacrimare facit, %." Al be leor c schal ulowen o teares, he seid, vor be eie sihde one. Dis is nu inouh of bisse witte iseid et tisse cherre, to warnie peo selie! we schulen paul sone her efter speken herof more.

Spellunge I smecchunge beod ine mude bode, ase silve is iden // eien: auh we schulen leten smecchunge vort d tet we speken of ower mete, I speken nu of spellunge, I ter efter of herrunge: of bo imene. sume cherre, ase goo togederes.

On alre crest hwon ze schulen to owre parlures purle iwite et ower meiden e hwo hit beo \$ is icumen: uor swuch hit mei beon \$ re schulen asunien ou, I hwon ze alles moten uord, creoised ful zeorne our mus, earen, ? cien, ? te breoste eke: ? gos fors mid Godes drede, to preoste. On crest, sigge & confiteor? 7 perefter benedicite, & he oul to siggen? herened his wordes, ? sitted al stille, ... \$ hwon he parted arom ou, \$ he ne cunne ower god, ne ower vuel nouder? ne he ne cunne ou nouder blamen " ne preisen. Sum is so wel ilered, over se wis iworded, \$ heo wolde \$ he wuste hit! be sit ? speked touward him, ? zelt him word azein word, ? bicumex " meister, be schulde been ancre? I leared him \$ is icumen to leren hire? wolde, bi hire tale, sone been mit te wise icud 1 7 icnowen. Icnowen hoo is wel, vor purh \$ ilke, \$ hoo wened to been wis

e mante, T. * Al be neb, T,

в миниппп 7 могне. Т.

[&]quot; wites at owre soruanz. T. hwites ed on per meiden. C.

вания, Т. винина. С.

s lastin, C. laste, T.

b formurSes. T.

enSSet. T wubbet. C.

any thing doth more harm to a woman than her eyes? "Oculo quid nequius? totam faciem laerimare facit," &c. "All the face shall flow with tears," saith he, "for the eye-sight alone." This is now enough said of this sense, at this time, to warn the good. We shall, however, soon hereafter speak of it again.

2. OF SPEECH.

Speaking and tasting are both in the mouth, as sight is in the eyes; but we shall let tasting alone until we speak of your food, and treat, at present, of speaking, and thereafter of hearing, of both in common, in some measure, as they go together.

First of all, when you have to go to your parlour window, learn from your maid who it is that is come; for it may be some one whom you ought to shun; and, when you must needs go forth, make the sign of the cross carefully on your mouth, ears, and eyes, and on your breast also, and go forth in the fear of God to a priest. Say first, "Confiteor," and then "Benedicite," which he ought to say; hear his words and sit quite still, that, when he parteth from you, he may not know either good or evil of you, nor know any thing either to praise or to blame in you. Some one is so learned and of such wise speech, that she would have him to know it, who sits and talks to him and gives him word for word, and becomes a preceptor who should be an anchoress, and teaches him who is come to teach her; and would, by her own account, soon be celebrated and known among the wise. - Known she is well; for, from the very circumstance that she thinketh herself to be reputed wise, he understands that she is a fool; for she hunteth after praise and catches

iholden, he understont & heo is sot. Vor heo hunted efter pris. kecched lastunge. Vor ette laste, hwon he is awend awei!" beos ancre, he wule siggen, is of muchele speche. Eue heold ine parais longe tale mid te neddre, a told hire al & lescun & God hire hefde ilered, Adam, of pen epple? I so be ucond burh hire word, understond anonribt hire wornesse, a ivond wei tonward hire of hire uorlorenesse. Vre lefdi, Seinte Marie, dude al anober wise: ne tolde heo ben engle none tale? auh askede him bing scheortliche & heo ne Le, mine leoue sustren, uolewed ure lefdi a nout be kakele " Vorbi ancre, hwat se heo beo, alse muchel ase heo cuer con ? ... mei, holde hire stille: nabbe heo nout henne kunde. De hen hwon heo haued ileid, ne con buten kakelen. And hwat bizit heo perof? Kume8 be coue anonciht a reue8 hire hire eiren, a fret al a of hwat heo schulde fuord bringen hire cwike briddes: 9 riht also be ludere cone deouel berd awei norm be kakelinde ancren, y norswoluwed " al \$ god \$ heo istreoned habbe \$, \$ schulden ase briddes beren ham up touward beouene, zif hit nere icakeled. De wreche peoddare more noise he maked to zeien his sope, ben a riche mercer al his deorewurde ware. To sum gostliche monne & ze beod strusti uppen. b ase ze muwen been of hit, god is \$ ze asken red, 3 salue \$1 he teche ou to zeines fondunges, 7 ine schritte scheawed him gif he wule iheren ower greste, a ower lodlukeste sunnen " uor bi b him arcowe ou! 3 burh be bireaunesse crie Crist inwarliche merci uor ou, 3 habbe ou ine munde, 7 in his bonen. Sed multi veniunt ad nos in uestimentis ouium : intrinsecus autem sunt lupi rapaces. " Auli wite & ou a beod ewarre," he seid, ure Louerd, "uor monie cumed to ou ischrud mid lombes fleese, 3 beed wode k wulues." Worldliche men ileued lut: religuise zet lesse. Ne wilnie ze nout to muchel hore

Folio 16.

^{*} awei went. T. ifaren. C.

c ired hire. T. C.

cumes to xeate. T.

^{*} be lubere deuel berea awei fram cakelinde ancres, 7 formeothes, T.

b Ko arn trust on. T.

b madde, C wodde, T

b of long tale. C.

⁴ chakele, C. kakelinde, T.

f 7 frates of b ho schulde, T.

¹ red, 7 tedden bim b. C.

reproach. For, at last, when he is gone away he will say, "This anchoress is a great talker." Eve, in Paradise, held a long conversation with the serpent, and told him all the lesson that God had taught her and Adam concerning the apple; and thus the fiend, by her talk, understood, at once, her weakness, and found out the way to ruin her. Our lady, Saint Mary, acted in a quite different manuer. She told the angel no tale, but asked him briefly that which she wanted to know. Do you, my dear sisters, imitate our lady, and not the cackling Eve. Wherefore, let an anchoress, whatsoever she be, keep silence as much as ever she can and may. Let her not have the hen's nature. When the hen has laid, she must needs cackle. And what does she get by it? Straightway comes the chough and robs her of her eggs and devours all that of which she should have brought forth her live birds. And just so the wicked chough, the devil, beareth away from the cackling anchoresses, and swalloweth up, all the good they have brought forth, and which ought, as birds, to bear them up toward heaven, if it had not been eackled. The poor pedlar makes more noise to erv his soap than a rich mercer all his valuable wares. 'Of a spiritual man in whom you place confidence, as you may do, it is good that you ask counsel, and that he teach you a safe remedy against temptations; and in confession shew him, if he will hear you, your greatest and vilest sins, that he may pity you, and out of compassion cry internally to Christ to have mercy upon you, and have you often in his mind and in his prayers. "Sed multi veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces." "But be aware and on your guard," saith our Lord, " for many come to you clothed in lambs' fleece, and are raging wolves." Believe secular men little, religious still less. Desire not too much their acquaintance. Eve spoke with the serpent without fear. Our lady was afraid of speaking with Gabriel.

William Paller

kuðlechunge." Eue wiðute drede spec mit te neddre. Vre lefdi was of drede of Gabrieles speche.

Widute witnesse of weopmen oder of wummon hou muwe iheren, ne speke ze mid none monne ofte ne longe: ' s bauh hit beo of schrifte, iden ilke huse, oder ber he muwe iseen touward ou, sitte be bridde! bute zif be ilke bridde, oder stu[n]de trukie.º bis nis nout nor ou, leoue sustren, iseid ne nor ober swuche; nowt for bi be treowe is misleued, 4 % te sakelease ofte bilowen, nor wone of witnesse. Me ileued, 4 vuel sone, 4 te unwreste blideliche lied on be gode. Sum uniseli hwon heo seide & heo schrof hire, haue & ischriuen hire al to 10 wundre: uor pi owen pe gode euer to habben witnesse, uor two ancheisuns, nomeliche, ton is te ontfule, ne muwen lien on heom, во в ре witnesse ne preoue heom ualse: в oбет is, uorte ziuen ре odre uorbisne, a binime be vuele ancre bilke uniseli gile bet ich of seide.

Ut of chirche burle h ne holde ze none tale mid none monne ! auh bered wurdschipe berto, nor be holi sacrament & ze iseed ber burh, a nime of over hunles ower wummen to be huses burle. Deo ofre Folio 16 h. men 3 wummen to be parlurs burle, speken uor neode : ne ouwe ze buten et beos two burles.

> Silenco euere et te mete? vor zif obre religiuse dob hit, ase ze 20 wel wuted, ze owen binoren alle? 3 zif eni haued deore gist, do hire meiden ase in hire stude te gladien hire uere, 7 heo schal hab-

e ancheisuns [bingis]. C.

F reaue. T. reanin. C.

be ge nomed ber burh. C.

[&]quot; cubbinge. T. C.

b allegate, in hilke hus beod ber me mage see to ow. C. allegate ide ilke hus, oder b he muhe seo toward on. T. stunde, T.

d mistrowet, T.

f andfule [envious]. C.

h windohe, T.

[&]quot; door lef | geste. C.

to gladien him feire. T. to gladien hire, 7 heo [scho] schol habbe leave to gladien lifre fere. C.

Without a witness, of man or of woman, who may hear you, speak not with any man often or long; and even though it be of confession, in the same house, or where he may look at you, let there be a third person present; except the same third person upon another occasion should fail thee. This is not said in respect of you, dear sisters, nor of any such [as you;]—no, but because the truth is disbelieved, and the innocent often belied, for want of a witness. Men readily believe the evil, and the wicked gladly utter falsehoods against the good. Some unhappy creature, when she said that she was at confession, has confessed herself strangely: therefore the good ought always to have a witness, for two reasons especially: the one is, that the envious may not calumniate them, so that the witness may not be able to prove the accusers false; the other is, to give an example to others, and to deprive the evil anchoress of that unhappy false pretence which I spoke of.

Hold no conversation with any man out of a church window, but respect it for the sake of the holy sacrament which ye see therein, and sometimes take your woman to the window of the house; the other men and women to the window of the parlour, to speak when necessary; nor ought ye but at these two windows.

Silence always at meals; for if other religious persons do so, as you well know, ye ought before all; and if any one hath a guest whom she holds dear, she may cause her maid, as in her stead, to entertain her friend with glad cheer; and she shall have leave to open her window once or twice, and make signs to her of gladness [at seeing her]. The courtesy of some is nevertheless converted into evil to her. Under the semblance of good, sin is often hidden.

[·] Here the same is not very clear. In the Oxford MS, it is "Si tertims lather) possit,"

ben leaue to openen hire purl enes over twies, q makien signes touward hire of one glede chere. Summes kurteisie is noveleas iturnd hire to vuele. Under semblaunt of god is ofte iheled sunne. Ancre q huses lefdi oul muche to been bitweenen. Euerich urideie of ver holded silence, bute zif hit beo duble feste; q teenne holded hit sum over dai ide wike. Iden Aduent, q ide Umbridawes, wodnesdawes, q fridawes: ide leinten preo dawes, q al pe swidwike uort non of Ester euen. To owr meiden ze muwen pauh siggen mid lut wordes, hwat se [ze] wulled: q zif eni god mon is feorrene ikumen, hercned his speche, and onsweried mid lut wordes to his q askunge.

Muche fol he were pe muhte, to his owene bihoue, hweder se he wolde, grinden greot oder hwete, zif he grunde pe greot q lefde pene hwete. "Hwete is holi speche," ase Seint Anselme seid. Heo grint greot pe cheofied. Pe two cheoken beod pe two grinstones. Pe tunge is pe cleppe. Loked, leoue sustren, pouwer cheoken ne grinden neuer bute soule uode; ne our earen ne herenen neuer bute soule heale: nout one our earen, auh ower eie purles tuned azein idel speche: pto ou ne cume no tale, ne tidinge of pe worlde.

Le ne schulen uor none pinge ne warien, ne swerien, bute zif ze siggen witterliche, o'der sikerliche, o'der o summe swuche wise, ne ne preche to none mon! ne no mon ne aski ou read, ne counsail! ne ne telle ou. Readed wummen one. Seinte Powel uorbead wummen to prechen. "Mulieres non permitto docere." Nenne weopmen ne chasti ze: ne ne etwited him of his undeau! bute zif he beo ouer kudre, holi olde ancren muwen don hit summes weis! auh hit nis nout siker ping, ne ne limped nout to pe zunge. Hit is hore meister, † beo'd

n husebonde offer husewif. T.

Folio 17.

^{, .}

b vmbri wikes. T.

^{&#}x27; [ide wike]. C.

d swihende wike. T. swiwike. C.

[•] be machte grinde greet 7 hwete, hweber se he walde, gef he greet gronde. C.

drinke, T. C.

s sperres. T. spared. C.

An anchoress ought to be very different from the mistress of a family. Every Friday of the year keep silence, unless it be a double feast; and then keep it on some other day in the week. In Advent and in the Ember days, Wednesdays and Fridays; in Lent, three days; and all the holy week until noon in Easter eve. To your maid, however, you may say, in few words, what you please, and if any good man is come from a distance, listen to his speech, and answer, in a few words, what he asks.

Very foolish were he, who, when he might choose for his own behoof whether he would grind grit or wheat, if he ground the grit and left the wheat. "Wheat is holy conversation," as St. Anselm saith. She grinds grit who prates idly. The two cheeks are the two grindstones; the tongue is the clapper. Look, dear sisters, that your cheeks never grind any thing but soul food, nor your ears hear any thing but soul heal; and shut not only your ears but your eye windows against idle conversation; that neither talk nor tidings of this world may come to you.

Nou must not, upon any account, imprecate evil upon any one; nor take an oath, except ye be able to speak from clear or certain knowledge of the fact, or in some such way; nor are you to preach to any man; nor must any man ask of you, or give you advice or counsel. Consult with women only. St. Paul forbade women to preach, "Mulieres non permitto docere." Rebuke no man, nor reprove him for his fault; but, if he be very forward, holy aged anchoresses may do it in some manner; but it is not a safe thing, and belongeth not to the young. It is their business who are set over the rest and have to take charge of them. An anchoress hath only to take heed to herself and her maidens. Let every one attend to his own business and not meddle with that which is another's. Many a man thinketh that he doeth that well which he doeth very

* or chall? paleas, MS, Oxon.

ouer oore iset, q habbed ham to witene. Ancre naued to witene buten hire q hire meidenes. Holde euerich his owene mester, q nout ne reame oores. Moni mon wened to don wel he ded alto cweade 'c uor, ase ich er seide, under semblaunt of gode is ofte iheled sunne 'q hurh swuch chastiement haued sum ancre arered bitweonen hire q hire preost, oder a valsinde huue, oder a much weorre.

Seneca seide, "Ad summan [volo] uos esse rariloquos, tuncque pauciloquos:" * is be ende of be tale, sei Seneke the wise. Ichulle 7 ze speken selde 3 beonne buten lutel. Auh moni punt d hire word uorte leten mo vt, as me ded water a ter mulne cluse: a so duden Jobes freond b weren icumen to urouren him? seten stille alle sequeniht. Auh beo [heo] e hefden alles bigunne uor to spekene: beone kuben heo neuere astunten hore cleppe. Greg.: "Censura silencii nutritura est verbi." So hit is ine monie, ase seint Gregorie sei'd: Silence is wordes fostrild, "Juge silencium cogit celestia meditari." Long silence & wel iwust neded be bouhtes up touward ber heouene : also ase ze muwen iscon be water, hwon me punt h hit, ? stoppe's biuoren wel, so bet hit ne muwe aduneward, beonne is hit Folio 17 b. ined agein uor to climben upward: 9 ze al pisses weis punded ower 20 wordes, 7 forstopped ouwer pouhtes, ase ze wulled \$ heo climben ? hien touward heouenc, 7 nout ne uallen aduneward, 7 to uleoten zeond te world, k ase de's muchel cheafic. Auh hwon ze nede moten speken a lutewiht, leseð up(ower)muðes flodzeten, ase me deð et ter Mb owner mulne, and leted adun sone.

a hire seluen. C.

b hremman, A.S. to hinder, disquiet.

e wunder. C.

⁴ puindes. T.

[•] þa heo. C.

f þa ne cuben ha neauer stutten hare cleppen. C. stunten. T.

F fostir moder. C.

b puindes. T. punt. C.

¹ hechen. C. hehen. T.

k 7 flowen ouer al pe world. T.

ill; for, as I said before, sin is oft concealed under the appearance of good; and, by means of such rebukes, an anchorite has raised between her and her priest, either a treacherous love or a great quarrel.

Seneca said, "Ad summam [volo] vos esse rariloquos, tuncque pauciloquos: "" That is the end of the discourse," saith Seneca the wise. I will that you speak seldom, and then but little. But many keep in their words to let more out, as men do water at the mill-dam; and so did Job's friends that were come to comfort him; they sat still full seven nights; but, when they had all begun to speak, then, they never knew how to stop their importunate tongues. Gregory: "Censura silencii nutritura est verbi." Thus it is in many, as Saint Gregory saith, "Silence is the foster-mother of words, and bringeth forth talk." On the other hand, as he saith, "Juge silentium cogit cœlestia meditari." "Long silence and well kept argeth the thoughts up toward heaven;" just as you may see the water when men dam it and stop it before a spring, so that it cannot [flow] downward, then is it forced to climb again upward. In this manner must all ye check your words, and restrain your thoughts, as you would wish that they may climb and mount up toward heaven, and not fall downward and flit over the world, as doth empty talk. But, when you must needs speak a little, raise the floodgates of your mouth as men do at the mill, and let them down quickly.

Mo slead word bene sweord. "Mors et vita in manibus lingue:" "lif Idea"," seid Salomon, "is ine tunge honden," "Hwose wited wel his mud he wited," he seid, "his soule," "Sigut urbs patens ? absoue murorum ambitu : sicut, 9c." Greg. "Qui murum silencii non habet. patet inimici, 7c."b "Hwose ne widhalt his wordes, seid Salomon be wise, he is ase buruh widuten wal, ber ase uerd mei in oueral." De veond of helle mid his ferd went burh be tutel & is ouer open into be heorte. In vitas patrum hit telled \$ on holi mon seide peo men preisede ane [of be] bredrenet he hefde iherd tweren of muche speche: "Boni utique sunt, sed habitatio corum non habet januam. Qui- 10 cunque vult intrat, ? asinum soluit." Gode, cwed he, beo bod: auh hore wunnunge naued no zet. Hore mud madeled euer ? I hwose euer wule mei gon in 7 leden uord hore asse: * is, hore unwiso soule. Uorbi, seið sein Iame, "Si quis putat se religiosum esse non refrenans linguam suam, sed seducens cor suum, hujus vana est religio." \$ is, 7if eni wened \$ he beo religius, ? ne bridled nout his tunge, his religium is fals; he giled his heorte. He seid swude wel, "ne bridled nout his tunge," vor bridel nis nout one ide horses mude; auh sit sum up o ben eien, I sum oden earen. Vor alle preo muche need & heo been ibridled; auh ide mude sit tet iren, ? ode 10 lihte tunge; vor ber is mest need hold hwon be tunge is o rune, ? ivollen on to cornen. Vor ofte we penches, hwon we uos on to spekene, uorto speken lutel, ? wel isete wordes: auh be tunge is sliddri, duor heo waded ine wete, ? slit o lichtliche uord from lut word into monie? I teonne, ase Salomon seid, "in multiloquio non deest peccatum." Ne mei nout muchel speehe, ne aginne hit neuer so wel, been widuten sunne! uor urom sod hit slit te nals! vt of god into vuel, I from mesure into unimete: I of a drope waxed a muche flod, \$ adrenched be soule. Vor mid te fleotinde word, to

Folio 18.

[·] Qui custodit os suum, custodit anımam suam. C.

b patet inimici jaculia ciuitas mentis. T.

breare. C.

[·] stides, T. sliden, C.

d slibbn, T. C.

More slaveth word than sword. "More et vita in manibus lingum. "a" "Life and death," saith Solomon, " are in the power of the tongue. He who keepeth well his mouth," saith he, "keepeth his soul." 6 Sicut urbs patens et absque murorum ambitu, ita vir qui non potest in loquendo cohibere spiritum suum." a Gregory: "Qui murum silentii non habet, patet inimici," &c. "He who restrains not his words," saith Solomon the wise, "is like a city without walls, into which an army may enter on all sides." The fiend of hell goes in with his army through the portal, that is ever open, into the heart. In the Lives of the Fathers, we are told that a holy man said, when men were praising one of the brethren, of whom he had heard that they were men of much speech, "Boni utique sunt, sed habitatio corum non habet januam; quicunque vult intrat, et asinum solvit." "Good," quoth he, "they both are, but their dwelling hath no gate; their mouth is always prating; and whoever will may go in and lead forth their ass; "that is, their unwise soul "Therefore," saith St. James, "si quis putat se religiosum esse non refrenans linguam, sed seducens cor sunm, hujus vana est religio." That is, "If any man thinketh that he is religious, and bridleth not his tongue, his religion is false; he deceiveth his heart.." He saith right well, "bridleth not his tongue;" for a bridle is not only in the mouth of the horse, but part of it is upon his eyes, and part of it on his ears: for it is very necessary that all the three should be bridled. But the iron is put in the mouth and on the light tongue; for there is most need to hold when the tongue is in talk, and has begun to run. For we often intend, when we begin to speak, to speak little, and well placed words; but the tonguo is slippery, for it wadeth in the wet, and slides easily on from few to many words; and then, as Solomon saith, "In multiloguio non deest peccatum." e Much talking, begin it ever so well, cannot be without sin; for from truth it slides into falsehood, out of good into evil, and from

^{*} Prov. xviii, 21.

h Ibid, xiii S.

^{*} Had. xxv. 28.

^{&#}x27; Free x 1'

fleoted be hearte; so \$ longe ber efter ne mei heo been ariht igedered to gederes. "Et os nostrum tanto longius est Deo, quanto mundo proximum: tanto minus exauditur in prece quanto amplius inquinatur in locutione." Dis beod sein Gregories wordes, in his dialoge. Ase neih ase ure mud is to worldliche speche, ase ueor he is [urom] God! hwon we speked touward him ? bit him eni bone. Vorbi is bet we zeied upon him ofte, ? he fursed him awei urommard ure stefne? ne nule he nout iheren hire? vor heo stinked to him al of be worldes madelunge, ? of hire chefle. Hwose wule wilnen & Godes eare beo neih hire tunge, fursie hire urom be worlde, elles heo mei longe zeien er God hire ihere : auh he seid burh Isaie, "Cum extenderitis manus uestras, auertam oculos meos a uobis: ? cum multiplicaueritis orationes, non exaudiam uos:" 3 is, " bauh ze makien moniuold ouwer bonen touward me, ze \$ pleied mit b te worlde, nulich ou nout iheren? auh Ic chulle turnen me awei hwon ze habbed touward me eien o'der honden."

Ure deorewurde lefdi, seinte Marie, pet ouh to alle wummen been uorbisne, was of so lute speche pet nouhware ine holi write, no Folio 18 b. ivinde we \$\psi\$ heo spec bute uor siden ?'c auh for pe seldspeche hire wordes weren heuie, ? hefden much mihte.d Hire uorme wordes \$\psi\$ we reded of weren po heo onswerede pen engle Gabriel, ? peo weren so mihtie, \$\psi\$ mid tet \$\psi\$ heo seide, "Ecce ancillam Domini ? fint mihi secundum uerbum tuum." Et tisse worde Godes sune, ? sod God bicom mon ? ? pe Louerd, \$\psi\$ al pe world ne muhte nout biuon, bitunde him widinnen pe meidenes wombe Marie. Hire odre wordes weren poa heo com ? grette Elizabed hire mowe: ? ? hwat mihte wenest tu was icud ine peos wordes? Hwat? Pet a child

a firmen. T.

b ze p moten wid. T. ze p pleided wid. C.

four silen. C.

⁶ Bornardus ad Mariam. In sempiterno Dei verbo facti sumus omnos, 7 ecce morimus. In tuo brovi responso reficiendi sumus, ut ad vitam revocemur. Responde verbum, 7 suscipe verbum, profer tuum, 7 concipe divinum. T.

[&]quot; mehe, T. mesge [kineswoman], C.

moderation into excess; and from a drop waxeth a great flood, that drowns the soul. For with the flitting word the heart flits away, so that long time thereafter it cannot rightly collect itself again. "Et os nostrum, tanto longius est Deo, quanto mundo proximum; tanto minus exauditur in prece, quanto amplius inquinatur in locutione." These are St. Gregory's words, in his dialogue. As nigh as our mouth is to worldly speech, so far is it [from] God when we address him and intreat any favour of him. For this reason it is that we often cry to him and he withdraweth himself further from our voice, and will not listen to it, for it savours to him all of the world's babbling, and of its trifling talk. She who wishes God's ear to be nigh her tongue, must retire from the world, else she may cry long ere God hear her. And he saith by Isaiah, "Cum extenderitis manus vestras, avertam oculos meos a vobis; et cum multiplicaveritis orationes, non exaudiam vos." That is, "Though ye multiply your prayers to me, ye who play with the world, I will not hear you, but I will turn away when ye stretch out to me eyes or hands."

Our dear lady, St. Mary, who ought to be an example to all women, was of so little speech that we do not find any where in Holy Writ that she spake more than four times. But, in compensation for her seldom speaking, her words were weighty, and had much force. Her first words that we read of were when she answered the angel Gabriel, and they were so powerful that as soon as she said "Ecce ancillam Domini; fiat mihi secundum verbum tuum;" at this word, the Son of God, and very God, became man; and the Lord, whom the whole world could not contain, inclosed himself within the womb of the maiden Mary. Her next words were spoken when she came and saluted Elizabeth, her kinswoman. And what power, thinkest thou, was manifested in those words? What? That a child, which was St. John, began to play in his mother's womb when they were spoken. The third time that she spoke was at the wedding; and there, through her prayer, was water changed

b 1bid. i. 41.

bigon uor to pleien togeienes ham? † was sein Johan, in his moder wombe. Pe pridde time † heo spec, pet was et te noces, b ? per, purh hire bone, c was water iwend to wine. Pe ueorde time was poa heo hefde imist hire sune, ? eft hine ivond: ? hu muchel wunder voluwede peos wordes! Pet God almihti beih him to one monne, to one smide, ? to ane wummone, ? foluwede ham, ase hore, hwuder so heo ener wolden. Nimed nu her zeme, ? leorned zeorne herbi hu seldcene speche haued muche strencde.

"Uir lingosus non dirigetur in terra." "Veole iwordede mon seið be psalmwurhte,4 ne schal neuer leden riht lif on eor be." Uorbi he sei delles hwar: "Dixi, custodiam uias meas, ut non delinquam in lingua mea:" I is as bauh he seide, Ic chulle witen mine weies mid mine tunge warde.f Wite ich wel mine tunge, ich mei wel holden bene wei toward heouene: uor ase Isaie seid, "Cultus justiciæ silencium:" "be tilbe of rihtwisnesse, & is silence." Silence tile hire: ? heo itiled bringed ford soule eche uode. Vor heo is undeadlich, ase Solomon witned : "Justicia immortalis est." Vordi neied Isaie hope ? silence bobe togederes! I seid in ham schal stonden gostliche strencoe. "In silencio I spe erit fortitudo uestra:" 5 is, "ine silence ? ine hope schal been ower strencee." Nimed zeme hu wel he seid! uor hwose is muche stille, ? halt longe silence, heo mei hopien sikerliche & hwon heo speked touward Gode, & he hire wule iheren. Heo mei ec hopien & heo schal ec singen burh hire scilence sweteliche ine heouene. Dis is nu be reisun of be veiunge: hwi Isaie neied hope 7 silence, 7 kupled bode togederes. Teke 5 h, he seid, i ben ilke autorite, & ine silence ? ine hope schal been vre strene de ine Godes scruise, azein bes deofles turnes h ? his fondunges. Auh loked burh hwat reisun. Hope is a swete spice widinne be heorte, bet spetted

Folio 19.

[.] p ober. C.

binocue. C. T.

[·] pasim cal. 11.

^{*} Teken, 1 to oke, C.

h neoces [bridale], C.

⁴ salmwribte, T.

psalm xxxix. 1.

[&]quot; creftes, C.

into wine. The fourth time was when she had missed her son and afterwards found him. And how great a miracle followed those words! That God Almighty bowed himself to a man! to a carpenter, and to a woman, and followed them, as subject to them, whither soever they would! Take heed now, and learn diligently from this, how great efficacy there is in speaking seldom.

"Vir linguosus non dirigetur in terra." "A man of many words," saith the Psalmist, "shall never lead a right life on earth." Therefore, he saith in another place, "Dixi, custodiam vias meas, ut non delinquam in lingua mea," d which is as if he said, "I will keep my ways by keeping my tongue." Keep I well my tongue, I may well hold on in the way toward heaven. For, as Isaiah saith, "Cultus justitize silentium." The tillage of righteousness is silence. Silence tilleth her, and she being tilled bringeth forth eternal food for the soul. For she is immortal, as Solomon teacheth, "Justitia immortalis est." Therefore Isaiah joins together hope and silence. and saith that in them spiritual strength shall consist. "In silentio et spe erit fortitudo vestra: "g'that is, "In silence and in hope shall be your strength." Observe how well he saith it; for whose is very quiet and keeps long silence may hope, with confidence, that when she speaks to God he will hear her. She may also hope that, through her silence, she shall also sing sweetly in heaven. This, now, is the reason of the joining: why Isaiah joineth hope and silence, and coupleth both together. Moreover, he saith, in the same passage, that in silence and in hope shall be our strength in God's service against the wiles and temptations of the devil. And behold with what reason. Hope is a sweet spice within the heart, which spits out all the bitter that the body drinketh. And whoever

[·] St. John ii. 9.

c Psalm ext. 11.

[·] Isaiah, xxxii, 17.

⁶ St. Luke, il. 46.

d Paalm xxxix, 1.

Wisdom, i, 15,

s Isaiah, xxx, 15.

vt al be bitter \$ tet bodi drinked. Auh hwose cheouwed spices, heo schal tunen hire mud 5 te swote bred ? te strencde berof astunte b widinnen: auh heo b opened hire mud mid muche madelunge, I breked silence, heo spet hope al vt, I te swotnesse berof, mid worldliche wordes? ? heo leose & azein be ueond gostliche strencee. Vor hwat makee us strong uorte drien derf ine Godes seruise. I ine uondunges to wrastlen stalewardliche agein bes deofles swenges? Hwat, bute hope of heih mede? Hope halt be heorte i hol, hwat se bet vleschs drie, ober bolie: ase me seid, zif hope nere, heorte to breke.d A Jesu, bin ore! Hu stont ham beod bere ase alle wo I weane is, widuten hope of vtcume, I hearte ne mei bersten? Vordi, ase ze wulled holden widinnen ou hope, ? te swote bred of hire pet giued pe soule mihte-mid mud ituned, cheowed hire widinnen ouwer heorte? ne blowe ze hire nout ut mid madelinde mude, ne mid zeoniinde tuteles. "Non habeatis linguam vel aures prurientes." Loked, seid sein Jerome, & ze nabben zicchinde nouder tunge ne earen: † is to siggen, † ou ne luste nouder speken Folio 19 t. ne iheren worldliche speche. Hiderto is iseid of ouwer silence, ? hu our speche schal beon seldcene. "Contrariorum eadem est disciplina:" of silence ? of speche nis bute a lore : ? ? fordi, ine writunge, heo eorned bode togederes. Nu we schullen sumhwat speken of ouwer herrunge, agein vuel speche: † ze pertogeines tunen ower earen, ? zif hit need is, tunen g ower eidurles.

Urom al vuel speche, mine leoue sustren, stopped ower earen, 7 habbed wlatunge of be mude bet specwed ut atter. Vuel speche is

[·] p swetce al be bitter p to bodi drinkes. T. swetch, C.

b leaue. T. C.

[·] Hope hades herte hal, T.

⁴ heorte breke atwa [to burste]. C.

an lare. C.

^{&#}x27; [stoppe]. C.

^{*} weren, T, speren, C

cheweth spices should shut her mouth, that the sweet breath and the strength thereof may stay within. But she that openeth her mouth, with much talking, and breaketh silence, spits out hope entirely, and the sweetness thereof, with worldly words, and loseth spiritual strength against the fiend. For what maketh us strong to endure hardships in God's service, and in temptations to wrestle stoutly against the assaults of the devil? What, but hope of high reward? Hope keeps the heart sound, whatever the flesh may suffer or endure; as it is said, "Were there no hope the heart would break." Ah, Jesus, thy mercy! How stands it with those who are in that place where dwells all woe and misery, without hope of deliverance, and yet the heart may not break? Wherefore, as ye would keep hope within you, and the sweet breath of her that giveth strength to the soul-with mouth shut chew her within your heart. Blow her not out with babbling mouth nor with gaping lips. " Non habeatis linguam vel aures prurientes." "See," saith St. Jerome, "that ye have neither itching tongue nor ears;" that is to say, that ye neither desire to speak nor to hear worldly talk. Thus far we have spoken of your silence, and how your speech shall be infrequent. "Contrariorum eadem est disciplina: " of silence and of speech there is but one precept; and, therefore, in the writing they run both together. We shall now speak somewhat of your hearing, against evil speech; that ye may shut your ears against it, and, if need be, shut your eyes.

3. OF HEARING.

Against all evil speech, my dear sisters, stop your ears, and have a loathing of the mouth that vomiteth out poison. Evil speech is threefold,—poisonous, foul, idle; idle speech is evil; foul speech is worse; poisonous speech is the worst. All that from which no good cometh is idle and needless; "And of such speech," saith our Lord, "shall every word be reckoned and account given," "why the one

preouold: attri, ful, idel. Idel speche is vuel: ful speche is wurse: attri speche is be wurste. Idel is ? unnet al \$ god ne cumed of: ? of swuche * speche, seid ure Louerd, schal euerich word beon irikened, I iziuen reisun, hwi pe on hit seide, I te ober hit herenede !'b I tis is bauh be leste vuel of be breo vueles. Hwat! hu schal me beonne zelden reisun of be breo vueles, I nomeliche of be wurste? Ilwat! hu of be wurste, \$ is, of attri ? of ful speche! nout one beo \$ hit speked, and peo \$ hit herened? Ful speche is as of lecherie, ? of odre fulden & unweaschene mudes speked oder hwule. pe & swuch ful de speted ut d in eni ancre eare me schulde dutten e his mud nout ... mid schearpe wordes, auh mid herde fustes. Attri speche is eresie 7 pwertouer leasunge, bacbitunge, 7 fikelunge, peos beod be wurste. Eresie, God beo idoncked, ne rixled nout in Engelond? auh leasunge is so vuel bing & seint Austin sei &, bet for te schilden pine ueder from deade, ne schuldest tu nout lien. God sulf seid & he is sod: I hwat is more agein sod ben is leas I leasunge. "Diabolus mendax est, et pater ejus." pe deouel, hit seid, is leus. ? leasunges feder. De ilke beonne & sture's hire tunge ine leasunge, heo make's of hire tunge cradel b to bes deofles bearn, ? rocked hit zeorneliche ase nurice. Bacbitunge ? fikelunge, ? eggunge to don eni vuel, heo ne beo'd nout monnes speche, auh beo'd bes deoffes bles, I his owene stefne. Lif heo owen to been ueor urom alle worldliche men-hwat? hu ancren owen to hatien ham, ? schunien & heo ham ne iheren. Iheren, ich sigge! uor hwose speked mid ham, heo is nowiht auere. Salomon: "Si mordeat serpens in silencio, nichil minus eo habet qui detrahit in occulto." Pe neddre, seid Salomon, stinged al stilliche! I beo & speked bihinden & heo nolde binoren, heo nis nowiht betere. Therest tu hu Salomon euene'd buchitare to stinginde neddre? So heo is sikerliche. Heo is neddre kundel? ? peo pet

Folio 20.

[·] bulli [ouilk], C.

b ilustnade, T. lustede, C.

speaked offer hwiles, C.

I beese bood all ischrapede ut of ancre riule b swich fulle spit at, C.

^{*} ditten, T. C.

f anestes, C. anestres, T.

s sykelninge.

[&]quot; caster, C,

¹ witterliche, T. C.

spoke it and the other listened to it. And yet, this is the least of the three evils. What! How, then, shall men give account of the three evils, and especially of the worst? What! How of the worst? that is, of poisonous and of foul speech; not only they who speak it, but they who listen to it. Foul speech is of lechery and of other uncleanness, which unwashen mouths speak at times. Men should stop the mouth of him who spitteth out such filth in the ears of any recluse, not with sharp words, but with hard fists. Poisonous speech is heresy, and direct falsehood, backbiting, and flattery. These are the worst. Heresy, God be thanked, prevaileth not in England: but lying is so evil a thing that St. Austin saith "That thou shouldest not tell a lie to shield thy father from death." God himself saith that he is truth; and what is more against truth than is lying and falsehood? "Diabolus mendax est, et pater ejus." "The devil." we are told, " is a liar, and the father of lies." " She, then, who moveth her tongue in lying, maketh of her tongue a cradle to the devil's child, and rocketh it diligently as nurse. \(\forall Backbiting and flattery, and instigating to do any evil, are not fit for man to speak; but they are the devil's blast and his own voice. If these ought to be far from all secular men, - what! how ought recluses to hate and shun them, that they may not hear them? Hear them, I say, for she who speaketh with them is no recluse at all. Solomon: "Si mordent serpens in silentio, nihil minus eo habet qui detrahit in occulto." b "The serpent," saith Solomon, "stingeth quite silently; and she who speaketh behind [another] what she would not before is not a whit better." Hearest thou how Solomon eveneth a backbiter to a stinging serpent? Such she certainly is. She is of serpents' kindred, and she who speaketh evil behind [another] beareth poison in her tongue. The flatterer blinds a man, and puts a prickle in the eyes of him whom he flattereth. The backbiter often cheweth man's flesh on Friday, and pecketh with his black bill living carcases; as he that is the devil's raven of hell; yet, if he

[.] St. John, viii. 44.

speked vuel bihinden berd atter in hire tunge. De vikelare ablent bene mon a put him preon in eien, & he mid vikeled.h De bachitare cheowed ofte monnes fleschs ine aridawes, & beked mid his blake bile o cwike charoines are be bet is bes deofles corbin of helle. Let wolde he teteren a pileken, mid his bile, roted a stinkinde fleshs, as is reafnes kunde : pet is, zif he uolde siggen non vuel bi non oder bute bi beo \$ rotic8 and stinke8 al ine fulde of hore sunnen, hit were zet be lesse sunne! auh lihted upon cwike fleschs, tetere & 9 tolime & hit! bet is, he misseid bi swuche bet is cwic in God. He is to ziver reafen, o to hold mid alle. An oder half, nimed nu zeme of hwuche two mesteres beos two menestraus serued hore louerde, be deoffe of helle. Ful hit is to siggen, auh fulre hit is uorte beon hit; 9 so hit is allegate. Heo beod bes deoffes gongmen, 9 beod Folio 20 b. widuten ende in his gong huse.h pes fikelares mester is to wrien, ? te helien bet gong burl? 9 tet he ded as ofte ase he mid his fikelunge, 3 mid his preisunge beled 3 wrihd mon his sunne, uor noding ne stinked fulre benne sunne? 3 he heled hit 3 wrihd so bet he hit nout ne istincked. De bacbitare unheled q unwrihd hit, q opened so bet fulde \$ hit stinked wide. Dus ha beod bisie i bisse fule mester, 3 eider mid oder striued her abuten. Swuche men stinked wa of hore stinkinde mester, 3 bringed euerich stude o stenh & heo tocumed. Ure Louerd ischilde ou \$ te bred of hore stinkinde brote ne neihi ou neuer. Oder speche soiled a fuled! ac peos attred pe heorte 3 te earen bode. Pet ze be bet icnowen ham zif eni cumed touward ou, to-her hore molden.

a 13c. T.

h fikeles. Greg. Adulator et eum quo sermonem conserit, quasi clauum in oculo figit. Salomon: Noti esse in convinue corum qui offerunt carnes ad uescendum, je. " rotin. T. rotes. C.

[·] pilewin, C. picken, T.

[·] Je reuen. C. nemppen, T. f gangemen, T.

No videntur her moralitas minus decens. Recolatur in Esdra a quod Melchias edificamit portain stereoria, je. T. 1 lides, T. lideb, C.

b pulliche, T. C.

^{*} Nebennah, iii. 14.

would tear in pieces and pluck with his bill rotten stinking flesh, as raven's nature is; that is, if he would not speak evil against any but those who are corrupt and stink in the filth of their sins, it were yet the less sin: but he lighteth upon living flesh; teareth and dismembereth it; that is, he slandereth such as are alive in God. He is too greedy a raven, and too bold withal. On the other hand, observe now, of what kind are the two offices in which these two jugglers serve their lord, the devil of hell. It is a foul thing to speak of, but fouler to be it, and it is always so. A They are the devil's dirt-men, and wait continually in his privy! The office of the flatterer is to cover and to conceal the hole of the privy; and this he doth as oft as he with his flattery and with his praise concealeth and covereth from man his sin; for nothing stinketh fouler than sin, and he concealeth and covereth it, so that he doth not smell it. The backbiter discloseth and uncovereth it, and so openeth that filth that it stinketh widely. Thus, they are busy in this foul employment, and strive with each other about it. Such men stink of their stinking trade, and make every place stink that they come to. May our Lord shield you, that the breath of their stinking throat may never come nigh you. Other speech polluteth and defileth; but this poisoneth the heart and the ears both. That you may know them the better, listen to their marks."

^{*} Meld. Evidence, proof, discovery .- Bosworth.

Folio 21.

Uikelares beod preo kunnes. De norme beod vuele inouli : pe odre bauh beod wurse: pe pridde zet beod alre wurste. Pe norme. zif a mon is god, preised hine biuoren himsulf, 7 maked hine, inouhrede, zet betere ben he beo, ? zif he seid wel, oder ded wel, he hit heue's to heie up mid ouerpreisunge 7 herunge. be over is vif a mon is vuel, I seid I ded so much mis thit beo so open sunne & he hit ne mei nonesweis allelunge widsiggen: he bauh, binoren be monne sulf make & his vuel lesse. "Nis hit nout nu, he sei &, so ouer vuel ase me hit make o. Nert tu nout, d i bisse binge, be uorme, ne be laste. Du hauest monie ueren. Let iwurde gode mon. Ne D gest tu nout be one. Monie ded muche wurse," De bridde cumed efter, ? is wurst fikelare, ase ich er seide : vor he preised bene vuele, 7 his vuele deden, ase be be seid to be knihte bet robbed his poure Then, "A sire! hwat tu dest wel." Uor euere me schal bene cheorl pilken ? peolien: " yor he is ase be widi bet sprutted ut be betere 5 me hine ofte cropped. 77 pus be b ualse uikelare ablended beo be ham herened, ase ich er seide, ? wried hore fulde so & heo hit ne muwen stinken: I tet is muchel unselhoe: Vor zif heo hit stunken, ham wolde wlatien ber azean ? 7 so cornen to schrifte, 7 speowen hit ut per, and schunien hit per efter.k

Bachitares, pe bited odre men bihinden, beod of two maneres: Le auh pe latere beod wurse. Pe uorme cumed al openliche, 7 seid vuel bi anoder, 7 speowed ut his atter, so muchel so him euer to

^e Ve illis qui ponunt pulvillos, 7c. [Ezech. xiii. 18.] Ve illis qui dicunt bonum malum, 7 malum bonum, ponentes tenebras luccin, et luccin tenebras. [Isaiah, v. 20.] Hoe saltem detractoribus convenit. T.

will over mache hereword. T.

[&]quot; unel. T.

[&]quot; art tu nawt. T. nart bu naut. C.

gas. T. gost. C.

¹ Landatur peccator in desiderus anima sure, et iniquis benedicitur. T. St. Augustin,

F plokin 7 pilien, C.

Adulantum lingue alligant hommes in precatis, bus boose, T. 1 ber wib.

b Clemens. Homicularum duo sunt gonera, dieit Petrus, 7 corum parem penam esse nolumus. Qui corporaliter occidit, 7 qui detrahit fruter, 7 qui mindet. T.

¹ arre, C. firste, T.

There are three kinds of flatterers. The first are bad enough; yet the second are worse; but the third are worst of all. A The first, if a man is good, praiseth him in his presence, and, without scruple, maketh him still better than he is; and, if he saith or doth well, he extolleth it too highly with excessive praise and commendation. The second, if a man is depraved and sins so much in word and deed, that his sin is so open that he may nowise wholly deny it, yet he [the flatterer] in the man's own presence extenuates his guilt. "It is not, now," saith he, "so exceeding bad as it is represented. Thou art not, in this matter, the first, nor [wilt thou be] a the last. Thou hast many fellows. Let it be, my good man. Thou goest not alone. Many do much worse." The third flatterer cometh after. and is the worse, as I said before, for he praiseth the wicked and his evil deeds; as he who said to the knight who robbed his poor vassals, "Ah, sir! truly thou doest well. For men ought always to pluck and pillage the churl; for he is like the willow, which sprouteth out the better that it is often cropped." Thus doth the false flatterer blind those who listen to him, as I said before, and covereth their filth so that it may not stink: and that is a great calamity. For, if it stunk, he would be disgusted with it, and so run to confession, and there vomit it out, and shun it thereafter.

Backbiters, who bite other men behind, are of two sorts: but the latter sort is the worse. The former cometh quite openly, and speaketh evil of another, and speweth out his venom, as much as

muse cumes? I gulches a al ut somed b bet be attri heorte sent up to be tunge. Ac be latere cumed ford al on oder wise, 7 is wurse neond ben be oder: auh under ureondes huckel. Weorped adun bet heaued, ? fod on c uor to siken er he owiht sigge: ? maked drupie chere : bisaumple of longe abuten uor te beon be betere ileued, Auh hwon hit alles cumed ford beonne is hit zeoluh atter. "Weilawei, ? wolawo," heo seid, "wo is me bet he, oder heo, habbed swuch word ikeiht.4 Inouh ich was abuten, auh ne help me e nout to don her one bote. Lare hit is bet ich wuste herof; auch bauh, burh me ne schulde hit neuer more been jupped; auh nu hit is burh odre so wide ibrouht forth, ich hit ne mei nout widsaken. Vuel me seid & hit is: ? zet hit is wurse. Seoruhful ich am ? sori bet ich hit schal siggen ? auh forsobe so hit is ? I tet is muche seoruwe. Uor ueole g oder bing he, oder heo, is swude to herien, auh nont for bisse binge, I wo is me bereuore. Ne mei ham no mon werien." Dis beo bes deoffes neddren & Salomon speke of. Vre Lonerd. burh his grace, holde ou our b caren urom hore attric tungen, 7 ne leue ou neuer stinken pene fule put 5 heo unwreod, ase be uikelares, wreod ? helied, ase ich er seide: unwreon hit to ham suluen, beo \$ hit to limped, I helien hit obre, bet is a muche beau, I nout to to beo 5 hit schulden smellen, ? hatien bet fulde. Nu, mine leoue sustren, urom al vuel speche, & is pus preouold, idel, ful, ? attri, holded feor our earen. Me seid upon ancren, bet euerich mest,k haued on olde cwene to ueden hire earen; ane madelild " \$ madeled hire all be talen of be londe?'n ane rikelot" bet cakeled hire al & heo isiho, over thered. So bet me seid ine bisawe-" Vrom mulne 7 from cheping, from smide, 7 from ancre huse, me tidinge

[·] culches. C. culches. T.

fell on, C. biginnes, T.

[&]quot; ne halp hit me. T. C.

s i moni, T.

fallit]. C.

I an ald cheorl ofer cuene, T.

n tales be me telled flunde. C.

b [togidere], C.

a seaht, T. C.

I [sewid], C.

h halde ower. C.

b uch an [al] mest, C.

m muSchere, T.

[&]quot; un kikelot [piot], C

ever comes to his mouth, and throweth out, at once, all that the poisonous heart sends up to the tongue. But the latter proceedeth in a quite different manner, and is a worse enemy than the other; vet, under the cloak of a friend. He casteth down his head, and begins to sigh before he says anything, and makes sad cheer, and moralizes long without coming to the point, that he may be the better believed. But, when it all comes forth, then is it yellow poison. "Alas and alas!" she saith, "wo is me, that he or she hath got such a reputation. Enough did I try, but it availed me nothing, to effect an amendment here. It is long since I knew of it, but yet it should never have been exposed by me; but now it is so widely published by others that I cannot gainsay it. Evil they call it, and yet it is worse. Grieved and sorry I am that I must say it; but indeed it is so; and that is much sorrow. For many other things, he, or she, is truly to be commended, but not for this, and grieved I am for it. No man can defend them." These are the devil's serpents which Solomon speaketh of. May our Lord, by his grace, keep away your ears from their venomous tongues, and never permit you to smell that foul pit which they uncover, like as the flatterers cover and hide it, as I said before. Let those whom it behaveth uncover it to themselves and hide it from others. That is an essential service, and not to those [only] who would hate that filth as soon as they should smell it. Now, my dear sisters, keep your ears far from all evil speaking, which is thus threefold, idle, foul, and venomous. People say of anchoresses that almost every one bath an old woman to feed her ears; a prating gossip who tells her all the tales of the land; a magpie that chatters to her of every thing that she sees or hears; so that it is a common saying, "From mile and from market, from smithy and from numery, men bring tidings," Christ knows, this is a sad tale; that a numery, which

Folio 22.

bringe's." pet, wot Crist, pis is a sori tale: pet ancre hus, pet schulde been onlukest stude of alle, schal been iueied to peo ilke preo studen pet mest is ine of cheafle. Auh ase quite ase ze beo's of swuch, leoue sustren, weren alle pe o'ore, ure Louerd hit v'oe.

Nu ich habbe sunderliche e ispeken of peos preo limes—of eien, ? of muőe, ? of earen. Of earen is nu al pet leste to ancren bihoue. Vor leoflich d ping nis hit nout p ancre bere swuch muő, auh muche me mei dreden p heo beie hire earen summe cherre to swuche muőes. Of sihőe, ? of speche, ? of herrunge, is iseid sunderliche, of euerich on arewe. Cume we nu eft azan ? speken of alle imene.

DE VISU ET LOQUELA ET AUDITU IN COMMUNI.

"Zelatus sum Syon zelo magno." "Vnderstond, ancre," he seis, "hwas spuse bu ert: ? hu he is gelus of alle bine lates. "Ego sum Deus zelotes;" in Exodo. "Ich am," bi him suluen, "be geluse God." "Zelatus sum," 7c. : "Ich am gelus of be, Syon, mi leofmon, mid muche gelusie." "Auris zeli audit omnia," sei Salomon pe wise. "Vbi amor, ibi oculus:" wite bu fulewel, His caren beod euer toward te, ? he ihered and isihd al pet tu dest. His eie euer bihalt te zif pu makest ei semblaunt, ober eni luue lates touward unbeauwes. "Zelatus sum Sion." Sion, bet is, scheauware! he cleoped be his scheauware: 7 so his bet non odres. Vorbui he seid in Canticis. 20 "Ostende milii faciem." "Scheau bi neb to me," he seid: "auh to no oder. Bihold me, zif bu wult habbe brihte sihde, wid bine heorte eien. Bihold inward, ber ich am, 7 ne seche me nout widuten bine heorte. Ich am woware scheomeful. Ich nulle nouware bicluppe mine leofmon bute ine stude derne." O swuche wise ure Louerd speke to his spuse. Ne bunche hire beonne neuer wunder zif heo nis

[•] ifeiget [euenid]. C.

h [uuolde]. C.

c sunderlepes. C.

^{4 [}comeliche]. C.

buhe. T.

[[]togidere]. C.

[&]quot; MS. Oxon.

should be the most solitary place of all, should be evened to those very three places in which there is the most idle discourse. But would to God, dear sisters, that all the others were as free as ye are of such folly.

I have now spoken separately of these three members—of eyes, of mouth, and of ears. Concerning ears, all that has now been said is for the behoof of anchoresses; for it is not a becoming thing that an anchoress should bear such a mouth; and it is much to be feared that she lends her ears sometimes to such mouths. We have now discoursed separately of sight, of speech, and of hearing, of each in order. Proceed we now to speak again of them all in common.

OF SIGHT, SPEECH, AND HEARING IN COMMON.

"Zelatus sum Sion zelo magno." " Understand, recluse," he saith, "whose spouse thou art, and how jealous he is of all thy behaviour." "Ego sum Deus zelotes," b in Exodus. "I am," of himself, "the jealous God." "Zelatus sum," &c. "I am jealous of thee, O Zion, my beloved, with much jealousy." "Auris zeli audit omnia," e saith the wise Solomon. "Ubi amor, ibi oculus;" know thou right well, his ears are ever inclined to thee, and he heareth and seeth all that thou doest. His eye ever beholds thee, if thou makest any shew, or [castest] any loving looks toward vices. "Zelatus sum Sion." "Sion," that is, "Mirror." He calleth thee his mirror; and so [entirely] his that [ye are] none other's. Wherefore, he saith in the Canticles, "Ostende mihi faciem." d "Shew thy face to me," he saith, "but to no other. Look upon me, if thou wilt have clear sight, with the eyes of thy heart. Look within, where I am, and seek me not without thy heart. I am a bashful wooer. I will embrace my love nowhere but in a retired place." In such wise our Lord speaketh to his spouse. Let her

[·] Zachariah, viii. 2.

Exod. xx. 5.

Wisdom, i 16.

[&]quot; Song of Solomon, it, 14

muchel one, paul he hire schunie: I so one pet heo pute euerich worldlich bing ? euerich worldlich murhe ut of hire heorte: vor heo is Godes chaumbre, per noise ne cumed ine heorte, bute of summe binge & me haued oder iseien, oder iherd, ismeiht, oder smelled, 7 widuten jueled? 7 wuted to sode bet euer so be wittes beo's more ispreinde b utwardes, se heo lesse wendet inwardes: ? cuer se recluses tote's more utwardes, se heo habbe's lesse luue c of vre Louerd inwardes: 7 alriht so d of be offre wittes. "Qui exteriori oculo negligenter utitur, justo Dei judicio interiori cecatur." Lo hwat sein Gregorie seid-"Hwo se zemeleasliche wited hire uttre eien, . burh Godes rihtwise dome heo ablinded in be inre eien: so bet heo ne mei iseon God mid gostliche sihde, ne burh swuche sihde icnowen. Vor efter bet me icnowed his muchele godnesse, 7 efter bet me iveled his swete swotnesse,-efter bet me luued hine more oder lesse." Vordi, mine leoue sustren, beod widuten blinde, ase was Folio 22 b. be holie Isaac e ? Tobie be gode: ? God wule, ase he zef ham. ziuen ou liht widinnen, him uorto iseonne, ? icnowen ? ? buruh be cnoulechunge, ouer alle ping him luuien ? 8 peonne schullen ze iscon hu al pe world nis nout, ? hu hire uroure is fals: ? ? burh bet silvõe ze schulen iseon alle pes deoffes wieles! hu he biwrenches? bicherres wreches,h

Le schulen iscon in ou sulf hwat beo zete to beten of our owene sunnen. Le schulen biholden sumetime touward te pine of helle, pet ou agrupie azean ham, to fleo pe swudere urommard ham. Le schulen gostliche iscon pe blissen of heuene, uor to ontenden our heorte to hien touward heom. Le schulen, ase ine scheauware, iscon ure Lefdi mid hire meidenes, 7 al pe englene uerd, 7 al pe heie

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    nur8 ne hire kime8. C.
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c leome. T. C.

Jacob, C. Ysaac, T.

s of alle bing to luuien. C.

sumchere, C.

¹ to hihen ham biderward. T.

b ibreinde. C. isprengde. T.

d nalswa. T.

f 7 God be hwile gef ham geouen of licht. C.

h wrenches, C.

^{*} p ou grise wid ham. C. p ow uggi wid ham. T.

m rute. C.

never wonder, therefore, though he shun her, if she is not much alone; and so alone that she exclude every worldly thing, and every worldly joy from her heart, for it is God's chamber, where disquiet cometh not into the heart, except of something that hath been either seen or heard, tasted or smelled, and felt outwardly. And know thou for a truth, that always the more the senses are dispersed outward, the less she turns [her thoughts] inward, and the more recluses look outward, they have less love of our Lord inwardly; and it is just the same with the other senses. "Qui exteriori oculo negligenter utitur, justo Dei judicio interiori crecatur." Observe what St. Gregory saith, "She who guardeth carelessly her outward eves, by God's righteous judgment groweth blind in the inward eves; so that she cannot see God with spiritual sight, nor by such sight know him; for, according as we know his great goodness, and feel his delicious sweetness, we love him more or less." Wherefore, my dear sisters, be outwardly blind, as was the holy Isaac and the good Tobias; and God will give you, as he gave them, inward light to see him and know him; and, through this knowledge, to love him above all things; and then shall you see how the whole world is nothing, and how deceitful is its comfort; and, through that sight, we shall see all the wiles of the devil; how he cheateth and deceiveth his wretched dupes.

You should look into yourself and see what sins of your own are yet to amend. You should sometimes consider the pain of hell, that you may abhor them, and flee the more resolutely from them. You should look, in spirit, to the blessedness of heaven, in order to kindle in your heart the desire to hasten thither. You should behold, as in a mirror, our Lady with her maidens, and all the army of angels, and all the high heavenly host, and Him above them all who blesseth them all, and is the crown of them all. This sight, dear sisters, shall be of more comfort to you than any worldly sight could be. Holy men who have experienced it know well that every worldly delight is worthless when compared with it. ["To him that overcometh will I give to eat of the] hidden manna," &c. "and a new

Folio 23.

heouenliche hird,* I him ouer ham alle, I blesced ham alle, I is hore alre crune." peos sibbe, leoue sustren, b schal urouren ou more pene muhte eni worldlich sihoe. Holi men wuted wel bet habbed hit iuonded, bet euerich worldlich gledunge is unwurd her azeines. "Manna absconditum, Ic. nomen nouum quod nemo scit nisi qui accipit." "Hit is a derne halewi," seid scin Johan ewangeliste in be Apocalinse.—"hit is a derne healewi bet no mon ne icnowed 5 naued hit ismecched." Dis smech, ? tis cnowunge, kuned of gostliche sihöe, 7 of gostliche herunge, 7 of gostliche speche, bet heo schulen habben, \$ forgoo, for Godes luue, worldliche herunge, \$ 10 eoroliche spechen, 7 flechsliche sihoen: 7 efter be sihoe b is nu deosc her, ze schulen habben, per uppe, be brihte sihoe of Godes nebscheft d bet alle glednesse e is of, ide blisse of heouene, muchel biuoren obre. f Vor be rihtwise God haued so idemed bet euerichones mede ber schal onswerien azein be swinc, ? azein be anui s bet heo her uor his luue edmodliche polico; h ant forpui hit is riht? somlich i hancren beos two morhziuen k habben biuoren odre,-bet is swiftnesse, ant leome of a briht sihoe: swiftnesse ageines bet heo beod her so bipenned! leome of a briht silvde, ageines bet heo her beostreð nu ham suluen, ? nulleð nouðer iseon mon, ne of mon beon 20 iscien. Alle peo ine heouene schulen beon ase swifte ase is nu monnes bouht, ? ase is be sunne gleam, bet smit from east into be west, ant ase be eie opened ? tuned : auh ancren [b] bituned her, schulen beon [per], zif eni mei, lihture beon m ? swifture: ? ine so wide scheakeles pleien ine heouene, ase me seið ine heouene is large leswe, pet tet bodi schal beon hwar so euer pe gost wule, in one hondhwule." pis is nu pe one morhziue pet ich seide pet ancren

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al be halegene hirde. C. alle halehenes hird. T.
be childre. C. agodspellere. C.
de neb. C. T. agledschipe. C. godnesse. T.
f Videmus nunc quasi per speculum in enigmate. T.
sannu. C. ennui. T. belede. C.
semlich. C. T. amarcchgeuen. C. marhengiues. T.
bisparred. C. agdspellere. C. marhengiues. T.
semlich. C. T. amarcchgeuen. C. marhengiues. T.
semlich. C. T. amarcchgeuen. C. marhengiues. T.
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" Greg. Quid est enim quod nesciunt, ubi scientem omnia sciunt? T.

name which no man knoweth saving he that receiveth it." " "It is a secret medicine," saith St. John the Evangelist, in the Apocalypse; "it is a secret medicine which no man knoweth that hath not tasted it." This taste, and this knowing, cometh of spiritual sight, and of spiritual hearing, and of spiritual speech, which they ought to possess who forego, for the love of God, worldly hearing, earthly speech, and fleshly sights : and after the sight that now is, which is dim here, ye shall have there above, the bright sight of God's countenance, of which is all joy in the blessedness of heaven, much more than others. For the righteous God hath so judged that the meed of every one shall correspond to the toil and the trouble that she patiently endureth here for the love of him; and therefore, it is right and proper that anchoresses should have these two special gifts more than others, namely, swiftness and clearness of sight; swiftness, in requital of her being here so confined; clearness of sight, in compensation for her darkening herself here, and being unwilling either to see or to be seen of man. All who are in heaven shall be as swift as man's thought now is, and as the sunbeam that darts from east to west, and as the eve openeth and shutteth; but an anchoress shut up here shall 'there' be, if any may, both more light and more swift; and shall play in heaven in such wide confines—as it is said that in heaven is large pasture that the body shall be wheresoever the spirit will, in an instant. Now this is the one special gift, which I said that anchoresses shall have more than others. The other special gift is that of sight. \ All who are in heaven see all things in God; but anchoresses, for their blindfolding here, shall there see and understand more clearly the hidden mysteries of God and his secret counsels, who care not now to know about things without, either with ears or with eves.

[·] Revelation, ii. 17

schulen habben biuoren oöre. De oöer morhziue is of sihöe. Alle peo ine heouene iseoö ine God alle ping: auh ancren schulen briht-luker, uor hore blindfallunge her, iseon ant understonden per Godes derne runes,? his derne domes, pet ne kepeö nu to wuten of pinges wiðuten, ne mid earen ne mid eien.

Vorði, mine leoue sustren, zif eni mon bit fort iseon ou, askeð of him hwat god berof multe lihten? vor moni vuel ich iseo berinne. ? none biheue! a 7 zif he is medleas, ileued him be wurse! 7 zif eni wurded so wod, 7 so awed, 5 he worpe his hond ford touward be burl clod, b swiftliche anonriht, schutted al bet burl c to, ? letted hine ... iwurden, 7 also sone ase eni mon ualled into luder speche, bet falle touward fule liue,d tuned pet purl anonriht: ? ne answerie ze him nowiht,e auh wended awei, mit tisse uers, bet he hit muwe iheren,f "Narraverunt mihi iniqui fabulaciones, sed non ut lex tua:" ant goð forð biuoren ower weouede g mit te miserere. Ne chastie ze neuer nenne swuchne mon bute o bisse wise: vor. mit te chastiement, he muhte onswerien so, 7 blowen so lideliche bet sum sperke muhte acwikien. No wouhleche nis so culuert ase is o pleinte wis! ase hwo se bus seide: "Ich nolde, uor te bolien deade, benche fulde touward te: auh ich heuede isworen hit, luuien ich mot te,h ? nu 10 me is wo to tu hit wost. Auh forgif hit me nu, bet ich hit habbe itold te, 7 bauh ich schulde iwurde wod, ne schalt tu neuer more eft witen hu me stont." Ant heo hit forziued him, uor he speked bus feire, ? speke's beonne of o'derwhat. Auh "euer is be eie to be wude leie, berinne is bet ich luuie." Euer is be heorte in bere

Folio 23 b.

a bigete. C. b swa wod b he warpe hand be burch be class. C

^{&#}x27; windohe, T. d luuc. C. T.

[&]quot; 7 ne speke ne mare him to. C.

^f Declinate a me maligni, 7 scrutabor mandata Dei mei, T. ^g awter, T.

b hwa is wurse bene be \$\psi\$ on slep hit binimo\(\delta\) mo ? Nu me is wa. C. hwa is wurse ben me? Moni slep hit reduces me. Nu. T.

¹ wodelege; 7 be halte bucke climbe8 þeruppe. Twa 7 þreo, hu feole heoð þeo ? þreo halpenes make8 a peni. Amen; 7 cuer is. C.

Wherefore, my dear sisters, if any man requests to see you, ask ! him what good might come of it; for I see many evils in it, and no good; and if he insists immoderately, believe him the less; and it any one becometh so mad and so unreasonable that he puts forth his hand toward the window cloth, shut the window quickly and leave him; and as soon as any man falls into evil discourse that tends towards impure life," close the window directly and give him no answer at all, but go away with this verse, that he may hear it, "The wicked have told me foolish tales, but not according to thy law;" and go forth before your altar, with the Miserere, Do not reprove any man of such a character in any way but this, for, with the reproof, he might answer in such a way and blow so gently that a spark might be quickened [into a flame]. No seduction is so perfidious as that which is in a plaintive strain; as if one spoke thus; "I would rather suffer death, than includge an impure thought with regard to you; but had I sworn it, I could not help loving you; and yet I am grieved that you know it. But yet forgive me that I have told you of it; and, though I should go mad, thou shalt never after this know how it is with me." And she forgives him, because he speaks thus fair, and then they talk of other matters. "the eve is ever towards the sheltering wood, wherein is that I love." The heart is ever upon what was said before; and still, when he is gone, she often revolves such words in her thoughts, when she ought to attend diligently to something else. He afterwards seeketh an opportunity to break his promise, and swears that necessity forces him to do it; and thus the evil grows, the longer the

Or impure love, C. T.

b Psalm exix 85 Vulgate

Folio 24.

norme speche: 7 7et hwon he is forde, heo went in hire buhte ofte swuche wordes, hwon heo schulde overhwat zeorneliche zemen. He eft seched his point uorte breke uoreward, ant swered bet he mot nede :'b ant so waxed be wo, se lengre se wurse :' o uor no freondschipe his so vuel ase is fals freendschipe. Ueond bet bunched freond is swike ouer alle swike. Uorbi, mine leoue sustren, ne ziue ze to none swuche mome non inzong to spekene. Vor ase holi writ seið, "hore speche spret ase cauncre." Auh for alle onsweres. wended ou ant wenched frommard him. Al so as ich er seide, o none wise ne muwe ze betere sauuen ou suluen, ant maten, ? ouer- ... cumen him [betere]. Loked nu, hu propreliche be lefdi in Canticis, Godes deorewurde spuse, lered ou, bi hire sawe, hu ze schulen siggen, "En dilectus meus loquitur mihi, Surge, propera amica mea, 7c." Lo, he seid, "ich ihere nu mi leofmon speken: he cleoped me: ich mot gon:" 7 ze gon anonriht to our derewurde spuse I leofmon, ant mened ou to his earen pet luueliche cleped ou to him mit teos wordes: "Surge, propera, amica mea, formosa mea, columba mea ? 7 veni, ostende mihi faciem tuam. Sonet uox tua in aure mea:" bet is, "aris up; hie be heoneward; ? cum to me, mi leofmon, mi kulure, mi schene, mi veire spuse." "Ostende mihi " faciem tuam." "Scheau to me bi leoue neb ? ti lufsume leor. Went te vrom o're. Sonet uox tua in auribus meis. Seie hwo haue's misdon pe. Hwo haued ihurt te, mi deore. Sing ine min earen; vor bui bet tu ne wilnest bute uor to iscon mi hwite.* Ne speke bute to me. pi stefne is me swete, ? ti hwite schene." Vnde ? subditur, "vox tua dulcis, I facies tua decora." Dis beod nu two binges bet beod iluued swude: swete speche, 7 schene hwite: hwo se ham haued togederes, swuche cheosed Jesu Crist to leofmon ? to spuse. Lif bu wilt been swuch, ne scheau bu none monne [bi]

^{*} benne wenden. T. ha went. C.

b mot nede; η swa ich habbe a nede ernde dun in þe tun: þach hit reine arewen, ich habe a nede erende, η þer waxeð þe wa. C.

e lokede blind hors y wudemonnes echge orn al ut, for nan freenschipe. C.

d wended?

e wlite, T. C.

worse; for no enmity is so bad as false friendship. An enemy who seems a friend is of all traitors the most treacherous. Wherefore, my dear sisters, give no such man any access to you to speak with you; for, as the Holy Scripture saith, "Their word spreads as doth a canker." a And instead of any answer, turn your back to him, and go away. Just as I said before, in no other way may you better save yourselves, and beat and conquer him. I Observe, now. how rightly the lady in the Canticles, God's beloved spouse, teacheth you by her words how you shall say, "En dilectus meus loquitur mihi; surge, propera amica mea," &c. " Lo," she saith, "I hear now my beloved speak; he calleth me; I must go: " and go ye, immediately, to your dear and beloved spouse, and make your complaint in his ears who affectionately calls you to him with these words, "Surge, propera," &c. that is, "Arise, hie thee hitherward, and come to me, my beloved, my dove, my beauteous, my fair spouse." "Ostende mihi faciem tuam." "Let me see thy dear face, and thy lovely countenance. Turn away from others. Let thy voice sound in my ears. Say, who hath offended thee? Who hath hurt thee my dear? Sing in my ears; since thou desirest only to see my countenance, speak only to me. Thy voice is sweet to me, and thy countenance is comely." Whence it is added, "thy voice," &c. These are now two things that are much loved: a sweet voice, and fair countenance: whose hath both these, such doth Jesus Christ choose to be his beloved and his bride. If thou wilt be such, let no man see thy countenance, nor blithely hear thy speech; but keep them both for Christ, for thy beloved spouse, as he bade thee before; as thou desirest that thy speech may seem sweet to him, and thy countenance fair, and to have him to be thy beloved who is a thousand times brighter than the sun.

^{* 2} Timothy, ii, 17.

Song of Solomon, n. 13, 14

hwite! ne ne lete blideliche iheren pine speche. Auh tun bode to Crist! to pi deorewurde spus! ase he bit peruppe! ase pu wilt pet ti speche punche him swete, ? ti hwite schene, ? habben him to leofmon pet is a pusent fold schenre pen pe sunne.

Hercne's nu zeorneliche, mine leoue sustren, al an o'er speche, ? frommard tisse vorme. Hercneð nu hu Jesu Crist spekeð ase o wredde, ? seid ase o grim hoker, ? a scorn to beo ancre bet schulde been his leofmon, ? seched bauh utward gelunge ? ? froure, mid eie over mid tunge. In Canticis: "Si ignoras te o pulcra inter mu-Fulio 24 b. lieres, egredere, 7 abi post uestigia gregum tuorum ? 7 pasce edos ... tuos juxta tabernacula pastorum." Dis beod be wordes: "Lif bu ne knowest be sulf, bu ueir bimong wummen, wend ut, ? go efter gate herden: 7 leswe bine ticchenes bi heordmonne hulen, of ris ? of leaves." Dis is a cruel word, ? a grim word mid alle, p vre Louerd seio ase a grome ? a scorn to totinde, ? to herewile, ? to babelinde, ? to spekefule ancren. Hit is bilepped ? bihud! ac ich hit wulle unuolden. "Nime's nu gode zeme, zif þu ne cnowest nout be sulf," he seid, ure Louerd. Pet is, "zif bu nost nout hwas spuse bu ert: cwene of heouene, zif bu ert me treowe ase spuse ouh to become. Lif bu his hauest uorgiten, 7 tellest herto lutel, wend ut, 10 ? go, he seid." Hwuder? "Vt of mine heihschipe: vt of mine muchele menke, 7 foluwe hearden of geat," he seid. Hwat beod heorden of geat? Det beod flesches lustes, bet stinked ase dod geat, biuoren ure Louerd. "Lif þu hauest uorziten nu þi wurðfule lefdischipe,—go I folewe beos geat?" \$ is, uoluwe flesches lustes. Nu kume's per efter ant leswe pine ticchenes? bet is, ase he seide, "Ved pine eien mid totunge, by tine tunge mid cheuelunge, pin earen mid herunge, bine neose mid smellunge, bi vleschs mid softe uelunge." peos fif wittes, he cleoped ticchenes: for, also as of a ticchen, bet haued swete vleschs, kumed a stinkinde got, oder a bucke: 'c alriht

b ut totunge, T. C.

^{*} utward gelsunge [werldli glokering]. C.

ha ful bucke, T. C.

Now, hearken attentively, my dear sisters, to a quite different speech, and contrary to the former. Hearken now how Jesus Christ speaketh as in wrath, and saith, as in angry decision and in scorn, to the anchoress that ought to be his beloved, and yet seeketh outward delights and comforts, with eye or with tongue. In the Canticles, "Si ignoras te," &c. The words are these: "If thou knowest not thyself, thou fair among women, go out and go after the herds of goats, and feed thy kids beside the herdsmen's tents, of boughs and leaves." This is a cruel word, and an angry word withal, which our Lord saith in displeasure and scorn to prying, listening, gossipping, and prating anchoresses. It is wrapped up and concealed, but I will unfold it. "Take good heed, now," saith our Lord, "if thou knowest not thyself; that is, if thou knowest not whose singuse thou art,—queen of heaven, if thou art true to me as a spouse ought to be. If thou hast forgotten this, and accountest it of little value-go out, and depart," he saith. Whither? "Out of my high place, out of my great honour, and follow the herds of goats," saith he. What are herds of goats? They are the lusts of the flesh, which stink as a goat, in the presence of our Lord. "If thou last now forgotten thy dignity as a lady,—go and follow those goats, that is, follow the lusts of the flesh. Now, then, come and feed thy kids:" that is, as if he said, "Feed thine eyes with looking about, and thy tongue with prating, thy ears with hearing, thy nose with smelling, thy flesh with soft feeling." Those five senses he calleth kids; for, as from a kid, that hath sweet flesh, cometh a stinking goat, or a buck; just so, from a young, sweet looking, or a sweet hearing, or a soft feeling, waxeth a stinking lust, and a foul sin. Has any peering anchoress ever experienced this, who is always thrusting her beak outward, like an untained bird in a cage? Has Folio 25.

so of a zung " swete lokunge, oder of a sweete herunge, oder of a softe uelunge waxed a stinkinde lust, and a ful sunne. Hweder eni totilde ancre uondede euer bis, bet beked euer utward ase untowe brid ine cage? Hweder be cat of helle claurede b euer toward hire, ? caulte,c mid his cleafres, hire hearte heaved? Le, sodes : ? drouh al ut, bet bodi efter, mid clokes of crokede 4 9 of kene uondunges: I makede hire to leosen bode God I mon, mid brod schome 7 sunne. Inouh sori lure : to wrodere hele bekede ouer ancre so ut-"Egredere," he sei's, o grome. "Go ut ase dude Dina, Jacobes doubter, to wrother hele: " bet is to siggen, "bilef me ? mi cumfort \$ -is widinne be breste, 7 go sech widuten, be worldes urakele urouren bet schulen enden inc sor ? ine seoruwe. Nim perto, ? lef me hwon be so is leouere: vor ne schal tu nonesweis beos two ilke cumforz, min ? te worldes-pe joie of the holi gost ? flesches froure habben , s togederes. Cheos nu bu on of beos two: vor bet oder bu most leten." "O pulcra inter mulieres!" "zif þugenowest nout þe sulf, þu ueir -s bimong wummen," seið ure Louerd-þu ueir bimong wummen, auh bimong engles bu meiht don berto! bu schalt siker elles hwar beon ueir nout one among wummen, auh among engles. " pu, mi deorewurde spuse," seid ure Louerd, "schalt tu uoluwen geat a ueld, bet " beo's flesches lustes?" Veld is willes breade, "Schalt tu o bisse wise uoluwen geat zeont te ueld? Du scholdest, i pine heorte bur, bisechen me cosses, ase mi leofmon bet seid to me, ide lune boc, "osculetur que osculo oris sui; " & is cus me, mi leotmon, mid cosse of bine mude, mudene swetest." Des cos, leoue sustren, is a swetnesse? a delit of heorte, so unimete swote? swete, bet euerich worldes sauur is bitter per ageines; anh ure Louerd mid his cosse Fol. 25 t. ne cussed none soule pet luned ei ping bute him, ? peo ilke pinges, uor him, \$ helpe5 to habben him: 9 tu peonne, Godes spuse, bet meiht iheren, her biuoren, hu swetelich þi spus spekeð, 9 cleopeð þe 💖

[·] lute. C.

b chichte C. clabte, I.

[·] lalite. T. bachte. C.

[&]quot; nið i rokede eroken.

[·] sunne, y boulde (berealde, T.) hire at a clap be corde y or be house. C.

a Song of Solomon, i. 1

the cat of hell ever clutched at her, and caught with his claws her heart head? Yes, truly: and drew out afterwards her whole body, with hooks of crooked and keen temptations; and made her to lose both God and man, with open shame and sin. A grievous enough loss! Always to her utter ruin has an anchoress thus peered out. "Egredere," saith he, in anger. "Go out, as did Dinah, Jacob's daughter, to utter ruin ;" that is to say, " leave me and my comfort which is within the breast, and go, seek without the world's vile gratifications, which shall end in pain and sorrow. Take to it, and leave me, since thou preferrest it: for thou shalt not by any means have both these two comforts, mine and the world's-the joy of the Holy Ghost, and the gratification of the flesh together. Choose now one of these two; for thou must quit the other." "O pulchra inter mulieres!" "If thou know not thyself, thou fair among women," saith our Lord, -- thou fair among women; nay, among angels, thou might add thereto; thou shalt surely be hereafter fair, not only among women, but among angels. "Thou, my dear spouse," saith our Lord, "shalt thou follow goats a-field, which are the lusts of the flesh?" Field is the wide range of the will. "Shalt thou in this wise follow goats over the field? Thou shouldest, in thy heart's bower, entreat me for kisses, as my beloved one, that saith to me, in the love book, 'Osculetur me osculo oris sui,' that is, kiss me, my beloved, with kiss of thy mouth, sweetest of mouths." This kiss. dear sisters, is a sweetness and a delight of heart, so immeasurably delicious and sweet, that every savour in the world is bitter when compared with it: but our Lord, with his kiss, kisseth no soul that loveth anything but him, and those things, for his sake, that assist us to obtain him: do thou, therefore, God's spouse, who might hear what has been said above, how sweetly thy spouse speaketh, and calleth thee to him so affectionately, and thereafter how he changes the strain," and speaketh most wrathfully, if thou goest out,-keep thee in thy chamber: feed not thou thy goat-kids without; but

[.] Literally, , rause.

to him so luueliche, ? ter after hu he went pene lof, ? spekeð swuð grimliche, zif þu wendest vt,—Holt te i þine chaumbre: ne fed tu nout wiðuten þine gate ticchenes: auh hold wiðinnen þin hercnung, þi speche, ? tine sihðe! ant tun ueste horo zeten, muð, ? eien, ? caren! for nout heo beoð bilokene inwið þauh our wal, þe þeos zetes openeð buten azein Godes sonde, ? liueneð of soule, "omni custodia serua cor tuum: " "ouer alle þing, þenne," ase Salomon þe lereð, ? ich seide ueor biuoren iðe frumðe of þis tale, mine leoue sustren, "witeð wel our heorte." þe heorte is wel iloked zif muð ? eien ? earen wisliche beoð ilokene: vor heo, ase ich seide er, beoð pe heorte wardeins! ? zif þe wardeins wendeð ut, þe heorte bið biwust vuele. Þis beoð nu þe þreo wittes þ ich habben ispeken of. Speke we nu schortliche of þe two oðre: þauh nis nout spellunge þe muðes wit, ase smecchunge, þauh heo beon beoðe ine muðe.

4. DE ODORE.

Smel of neose is pe ueoroe of pe vif wittes. Of pisse witte seio seint Austin, "De odoribus nimis non satago: cum assunt, non respuo; cum absunt, non requiro." Of smelles, he seio, ne uond ich nout mucheles. Lif heo beod neih, a Godes halue: It fi heo beod feor, me ne recched. Vre Louerd, tanh, puruh Isaie, preated ham mid helle stunch phabbed delit her ine alesliche smelles. "Erit pro suaui odore fetor." Per to zeines, heo schulen habben heouenliche smelles, pet habbed her swot of iren oder of heren, pet heo bered, oder of swoti hateren, oder of picke eir in hire huse stunch oder hwule and strong bred ine neose. Auch per of beod iwar, mine leoue sustren, pet oder hwile pe ueond maked sum ping

Fulio 26.

a wah ofer wal \$ pes gates opned. T. wach ofer wal, opening naut ower geten. C.

b lif. C. c be hus been unele loked. T.

d ne forhoge ich ham nocht, 7 bach ha beon feor, naut I ne recche. C.

of irnes spat. C. p hauen irnes swat her. T. weonen. T.

s spatie clades, oder of bicke. C. of swati hattre oder of wikke air. T.

h hus y mulede binges. T. hus y of nucle binges. C. | warnede, T

keep thy hearing, thy speech, and thy sight within; and shut fast their gates—mouth, eyes, and ears. For in vain is she shut up within your wall who openeth those gates, except to God's messenger, and the soul's consolation." "Onni custodia serva cor tuum:" above every thing, then, as Solomon exhorteth thee, and as I said long since, in the beginning of this discourse, my dear sisters, guard well your heart. The heart is well kept, if the mouth, eyes, and ears are wisely kept. For these, as I said before, are the wardens of the heart; and if the wardens go out, the heart is ill-guarded. These are now the three senses which I have spoken of. Speak we now briefly of the other two: Speaking, however, is not a sense of the mouth, as tasting is, though they are both in the mouth.

4. OF SMELL

Smell of nose is the fourth of the five senses. Of this sense Saint Austin saith, "De odoribus mimis non satago: cum adsunt, non respuo; cum absunt, non requiro." "About [fragrant] smells," saith he, "I do not concern myself much. If they are present, in thod's name, [they are welcome.] if they are absent, I care not." Our Lord, however, by Isaiah, threateneth with the stench of hell those who take delight here in carnal odours. "Erit pro suaviodore fetor." "On the other hand, they shall smell celestial odours, who, in this life, had stench and rank smells of sweat from iron or from hair-cloth which they wore, or from sweaty garments, or foul air in their houses." But be warned of this, my dear sisters, that sometimes the fiend maketh something to stink that ye ought to use, because he would have you to avoid it: and, at other times, the deceiver maketh a sweet smell to come, as it it were from heaven.

[·] The Eucharist

^{* &}quot; E. contra culentes adores ventiont illi qui de ciliero, aut ferro, aut vestimento sudoreso, son adore spisso, nune sustiment pro Christo fictorem." MS. Oxon.

stinken bet ze schulden notien, vor bi bet he wolde bet ze hit schulden schunien: and oger hwule be wielare, of sum derne bing be ze ne muwe nout iseon, ase dust of derne sedes, maked a swote smel cumen, ase bauh hit were of heouene? vor ze schulden wenen bet God," nor ouwer holi liue, sende ou his grace and his elne, and leten wel of ou sulf, by leapen into prude. Smel bet cumed of Godes half uroured be hearte more ben be neose. Peos ant odro trufles c bet he bitrufled d monie men mide, schulen beon ibrouht te nouht mid heale water ant mid be holi rode tockne. Hwose bouhte hu God sulf was i disse witte iderued, heo wolde bet derf puldeliche .4 be munt of Caluarie, per ure Louerd hongede, was be cwalmsteon, ber leien ofte licomes iroted buuen eorde a stuncken swude stronge. He, ase he hongede, muhte habben hore bred, mid alle his oore wo, amidden his neose. Also he was idoruen e in alle his abre wittes. In his sihbe, beo he iseih his deorewurde moder teares, 9 sein Johannes euangelistes, 9 te obre Maries! 9 bo he biheold hu his deore deciples fluen alle vrom him, a bileueden him alle one, ase ureomede, he weop g himsulf pries mid his feire eien. He polede al puldeliche bet me hine blindfellede, hwon his eien weren pus ine schendlac iblinfelled, vor to zinen pe ancre brihte : " sih de of heouene-paul bu bin eien uor his luue, 3 ine munegunge herof, blindfellie on eorde, uorto beren him ucolauredden, nis nout Folio 201. muchel wunder. Amid be mude me gurde him sume cherre, inch rede, ase me to beet his checken, 3 spette him a schorn ? ant on ancre is for a word ut of hire witte! Hwon he polede puldeliche pet te Giws dutten, ase heo buffeteden him, his deorewurde mud mid hore dreori fustes ? 3 bu, uor be lune of him 3 for bin owene muchele biheue, dute pinne tutelinde mu8 mit pine lippen. Teke! bet he smeihte m galle on his tunge, uorto leren ancren bet heo ne

[·] let bit were god. C.

trugles, C.

[!] leone, C.

¹ agrestone, T.

[.] Winnerent. . .

¹ to chem, C

[&]quot; to on sulf. T. beruf y of ou scolf. C.

d trulus. C.

^{*} elerued, C.

F remile T

b feorreden.

o scharme, T. on hokere, C.

[&]quot; amachte, C.

from something concealed, that we cannot see, as from the dust of hidden seeds; in order that ye may think that God, on account of your holy life, sends you his grace and his comfort, and so think well of vourselves, and become proud. The fragrance that cometh from God, comforteth the heart rather than the nostrils. These and other delusions, with which he beguileth many men, should be rendered ineffective by holy water, and by the sign of the holy rood. Any one who reflected how God himself was annoyed in this sense would patiently bear that annoyance. - The hill of Calvary, where our Lord hanged, was the place of execution, where bodies often lay rotting on the ground unburied, and loathsome to the smell. He, as he hanged, might, amidst all his other sufferings, have had their putrescent odour in his nostrils. In like manner he was hurt in all his other senses. In his sight, when he saw the tears of his dear Mother, and of Saint John the Evangelist, and of the other Maries; and when he beheld how all his dear disciples fled from him and left him alone, as a stranger, he himself wept three times with his fair eyes. He quite patiently suffered himself to be blindfolded, that, when his eyes were thus in derision blindfolded, he might give the anchorite a clear sight of heaven. Though thou, for his love, and in remembrance of this, shut thine eves on the things of the earth, to bear him company, it is no great wonder. Upon one occasion, men with great cruelty hit him on the mouth, when they struck his cheeks and spit upon him in contempt;—and an anchoress is, for a single word, out of her wits! When he bore patiently that the Jews, as they buffeted him, closed up his dear mouth with their accursed fists,—surely thou, for the love of him, and for thine own great behoof, might close up thy tattling mouth with thy lips. Add to this that he tasted gall on his tongue, to teach anchoresses that they ought never more to grumble on account of either meat or drink, be it ever so stale; if it may be eaten, let her cat, and devoutly thank God for it; and if it may not, let her grieve that she must ask for more palatable food. But rather than that asking should give rise to any offence she ought to die, as a

Folio 27.

gruchie neuermore uor none mete, ne uor none drunche, ne beo hit neuer so unorne? zif heo hit mei eten, ete ant bonke God zeorne? ant zif heo ne mei nout, beo sori * † heo mot sechen estfulre : auh er ben bet biddunge arere eni schaundle, er heo ouh for to deien martir in hire meseise! nobeleas dead me mot fleon ase nord ase me mei, widute sunne. Auh me schal er deien bene don eni sunne : and nis hit muche sunne te makie bet me sigge, " Estful is beos ancre, ant muchel is bet heo bit?" 3 zet is wurse bet me sigge bet heo is a grucchild, a ful itowen, dangerus, a erued for te paien. Were hoo amidde be worlde, beo moste, been sume cherre mid lesse a mid ... wurse ipaied. Muchel hofleas is bet cumen e into ancre huse, into Godes prisune, willes 9 woldes, to stude of meseise, vorte sechen eise perinne a mesterie, a more lefdischipe ben heo muhte habben iheued, inouh rede ide worlde. Penc ancre pene hwat tu pouhtes & souhtes bo bu uorsoke bene world i bine biclusinge,—biwepen bin owene 3 offre monnes sunnen, a forleosen alle be blissen of bisse line uorte bicluppen blisfulliche bine blisfule leofmon i've eche liue of heouene. In his earen he hefde, be heouenliche Louerd, al bet edwit, al bet upbrud, 7 al pe schorn, 9 alle pe scheomen pet earen muhte iheren; ant he seid bi him suluen, us for to leren: "Et factus sum sieut :" homo non audiens, 3 non habens in ore suo redargutiones." "Ich heold me al stille," he seid, "ase dumbe 3 deaf ded bet naued non onswere, bauh me him misdo ober missigge." Dis is bine leofmones sawe, 9 tu seli ancre, bet ert his seli spuse,e leorne hit georne of him bet tu hit kunne, ant muwe so bliche siggen.

Nu ich habbe ispeken of ower four wittes, ant of Godes froure? hu he puruh his wittes vroure 8 on, as ofte ase ze in ouwer wittes iveled eni weane. Nu herened of pe vifte, bet is mest need elne:

[·] of bunche C.

b p ha is grueinde, γ dangerus, ι arueð forto paigen. C. p ho is geuechere, γ fut italien dangeruse γ tor for to paige. T.

min he hoker is to cumon. C.

deape, t,

ermant T.

[·] todays C.

⁴ grac T,

h need to loren. C.

martyr, in her discomfort. Nevertheless, we must avoid death as far as possible without sin. But we should sooner die than commit any sin, - and is it not great sin to cause men to say, "This anchoress is dainty, and she asks much?" And it is still worse if they may say that she is a grumbler, and undisciplined, domineering, and difficult to please. If she were living in the world, she would sometimes have to be content with less and worse. It is very unreasonable to come into a religious house, into God's prison. willingly and freely, to a place of discomfort, to seek therein ease and mastery, and more deference than she might have had, properly enough, in the world. Think, then, O anchoress, of what thou didst intend and seek, when thou didst forsake the world, at thy entrance into the cloister-to weep for thine own and other men's sins, and renounce all the pleasures of this life, in order to embrace, in the fulness of joy, thy blessed Bridegroom in the eternal life of heaven. He, the heavenly Lord, heard with his cars, all the taunts, and the reproach, and the scorn, and the shame, that ears might hear; and he saith of himself, for our instruction, "Et factus sum sicut homo non audiens, et non habens in ore suo redargutiones." a "I held myself quite still," he saith, "as one dumb and deaf doth that hath no answer, though men evil intreat and slander him." This is thy Bridegroom's saying; and do thou, happy anchoress, who art his happy bride, learn it earnestly of him, that thou mayst know it, and be able to say it in truth.

I have now spoken of your four senses, and of the comfort wherewith Christ comforteth you through his [example when he suffered in his] senses, as often as you, in your senses, feel any pain. Now attend while I speak of the fifth, which has most need of comfort: for in it the pain is greatest, that is, in Feeling; and the pleasure also, if it so happen.

* Psalm xxxviii, 14.

vor pe pine is mest perinne: pet is, ine velunge, q te licunge also, zif hit so turned.

5. DE TACTU.

pe vifte wit is ine velunge. Pis ilke o wit is in alle pe obre wittes, ant zeond al pe licome, a fordi hit is need forte habben pe betere warde. Vre Louerd wuste hit ful wel: a fordi he wolde mest ine pet wit polien wo, vorte urouren us zif we polied wo perinne: a forte wenden us urommard pe licunge pet flesches lustes asked: ant nomeliche ine velunge, more pen in odre.

Ure Louerd i bisse witte nefde nout in one stude, auh hefde oc

oueral pine: nout one zeond his bodi, b auh hefde zet widinnen in his seli soule. In hire he hefde be sticke of sori & seoruhful pine? 3 seoruhfulnesse made him siken sore. Peos stiche was preouold: bet, ase breo speres smiten him to ber heorte. Det en was his moderes wop, a pe obres Maries, & fleoweden a melten al of teares. bet oder was bet his ownne deore deciples ne ilefden him nan more, ne ne heolden him for God? vordi bet he ne help him suluen in his muchele pine, a fluen alle vrom him a bilefden him ase vreomede pe pridde stiche was pet muchele sor, 9 pet of-punchung bet he hefde widinnen him, vor hore uorlorennesse bet drowen him to 10 Film 27 b. deade; bet he iseih, onont s ham, al his swine forloren t he swone on eor de. peos ilke preo stichen weren in his soule. In his licome, euerich lim, ase seint Austin seid, "he bolede sundri pine, a deizede zeond al his bodi, ase he ear zeond hal his bodi deades swot swette: ant her seid sein Beornard, bet "he weop nout one mid his eien, auh dude mid alle his limen." "Quasi, inquid, membris omnibus fleuisse videtur." Vor so ful of anguise was pet ilke ned swot pet com of

[·] ouer, T, in, C.

he befde sare stiche. C.

[&]quot; fremde T.

onenent, T. souer, T.

b nawt ane on al his bodi. T.

d ream. C.

for Sinclinge.

rod? bilite, T. U.

5. OF TOUCH OR FEELING.

The fifth sense is in feeling. This one sense is in all the other senses, and throughout the whole body, and therefore needs to be the better guarded. Our Lord knew it well, and therefore he chose to endure most suffering in that sense, to comfort us if we suffer pain therein; and to turn us away from the pleasure which the lusts of the flesh demand; and especially in feeling, more than in the others.

Our Lord in this sense had pain, not in one place only, but in all: not only over all his body, but inwardly, in his blessed soul, In this he had the sting of sorrow and of grievous pain; and grief made him sorely to sigh. This sting was threefold: which, as it were three spears, smote him to the heart. One was the weeping of his mother and the other Maries, who flowed and melted all in tears. Another was that his own beloved disciples no longer believed him, nor held him for God, because he did not help himself in his great suffering, and they all fled from him and desorted him as a stranger. The third sting was the great sorrow and pity that he felt for the lost condition of those who dragged him to death; in that he saw, in regard to them, all his labour lost that he laboured on earth. These three stings were in his soul. "In his body, in every limb," as Saint Austin saith, "He suffered sundry pains, and died through all his body, as before over all his body he sweated the sweat of death: " "And here," saith Saint Bernard, "he wept not with his eyes only, but with all his limbs." "Quasi, inquit, membris omnibus flevisse videtur." For so full of anguish was that forced. sweat that came from his body, in prospect of the excruciating death that he was to suffer, that it seemed like red blood; "factus est sudor ejus quasi gutta sanguinis decurrentis in terram." b More-

his licome azein be anguisuse deabe & he schulde bolien bet hit buhte " read blod: " Factus est sudor ejus quasi gutte sanguinis decurrentis in terram." An ober half, so largeliche ant so swude vleau bet ilke blodi swot of his blisfule bodie, bet te streames vrnen adun to ber corde! swuc grure he helde in his monliche vlesche azein be stronge deorewurde b pinen bet her schulde drien: 3 bet nes non veorlich wunder: vor euer so bet flesch is cwickure, so be pine berof a bet hurt is more a sarre. A lutel ihurt i ben eie derue's more ben de's a muchel ise hele; vor bet fleschs is deadure bere. Auch enerich monnes fleschs is dead fleschs azein bet was ... Godes fleschs, ase be bet was immen of be tendre meidene ? 9 no bing neuer nes perinne pet hit muhte adeaden: auh euer was iliche ewic of be ewike godhod bet wunede berinne: vorbi, in his flesche was the pine more a sarre d ben euer eni mon in his flesche bolede, bet his fleschs were tendrust a ewickest of alle viesches. Low hwuch on asaumple her efter.

Folin 28.

A mon nor vuel pet he haned he ne let him nout blod ode sike halue, auh des ose hole half, uorte helen pe sike half? auh in al pe worlde bet was obe fefre, 3 obe berebarde nes among al moneun oni hole dole ifunden pet mulite beon ileten blod, bute Godes bodi " one, bet lette him blod ode rode; ant nout o ben earme one, auh dude o vif halue, norte helen al moneum of pe secnesse pet te vif wittes hefden awakened. Lo bus be hole half a te cwike dole drowen bet vuele blod ut frommard be unhole, 3 helede so be sike half. puruh blode is bitocned sunne ine holi write. Pe reisuns hwui beod her efter sutcliche s ischeawede. Auh perof nimed zeme, mine leone sustren, bet ower deorewurde spus, be luuewurde Louerd 7 helinde, of heonene, Iesu, Godes sune, be weldinde of the worlde, beo he was bus ileten blod, understonded, hwue was his diete bet

[·] samde. T.

e hat. T. C.

[·] loke. T.

J popinlike, C.

b devue, f. derfe [hardel, C.

⁴ sar[re]re. C.

I h was ode feare, he was, T

h mete, C,

over, so copiously and so rapidly flowed that bloody sweat from his blessed body that the streams ran down to the ground. Such horror had he in his human flesh, in contemplation of the severe precious pains which he was to endure. Nor is that a very great wonder; for the more lively the flesh is, the pain and hurt of it is the more and sorer. A little hurt in the eve giveth more pain than a great one in the heel, for the flesh is less quick there. And the flesh of every man is dead flesh compared what the flesh of God was, as it was taken of the tender maiden; and nothing was ever therein that could deaden it; but it was ever equally alive with the living Godhead that dwelt in it. Wherefore, the pain in his flesh was greater and sorer than any man ever suffered in his flesh, because his flesh was the most tender and most quick of all flesh. Consider the example which follows:—

A man, for an illness that he hath, is not let blood in the diseased but in the whole side, in order to heal the diseased side. But in the whole world, which was in a fever and in the berebarde, there was not found among all mankind any sound part that might be let blood, but God's body only, who let himself blood on the cross; and not in the arm only, but in five places, that he might heal all mankind of the sickness which the five senses had awakened. Lo! thus the sound and the quick part drew the evil blood out from the unsound, and so healed the sick part. By blood is meant sin in Holy Scripture; the reasons whereof are plainly shewed in what

The Editor is unable to give a satisfactory interpretation of berelacite. Mr. Singer, in the Notes and Queries, [vol. ii. 201.] suggests its derivation from "Rechi. O. F. Chancre, dartre; a boil, bubo, or tetter, commonly attendant upon positiential fever." If this be its true derivation, which appears likely, we may conclude that it means some kind of cutaneous cruption. "An efflorescence like the measles is frequently met with in malignant fevers; and sometimes black, livid, dun, or greenish spots appear, which always indicate a high degree of malignity."—Edinb. Practice of Physic and Surgery, Lendon, 1800, p. 121.

dei, iden ilke blodletunge! So baluhful a ? so bitter! pet peo ilke bet he bledde uore ne brouhten heo him to presente ne win, ne ale,

ne water: ' 7et bo he seide sicio, ant mende him ase of burst, b obe rode, and duden bitter galle. Hwar was cuer izinen to eni blodletunge so poure pitaunce? Ant tauh ne grucchede he nout; auh underueng chit edmodliche, vorte leren hise : ant zet he dude more us to vorbisne-he dude his decrewurde mud berto. I smeihte ant cunnede perof, pau he hit notien ne muhte. Hwo is, peonne, efter bis, ? ancre hure ? hure, bet grucched zif heo naued nout oder mete over drunch efter hire eaise? Ant siker beo hwose euer .. Folio 28 6. grucche 8, heo offre 8 zet ure Louerd peos lubere pitaunce, ase duden bo be Gius! I is Giwes fere, worte beoden him, in his burste, brune of sur galle. His burst nis nout buten zirnunge of ure soule hele! ant gruechunge of bitter 7 of sur hearte is him surre ? bitture nu bene was beo be galle. Ant tu his deprewurde spuse ne beo bu nont Gius fere ne Gius make norte birlen him so: auh ber him feolauredden, ? drinc mid him blideliche al bet flesch buncched sur over bitter: pet is, pine 7 weane, 7 teone, 7 alle meseise: 7 he hit wule zelden be, ase he is treowe felawe, mid healewi of h heouene.

pus was Iesu Crist, pe Almihti God, in alle his fif wittes derfliche pined, ? nomeliche i pisse laste, pet is, inc uclungo. Vor his flesche was al cwic ase is pe tendre cien! ant ze witen pis wit pet is flesches felunge! ouer alle obre wittes. Godes honden weren inciled obe rode. Purh peo ilke neiles ich halse ou ancren, nout ou, auh do

[·] baleful. C. T.

undertoe, T,

sunchte [fondede], C.

e no his. C.

and go yeate his wit, his foliage.

mende are he bledde of brust, T.

⁴ mildeliehe.

deore seruaunte. T.

¹ in. T.

follows. But take notice of this, my dear sisters, that your beloved Bridegroom, who is so worthy of love, the Lord and Saviour of Heaven, Jesus, the son of God, the ruler of the world, when he was thus let blood, think of what sort was his diet that day of the bloodletting! So baleful, and so bitter! and even those for whom he bled brought him no wine, nor ale, nor water; even when he said Sitio, and complained of thirst on the cross, but brought him bitter gall. Where was ever so poor refreshment given to any one when let blood? And yet, he found no fault: but received it meekly, to give a lesson to his people, -and he did yet more for an example to us,-he put his dear mouth to it, and tasted, and took knowledge of it, though he might not use it. Who is there, then, after this, and especially what anchoress is there, who murmurs if she has either meat or drink not to her taste? And be assured that whoever she is that murmurs, she still offereth to our Lord that bitter pittance, as the Jews then did, and is the Jews' accomplice, to offer him in his thirst a drink of sour gall. His thirst is nothing but yearning for the health of our souls; and the murmuring of a bitter and sour heart is to him more sour and bitter now than the gall was then. And thou, his beloved bride, be not the Jews' associate, nor the Jews' partner, to pour out to him such drink, but bear him company, and drink with him cheerfully all that seems to the flesh sour or bitter: that is, pain and hardship, and sorrow, and every discomfort, and he will repay it to thee, as he is a faithful companion, with the healthcup of heaven.

Thus was Jesus Christ, the Almighty God, sorely pained in all his five senses, and particularly in the last, that is, in feeling. For his flesh was all as quick as the tender eyes; and you guard this sense, that is, bodily feeling, more carefully than all the other senses. God's hands were nailed to the cross. By those nails I entreat you, anchoresses—not you but others, for there is no need, my dear sisters—keep your hands within your windows. For handling or any touching between a man and an anchoress is a thing so unnatural, and so lamentable a deed—so shameful, and such a naked sin, and

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obre, nor hit nis no neod, mine leoue sustren, holded our honden widinnen ouwer burles. Vor hondlunge, oder eni velunge bitweone mon ? ancre is so unkundelich bincg, ? so reou'dful dede, so scheome-Jich I so naked sunne, I to al be world so atelich, I so muchel schaundle, bet his no need to speken ne to writen per to zeines! vor al, widuten writunge, be fulde is to edcene, b God hit wot ase me were muchele dole leouere bet ich iseie on alle preo, mine leoue sustren, wummen me leouest, hongen on a gibet uorte widbuwen sunne," ben ich iseie on of ou zinen enne elpid cos to eni mon on eorde, so ase ich mene. Ich am stille of be more, nout one monglinde honden, auh puten honden utward, bute hit beo uor neode. Dis is wowunge f efter Godes grome, ? tollunge of his vuel.8 Hire sulf biholden hire owune honden hwite,h des herm to moni ancre bet haued ham to ueire, ase peo bet beod foridled. Heo schulden schreapien eneriche deie be eorde up of hore putte ber heo schulden rotien inc. God hit wot, be put ded muche god to moni ancre-Vor, asc Salomon sei 8, "Memorare novissima tua, 7 in eternum non peccabis." Peo pet haued euer hire dead ase biuoren hire eien, bet be put muneged hire, zif heo benched wel, ode dom of Domesdai, ber be engles schulen cwakien, ? of be eche ant be ateliche pinen of . " helle, I oueral I al, o Jesu Cristes passiun, hu he was ipined, use is sundel iseid, in alle his fif wittes, libtliche nule heo nout noluwen flesches likunge, ne efter wittes lustes drawen in toward hire none heaued sunne, mid hire vif wittes. Dis is nu inouh iseid of be vif wittes, bet beod ase wardeins widuten of be hearte, bet soule lif is inne, as we seiden per uppe a vormest, per Salomon seide, "Omni custodia serva cor tuum," Ic. Nu beod, Crist hanc bone, be two dolen ouercumen. Go we mu, mid Godes helpe, up ode bridde,

[·] bedliebe T.

a anlepa T. C.

C

b edeette, C.

^{*} h. C. 1.

[[] sakles], C. [hunting], C.

s corre, C. T.

funneright.

h hwite hooden, C. F. Carret, C.

to all the world so hateful, and so great a scandal, that there is no need to speak or to write against it; for, without writing, all the indecency is too apparent. God knows that I would a great deal rather see you all three, my dear sisters, women most dear to me, hang on a gibbet to avoid sin, than see one of you give a single kiss to any man on earth, in the way I mean. I say nothing of the greater impropriety—not only mingling hands, but putting hands outward, except it be for necessity. This is courting God's anger, and inviting his displeasure. To look at her own white hands doth harm to many a recluse that bath them too fair,—as those who are idle. They should scrape up the earth every day, out of the pit in which they must rot. God knows the pit doth much good to many an anchorite. For, as Solomon saith, "Memorare novissima tua, et in eternum non peccabis." b She who hath her death always, in a manner, before her eyes, of which the pit reminds her, if she meditate well on the doom of Doomsday, when the angels shall tremble, and of the eternal and dreadful pains of hell, and, above all, on the sufferings of Jesus Christ, how he was pained, as has been said above, in all his five senses, she will not lightly follow the inclinations of the flesh, nor, after the desires of sense, draw upon her any capital sin, with her five senses. Enough has now been said of the five senses, which are, as it were, wardens outwardly of the heart, in which is the life of the soul, as we said above in the beginning, where Solomon said, "Keep your heart with all diligence," &c. Now, thanks be to Christ, are the two parts completed. Let us now proceed, with God's help, to the third.

^{. . .} out of parlour window.

^{*} Ecclus, vii, 40,

INCIPIT TERTIA PARS HUJUS OPERIS.

Mine leoue sustren, al so ase ze wel wited our wittes widuten. al so ouer alle bing loke & ze been softe widinnen, ? mild, ? Folio 20 h. edmode, -- swete ? swote iheorted, ? polemode agein word, b zif me seid on ou mis, ant were bet me mis ded ou, leste ze al uorleosen.c Azein bittre ancren Dauid seið bis uers, "Similis factus sum pellicano solitudinis," Ich am ase pellican, he seid, bet wunied bi him one./" Proprietas pelicani." Pellican is a leane fowel, so weamod 7 so wredful bet hit slead ofte uor grome his owune briddes, hwon heo teone & him, ant beonne sone ber efter hit bicume & swude sori, ... ? maked swude muche mone, ? smit him suluen mid his bile \$ hit slouh er his briddes mide, ? drauho vt blod of his breoste, ? mit tet blod acwike's eft his isleiene briddes. Dis pellican is de weamode ancre. Hire briddes, bet beo'd hire gode werkes, bet heo slead ofte mid bile of schearpe wredde! auh hwon heo so haued idon, do ase ded be pellican: of bunche hit swude sone, ? mid hire owune bile bekie hire breoste; bet is, mid schrifte of hire mude bet heo sunegede mide, ? slouh hire gode werkes, drawe e be blod of sunne ut of hire breaste, bet is, of be hearte, bet soule lif is inne, 7 so schulen eft acwikien hire isleiene briddes, bet beod hire werkes. Blod 20 bitocned sunne: vor al so bledinde mon is grislich ? atelich ine monnes eilisilide, al so is be sunfule biuore Godes eien. An oder half, no mon ne mei juggen blod wel er hit beo cold: al so is of sunne. Deo hwule bet te heorte walled widinnen of uredde, nis per no riht dom, ne no riht gugement: oder peo hwule 5 te lust is hot toward eni sunne, ne miht tu nout peo hwule demen wel hwat hit is, ne hwat per wule cumen of ! auh let lust ouergon? hit te wule liken. Let bet hote acolen ase ded be bet wule juggen blod, I bu schalt demon alriht be sunfule, I te sunne lodlich I ful, bet te pubte ueir: ? so muchel vuel cumen perof bet zif bu hit hefdest

^{&#}x27; leoste ge aleosen [mede]. C.
' dachge [dasche]. C. drahe. T.

mon islem. C. a mon bibled T

^{*} jugi, T_

PART III.—Moral lessons and examples. Reasons for embracing a monastic life.

My dear sisters, in like manner as you guard well your senses externally, so above all things see that ye be gentle within, and mild and meek, affectionate and kind-hearted, and patient of any word -if any one speaks ill of you—and of any deed, if any one harms you—lest you Against testy anchoresses, David sayeth this verse, "Similis factus sum pellicano solitudinis," &c," "I am like a pelican," he saith, "that dwelleth alone." The pelican is a lean bird, so peevish and so wrathful that often, in her anger, she killeth her own young ones when they molest her, and then, soon after she is very sorry, and maketh great moan, and smiteth herself with her bill wherewith she slew her young, and draweth blood out of her breast, and with the blood she then quickeneth her slain birds. This pelican is the peevish recluse. Her birds are her good works, which she often slayeth with the bill of sharp wrath; and when she hath so done, she, as the pelican doth, quickly repents, and with her own bill pecks her breast; that is, with confession of her mouth wherewith she sinned and slew her good works, draweth the blood of sin out of her breast, that is, of the heart in which is the life of the soul, and thus shall then quicken her slain birds, which are her works. Blood betokeneth sin, for as a bleeding man is hideous and frightful in the sight of man, so is the sinful before the eyes of God. Again, no man can judge of blood correctly until it be cold: it is the same with regard to sin. While the heart is inwardly boiling with wrath, there is no just decision, nor any right judgment; or, while the desire is hot toward any sin, thou art not able to judge rightly either of its nature or its consequences; but let the desire pass over and thou wilt rejoice. Let the heart cool, and, as those do who will judge of blood, thou wilt rightly judge the sinful, and the sin to be loathsome and foul which seemed to thee fair; and that so much evil comes of it, that if thou hadst done it while the heat lasted thou wouldest think thyself mad for having intended it. This is true of every sin.

15 A 100 To 10-1

idon peo hwule pet te hete ileste, pet tu schalt demen pi suluen wod, po pu per touward pouhtest. pis is of euerich sunne soo.

Folio 30. HWU BLOD IS BITOCNED SUNNE, b 7 NOMELICHE OF WRESSE.

"Impedit ira animum ne possit cernere uerum." Wredde hit seid, be hwule \$ hit ilest, ablended so be hearte bet hed ne mei sod iknowen. "Maga quedam est transformans naturam humanam." Wredde is a uorschuppild, ase me telled ine spelles: vor heo bireaued 7 binimed mon his ribte wit, ? chaunged al his chere, ? forschupped him urom mon into bestes cunde. Wummone wrod is wuluene ? I mon wrod is wulf, oder leun, oder unicorne. De hwule bet euer wredde is ine .wummone heorte, pauli heo uersalie, ? ? sigge hire vres, ? hire l'ater nosters, 7 hire Auez, al ne de 8 heo bute peote 8: d heo naue 8 bute ase beo 5 is iwend to wuluene, i Godes eien: 7 is ase wuluene steffie in his swete earen. "Ira furor brevis est:" wredde is a wodschine. Wrod mon is he wod? Hu loked he, hu speked he, hu vared his heorte widinnen him? Hwuche beod widuten alle his lates? He ne icnowed nenne mon. Hu is he mon beonne? "Est enim homo animal mansuetum natura." Mon is kundeliche milde; auh so sone so he his mildheortnesse vorleose &, he norleose & monnes kunde, ? wredde, be uorschuppild, uorschupped him into bestes kunde, ase 20 ich er seide. Ant hwat zif eni ancre, Jesu Cristes spuse, is forschupped to wuluene-nis bet muche seoruwe? Nis ber, beonne, bute vorworpen o sone pet ruwe vel abute pe heorte, 7 mid softe seihtnesse makien hire smede I softe, ase is cundeliche wummone hude. Vor mid te wuluene nelle, no bing bet heo ded nis Gode licwurde ne icweme.

Lo her ageines wredde monie kunnes remedies. 7 frouren a Folio 30 h. muche vloc, 7 misliche boten. Lif me mis-seid be, bene 5 tu ert

^{*} hate hearte. U.

b Hwi blod bit bitoenes, T.

o dateS, C.

^{*} awarpe [clongs sweet], C,

^{*} saist T.

WHY BLOOD BETOKENS SIN; AND PARTICULARLY OF ANGER.

"Impedit ira animum, ne possit cernere verum;" that is, "anger, while it lasts, so blindeth the heart that it cannot know the truth." " Maga quædam est, transformans naturam humanam." "Anger is a sorceress," as is said in stories; for it bereaveth and depriveth man of his right understanding, and changeth his whole countenance, and transforms him from man into beast's nature. An angry woman is a she-wolf, and an angry man is a wolf, or a lion, or a unicorn. As long as anger is in a woman's heart, though she say her versicles, and her hours, and her paternosters, and her aves, yet she doth nothing but howl. In every thing she is only as one that is changed into a she-wolf in the sight of God; and it is all as the voice of a wolf in his sweet ears. "Ira furor brevis est." Anger is a kind of madness. Is not an angry man mad? How doth he look? How doth he speak? How fareth his heart within? Of what kind is all his outward demeanour? He regardeth no man. How, then, is he a man? "Est enim homo animal mansuetum naturâ." Man is gentle by nature; but as soon as he loseth his gentleness he loseth man's nature, and Anger, the sorceress, transformeth him into the nature of a beast, as'I said before. And what if any recluse, Jesus Christ's spouse, is transformed into a she-wolf? Is it not a great grief? There is, then, nothing to be done but to cast away quickly the rough skin that is about the heart, and with mild conciliation make her smooth and soft, as woman's skin is naturally. For, with the wolf's skin, nothing that she doth is acceptable or pleasing to God.

Here, now, are many sorts of remedies against anger, and many comforts and divers helps. If men speak evil of thee—think that thou art earth. Do not men tear up the earth? Do they not tread upon it? Do they not spit upon the earth? If they did so to

coröe: ne to drauho me pe coròe? ne to tret [me] pe coròe? ne bispet me pe coròe? Pauh me dude so bi pe, me dude pe coròe riht. Lif pu berkest agein pu ert hundes kunnes! ant zif pu stingest agean mid attri wordes, pu ert neddre kundes, a nout Cristes spuse. Penc, dude he so? "Qui tanquam ovis ductus est ad occisionem, a non aperuit os suum." Efter alle pe schendfule pinen pet he polede ode longe uriniht, me ledde him amorwen uorte hongen o waritreo a driuen puruh his four lines irene neiles! ant non more pen a schep," ase pe holi writ seid, "ne cwed he neuer a word."

pench zet an oder half? hwat is word bute wind? To woc hero to is istreneded bet a windes put of a word mei auellen, 1 ? aworpen into sunne? I hwo nule punchen peonne wunder of an ancre bet a windes puf of a word anelled?" Let, an oder half, ne scheawed heo & heo is dust, I vnstable pine, bet mid & lutel wind of a word is anon to blowen, 7 to bollen. De ilke puf of his mus, zif bu hit wurpe under bine vet, hit schulde beren be upward toward be blisse of heouene. Auli nu is muche wunder of ure muchele unmedschipe. Understonded bis word. Seint Andreu muhte idolien bet te herde rode hef him touward heouene, ant luneliche bielipte hire. Seint Lorens also idolede pet te gredil hef him upwardes mid berninde gleden. Seint Stefne bet te stones bet me stenede him mide, ? vnderueng ham gledliche h mid hommen i iuolden, bet is, cneolinde! I we ne muwe nout idolien bet te wind of a word bere us touward heouene? auh beod wode azeines ham bet we schulden boncken, ase bee ilke bet serued us of muche seruise, bault hit boo hore undenkes. "Impius viuit pio, velit nolit impius." Al pet be unwreste ? te vuele ded for vuele, al is be gode to gode, ? al is to

Polio 31.

e cumlel. T. C.

quie ne ques, C. T.

of anker wind fallet ? T.

f [To settin wordts o bref], C.

r [10 settin wouth o meil'

hammes, T. honden C.

h frinaclit, C.

[&]quot; ufallen, C. T.

[&]quot; madachipe, T.

h 7 bed for ham be schonden Lim C.

thee, they did right to the earth. If thou barkest again, thou art of the nature of a dog. If thou stingest again with venomous words, thou art of serpent's nature, and not the spouse of Christ. Think, did he so? "Qui tanquam ovis ductus est ad occisionem, et non aperuit os suum." After all the ignominious pains that he endured in the long night preceding his crucifixion, they led him on the morrow to hang him on the accursed tree; and drove iron nails through his four limbs; "And no more than a sheep," as the Holy Scripture saith, "spake he a word."

Think yet again; What is a word but wind? Too feebly is she strengthened whom a wind's puff of a word may cast down and throw into sin; and who, then, would not think it strange of an anchoress whom a wind's puff of a word casteth down? And again, doth she not shew that she is dust, and an unstable thing, who, with a little wind of a word, is immediately blown up and provoked, The same puff of his mouth, if thou cast it under thy feet, would bear thee upward toward the blessedness of heaven. And now there is reason to wonder much at our great want of patient endurance. Understand this saying: Saint Andrew could endure that the painful cross lifted him up toward heaven; and lovingly he embraced Saint Lawrence also endured that the gridiron lifted him upwards with burning brands. Saint Stephen endured that the stones wherewith they stoned him did the same, and he received them gladly, with bended knees; that is, kneeling; and we cannot endure that the wind of a word should bear us toward heaven, but are mad against them whom we ought to thank, as doing us much service, though it be against their will. "Impius vivit pio, velit nolit impius." All that the base and wicked doth for evil is good to the good, and is all to his behoof and his advancement toward his felicity: let him go on to braid a crown for thee, and that gladly, Think how the good Saint, in the Lives of the Fathers, kissed and blessed the base hand that had hurt him, and said while he kissed

his biheue, ? timbrunge touward his blisse. Let hine iwurden, ? tet gledliche, breiden be ane crune. Penc hu be gode holi mon, in uitas patrum, custe 7 blescede pe unwreste hond 5 hefde ihermed him, 7 seide so inwardliche cussinde hire zeorne : "I blesced beo euer beos hond, vor heo haue & itimbred me be bliscen of heouene:" I tu sigge also bi be hand \$ mis-ded be, 7 bi be mud also, \$ out " mis-seid be, "I blesced beo bi mud," bu seie, "vor bu makest me leonie perof to timbren, ? to echen me mine crune. Wel is me uor mine gode, ? wo is me bauh for bin vuel: vor bu dest me god, b? hermest bi sulf." Lif ei mon ober ei wummon mis-seid ober mis-ded ou, mine leoue , o sustren, so ze schulen siggen. Auh nu, is muche wunder, zif we wel biholded, hu Godes halewen poleden wunden in hore bodie, ? we head wode zif a wind blowed a lutel touward us, I te ilke wind ne wunded nout bute be care one. Vor nouder ne mei be wind, bet is bet word, ne wunden be i bine vlesche, ne fulen bine soule bauh hit puffe on be, bute zif bi sulf hit makie. Bernardus: "Quid irritaris? quid inflammaris ad verbi flatum, qui nec carnem vulnerat, nec inquinat mentem." Wel bu meiht understonden e bet ter was lutel fur of cherite bet leited al of ure Lonerdes lune. Lutel fur was ter per of, bet a puf acweinte. Vor per ase muchel fur is, as kundeliche hit waxed mid winde.

Fulre 31 1.

Azein mis-sawe ober misdede, lo, heranont, remedie ? salue. Alle cunned wel peos asaumple. A mon pet leie ine prisune, ? ouhte muche raunsun, ? o none wise ne schulde, ne ne muhte ut, bute zif hit were vor te hongen, er he hefde al his ransun fulliche ipaied,—nolde he cunnen god pone ane monne pet wurpe up on him a bigurdel ful of ponewes uorte acwiten ? areimen him mide, ? alesen him ut of pine, pauh he wurpe hit ful herde azein his heorte? Al pet hurt ? al pet sore were uorgiten ? forzinen uor

^{*} cawtelit C out. T.

Cadergeten, T, undergeoten, C.

[&]quot; duste T. C.

[&]quot; freume, C.

her on ende, T. her anomien, t

it earnestly, and from his heart: "Ever blessed be his hand, for it hath prepared for me the blessedness of heaven;" and say thou in like manner of the hand that injures thee, and the mouth also that sayeth any evil against thee, "Blessed be thy mouth, for thou makest it an instrument for me wherewith to form and to increase my crown. Well is me for my good, and yet woe is me for thine evil; for thou doest good to me and harm to thyself." Thus shall ye say, my dear sisters, if any man or any woman wrong you by word or deed. But now, it is very strange, if we consider well, how the Saints of God suffered wounds in their bodies; and we are distracted if a wind blow a little toward us, and the same wind hurteth nothing but the car only. For the wind, that is, the word, can neither wound thee in thy flesh, nor defile thy soul, though it may puff on thee, except thou, thyself, cause it. Bernard: "Quid irritaris? quid inflammaris ad verbi flatum, qui nec carnem vulnerat nec inquinat mentem." Thou mightest well understand that there was little of the fire of charity which is kindled by the love of our Lord. There was little of that fire which a puff extinguished. where there is much fire it naturally increaseth with wind.

Against wrongful word or deed, lo, here is a remedy and salve for them. Let every one weigh well this example. A man who lay in prison and owed a large sum for his ransom, and in no wise could or might get out, except it were to be hanged, until he had fully paid his ransom,—would he not give good thanks to a man who threw upon him a purse full of money wherewith to pay his debt, and set him free and release him out of painful durance, though he threw it hard against his heart? All the hurt and the sore would be forgotten and forgiven for gladness. Just so are all we here in prison, and owe to God great debts by reason of our sins, and therefore we cry to him in the Paternoster, "Et dimitte nobis, debita nostra."

* ecce. MS, Oxon.

glednesse. Al riht o bisse wise we beod alle ine prisune her, 7 owen God greate dettes of sunnen! I for bi we zeied to him ide l'aternoster, "Et dimitte nobis debita nostra." Louerd, we sigged forgif us ure dettes, al so ase we norzined to ure detturs. Would bet me mis-ded us, oder of word oder of were-bet is are raunsun bet we schulen areimen us mide. ? acwiten ure dettes touward ure Louerd. bet beod ure sunnen! vor widute ewitaunce, up of his prisun nis non inumen, bet he ne bid anhonged, oder ine purgatorie, oder ide pine of helle. Ant ure Louerd sulf seid, "Dimitte, ? dimittetur vobis:" "forzif, Tichulle forziue be:" 7 is as paul he seide, "bu ert ... andetted touward me swude mid sunnen: auh, wultu god foreward, al bet euer eni mon mis-seid be, oder mis-ded be, ichulle nimen hit onward be dette bet tu owest me." Nu beonne, bauh a word culle be ful herde up o bine heorte," ? te bunched a uormest bet hit hurted bine heorte, benc ase be persun wolde bet were ihurt sore mit te bigurdle, ? underuong hit gledliche uorte acwiten be mide, ? bonke him bet hit sende be, bauh God ne kunne him neuer bone of his sonde. He hermed himsulf ? froemed b be, zif bu coust hit understonden.º Vor ase Dauid sei's swube wel mid alle, "God deb in his tresor bee unwreste ? te vuele, vorte huren mid ham, ase me ded mid garsume beo b wel vihted, ponens in thesauris abissos." Glosa, crudeles quibus domat milites suos. Eft, an over halue, pe pellican is a fuel pet haued anoder cunde! pet is, bet hit is euer leane. Vor bi ase ich er seide, Dauid efnede him berto in ancre persone, ? ine ancre d stefne. "Similis factus sum pellicano solitudinis," "Ich am a pellican iliche bet wuned bi him one:" 7 ancre ouh bus to siggen, ? been iliche be pellican anont bet hit is leane. "Indit clausa in cubiculo jejunabat omnibus diebus vite sue," ?c. ludit bitund inne, ase hit telled in hire boc, ledde swude herd lif, veste, o ? werede heare. Iudit bitund inne bitocne o ancre bitund, bet ouhte leden herd lif, ase dude be lefdi Iudit, efter hire efne, ?

Folio 32.

[·] brenste, C. " ancrene. T.

^{*} freumes, C. frames, T.

[·] festudo.

^{&#}x27; bolien, C. T.

We say, "Lord, forgive us our debts, as we forgive our debtors." If any wrong is done either by word or deed—that is our ransom, wherewith we should free ourselves and pay our debts to our Lordwhich are our sins; for without payment, out of his prison is none taken, but to be punished either in purgatory, or in the pains of hell. And our Lord himself says, "Dimitte, et dimittetur vobis: "a "Forgive, and I will forgive you;" as if he had said, "Thou art deeply indebted to me through sins; but if thou wilt make a faithful agreement, I will account whatever any man saith or doth wrongfully against you as part of payment of the debt thou owest me." Now then, though a word strike you full hard upon the heart, and it seems to you at first that it hurteth thine heart, reflect, as the prisoner would who might be hurt by the purse; and receive it gladly to pay your debt with it; and thank him who sent it to thee, though God may never thank him for his sending it. He doth harm to himself, and good to thee, if thou art able to understand it. For as David well saith, "God placeth in his treasure-house the base and the wicked, in order to hire with them, as men do with money, those who fight well, laying up the depths in store houses; "b viz. the cruel, by whom he disciplines his soldiers. Again, the pelican is a bird that bath another nature; which is, that she is always lean. Wherefore, as I said before, David compared himself to her in the character and in the voice of a recluse: "Similis factus sum pelicano solitudinis." "I am like a pelican that dwelleth alone: " and a recluse ought thus to say, and to be like the pelican as to her being lean. "Judit clausa in cubiculo jejunabat omnibus diebus vitæ suæ," &c.º "Judith, shut up," as we are told in her book, "led a very hard life, fasted and wore hair-cloth." Judith shut up betokeneth an anchoress shut up, who ought to lead a hard life, as did the lady Judith, as far as she is able, and not like a swine pent up in a sty to fatten and to increase in size for the stroke of the axe.

[·] Inke, v. 37.

h Psalm Kaxid, 7.

[·] Judith, vin 5, 6.

nout ase swin ipund ine sti uorte uetten, 7 forte greaten azein þe cul of þer eax.

Two cunne ancren beo'd bet ure Louerd speked of, ? seid in be gospelle; of false, 7 of treowe. "Vulpes foveas habent, 7 volucres celi nidos:" bet is, "voxes habbed hore holes, ? briddes of heouene hore nestes." De uoxes, bet beod be valse ancren, ase vox is best falsest, peos habbed, he seid ure Louerd, hore holes inward ter corde, mid cordliche undeauwes, I drawed al into hore holes, bet heo muwen arepen ? arechen." Dus beod be gederinde ancren of god, ide gospelle to noxes isfined. be nox is ec a wrecche ureche best, I fret swude wel mid alle !'d I te valse ancre drauhd into hire hole I fret, ase be uox ded, bode ges I henhen, ant habbed efter be noxe a simple semblaunt sume cherre, I beod bauh ful of gile, I makied ham odre pen ha beod, ase nox ded: " is ipocrite? wened forte gilen God, ase heo bidweolied simple men, ? giled mest ham suluen. Lelstre8, ase be uox de8, ? zelpe8 of hore god, hwar se heo durren ? muwen; ? chefled of idel. ? so swude worldlich iwurded, bet, anont hore nome, ha stinked, use be uox ded ber he ged ford: vor zif heo dod vuele me seid bi ham wurse.

peos eoden into ancre huse ase dude Saul into hole! nout ase Dauid pe gode. Bode pauh heo wenden into hole, Saul ? Dauid, ase hit telled ine Regum. Auh Dauid wende [in him for to clensen! ach Saul wende] pider in vorte don his fulde perinne, ase ded, among moni mon, sum uniseli ancre, went into hole of ancre huse vorte bifulen pene stude, ? don derneluker perinne flesliche fulden, pen heo muhte zif heo were amidde pe worlde. Uor hwo haued more eise te don hire eweadschipes pen haued pe ualse ancre? Pus

^{*} repen 7 rinen. T. ropin 7 rinen C.

free. C.

makes him over ben he is, as fox b is, T.

s supplied from C.

b ifeiget. C.

A 7 fretewil wiSallo C.

[!] Galstree, T. Gaines, C.

There are two kinds of anchoresses whom our Lord speaketh of, and mentions in the Gospel; the false and the true. "Vulpes loveas habent, et volucres cœli nidos:" that is, " Foxes have their holes, and birds of heaven their nests." The foxes, which are the false anchoresses, as the fox is the most false of beasts,-" These," our Lord saith, "have their holes in the earth, with earthly vices. and draw every thing into their holes that they can catch and steal." Thus the anchoresses who gather worldly goods are compared by God in the Gospel to foxes. The fox is also a thievish and ravenous beast, and devours eagerly withal: and the false anchoress draweth into her hole and devours, as the fox doth, both geese and hens; and hath, like the fox, a somewhat simple appearance, and yet is full of guile, and affecteth to be different from what she is, as the fox doth; she is a hypocrite, and thinketh to deceive God, as she imposes upon simple men; and deceiveth most herself. velpeth as the fox doth, and boasteth of her merits wheresoever she dare or may, and chattereth of trifling matters, and becometh so extremely worldly, that, as to her name, she stinketh, as the fox doth wherever he goes, for if she doth evil, report makes it worse.

Such persons go into a religious house as Saul went into the cave; not as the pious David did. Both Saul and David went, indeed, into the cave, as we are told in the Book of Kings. But David went in to cleause himself, and Saul to befoul the place; as doth, among many men, an unhappy recluse, who goes into a religious house to defile the place, and to indulge therein in carnal uncleanness more secretly than she could do if she were abroad in the world. For who can with more facility commit wickedness than the false recluse? Thus went Saul into the cave to defile the

[.] Wretch, or wratch, is still used in this sense in the south of Scatland. Jamieson does not notice it

CAMD, SOC.

Folio 33.

wende Saul into hole uort te bidon * bene stude : auh Dauid wende bider in one uor to huden him urom Saul bet him hatede, I souhte uorte slenne: 7 so ded be gode ancre. Saul, bet is be ueond, hated I hunted efter hire! I heo ded hire into hire hole, worte huden hire vrom his kene clokes. Heo hut b hire in hire hole, bode vrom worldliche men 7 worldliche sunnen ? 7 fordi heo is gostliche Dauid ? bet is, strong to zein be ueond, ? hire lire lussum to ure Louerdes Vor al so muchel sei'd bis word Dauid, on Ebreuwische leodene, as strong togein be ueond. De ualse ancre is Saul, efter bet his name seid! Saul, abutens, siue abusio. Vor Saul, on .. Ebreuwisch, is mis-notinge an Englisch: ant te valse ancre mis-noted ancre nome. Vor heo wited unwurdliche ancre nome: ? al bet heo euer wurched. Auh be gode ancre is Iudit, as we er seiden, bet is bitund, ase heo was: 7 also ase heo dude, vested 7 wakied, swinked I were's here. Heo is of be briddes bet ure Louerd speke's of. efter be uoxes? be mid hore lustes ne holied nout aduneward, ase doð þe uoxes, þet beoð false ancren: auh habbeð up an heih, ase briddes of heouene, iset hore nest, bet is hore reste. Treowe ancren beod briddes bitocned: vor heo leaved be earde, bet is, be luve of alle cordliche binges, ? buruh zirnunge of heorte to heouenliche binges, vleoð upward, touward heouene. Ant tauh heo vleon heie. mid heih lif I holi, heo holded bauh bet heaved lowe buruh milde edmodnesse, ase brid vleoinde buhð þet heaued lowe, ant leteð al o nouht wurd bet heo wel dod, 7 wel wurched: 7 sigged ase ure Louerd lerede alle his, "Cum omnia bene feceritis, dicite quod servi inutiles estis:" "Hwon ze habbed al wel idon," he seid, ure Louerd. " siggeð † 7e beoð unnute f brelles." Fleoð heie, 7 holdeð þauh bet heaued euer lowe. De hwingen bet bered ham upward, bet beod gode beauwes bet heo moten sturien into gode werkes, ase brid hwon hit wule vleon stured his hwingen. Auh pe treowe ancren bet we

[·] bifule, T.

b huides, T.

c harde, T. C.

iclepede, T.

^{*} ase. C.

¹ unneite. T.

place; but David went in thither only to hide himself from Saul. who hated him and sought to slay him; and so doth the good anchoress. Saul, that is, the fiend, hateth and hunteth after her: and she retires into her cave, to hide herself from his keen clutches She hides herself in her cave, both from worldly men and worldly sins; and therefore she is spiritually David; that is, strong against the fiend, and her countenance levely in the sight of our Lord. For this word, David, in the Hebrew language, signifies as much as, strong against the fiend. The false recluse is Saul, according to the meaning of his name; Saul, abusing, or abuse. For Saul, in Hebrew, is abusing in English; and the false recluse abuseth the name of anchoress. For she unworthily throweth reproach upon the name of anchoress, and upon all that she doth. But the good anchoress is Judith, as we said before; that is, shut up as she was; and doth just as she did, fasteth and watcheth, laboureth and wearcth hair-cloth. She is of the nature of the birds, of which our Lord speaketh after the foxes, which dig not downward with their lusts, as do the foxes, which are false anchoresses, but, as birds of heaven which have set up on high their nest; that is, their rest. True anchoresses are compared to birds; for they leave the earth; that is, the love of all earthly things; and, through yearning of heart after heavenly things, fly upward toward heaven. although they fly high, with high and holy life, yet they hold the head low, through meek humility, as a bird flying boweth down its head, and accounteth all her good deeds and good works nothing worth, and saith, as our Lord taught all his followers, "Com omnia bene feceritis, dicite quod servi inutiles estis; " " When ye have done all well," saith our Lord, "say that ye are unprofitable servants." Fly high, and yet hold the head always low. The wings that bear them upwards are, good principles, which they must move unto good works, as a bird, when it would fly, moveth its wings. Also, the true anchoresses, whom we compare to birds, - yet not we, but God -spread their wings and make a cross of themselves, as a bird doth when it theth; that is, in the thoughts of the heart, and the mortifi-

efned to briddes! nout we panh! anh ded God. Heo spreded hore hwingen, ant makie a creoiz of ham suluen, ase brid ded hwon hit flihd, bet is, ine bouhte of heorte, ? ine bitternesse of flesche, bered Godes rode. Deo briddes fleed wel bet habbed lutel flesch. ase be pellican haued, I monie uederen. De steore b uor his muchele flesche maked a semblaunt norte vleon, ? beated be hwingen! auh bet fette drauhd euer to ber eorde. Al riht so. fleschlich ancre bet lunede flesches lustes I foluwed hire eise, be heuinesse of hire flesche ? flesches un Jeawes binime d'hire hire vluht : 7 tauh heo makie semblaunt, 7 muchel noise mid te hwingen, d bet is, 10 leten of ase bauh heo fluwe? were an holi ancre. Hwo se zeorne bihalt, he lauhwed hire to bisemare? for hire nette euer, ase ded be strorkes," bet beo'd hire lustes, drawe'd hire to ber corde, bees ne beog nout iliche be pellican be leane, ne ne vleog nout an heilt? ault beod cord briddes, 7 nested o per corde. Auli God cleoped be gode ancren briddes of heouene, ase ich er seide: "Vulpes foveas habent, ? volucres celi nidos " Voxes habbed hore holes, ? briddes of heonene hore nestes. Treowe ancren beod ariht briddes of heouene pet fleod an heih, ant sitted singinde murie ode grene bowes: bet is, benche's uppand, of be blisse of heouene, bet never to ne valewed, auh is euer grene, I sitted o bisse grene, singinde swude murie: pet is, rested ham inne swuche poulite, I habbed muruhde of hearte, ase peo bet singed. Brid paul, oder hwule, vorte sechen his mete nor be viesches neode, lihted adun to ber eorde; auh ben hwule bet hit sit o per corde, nis hit neuer siker, auh biwent s him ofte, ? biloke& him ener zeorneliche al abuten. Alriht so, be gode ancre, ne vleo heo neuer so heie, heo mot lihten ober hwules adun to ber eorSe of hire bodie, eten, drinken, slepen, wurchen, speken, iheren of bet needed to, of cordliche binges. Anh become, as be brid des, heo mot wel biscon hire, I biholden hire on ilchere halt, "

Folio 34.

[·] fele fileron. C.

lines, T.

^{*} structiones, t , ostrices, T

⁺ turnes. T.

b structon C ostrice, T.

A muche mirà wis wengen. C. muche dune. T.

¹ upward, T,

a tulokin on cuch half. C.

cation of the flesh, they bear the Lord's cross. Those birds fly well that have little flesh, as the pelican hath, and many feathers. The ostrich," having much flesh, maketh a pretence to fly, and flaps his wings, but his feet always draw to the earth. In like manner, the carnal anchoress, who loveth carnal pleasures, and seeketh her case, the heaviness of her flesh and its desires depriveth her of her power of flying; and though she make a pretence and much noise with her wings; that is, make it appear as if she flew, and were a holy anchoress, whoever looks at her narrowly, laughs her to scorn; for her feet, as doth the ostrich's, which are her lusts, draw her to the earth. Such are not like the meagre pelican, nor do they fly aloft, but are birds of the earth, and make their nests on the ground. But God calleth the good anchoresses birds of heaven, as I said before: "Vulpes foveas habent et volucres cœli nidos." "Foxes have their holes, and birds of heaven their nests." True anchoresses are indeed birds of heaven, that fly aloft, and sit on the green boughs singing merrily; that is, they meditate enraptured, upon the blessedness of heaven that never fadeth, but is ever green; and sit on this green, singing right merrily; that is, in such meditation they rest in peace and have gladness of heart, as those who sing. A bird, however, some times, alighteth down on the earth, to seek his food for the need of the flesh; but while he sits on the ground he is never secure, and is often turning himself, and always looking cautiously all around. Even so, the pious recluse, though she fly ever so high, b must at times alight down to the earth in respect of her body-and eat, drink, sleep, work, speak, and hear, when it is necessary, of earthly things. But then, as the bird doth, she must look well to herself, and turn her eyes on every side, lest she be deceived, and be caught in some of the devil's snares, or hurt in any way, while she sits so low. "The birds," saith our Lord, "have nests;" "volucres celi habent nidos." A nest is hard on the

[.] In the original it is the stork, to which the description does not apply. In the two other MSS it is the ostrich, the character of which is accurately described in the text.

b i... in devout meditation.

bet heo nouhwar ne misnime, leste heo beo ikeiht buruh summe of be deoffes gronen, oder ihurt summes weis, be hwule & heo sit so lowe. peos briddes habbed nestes, he scid, ure Louerd, "Volucres celi habent nides." Nest is herd, a of prikinde pornes widuten, ? widinnen nesche 7 softe: 7 so schal ancre widuten bolien herd in hire vlesche, 7 prikinde pinen. So wisliche b heo schal bauh swenchen bet flesch, bet heo muwe sigen, mid te psalmwuruhte, "Fortitudinem meam ad te custodiam:" bet is, ichulle witen mine strenc'sc. Louerd, to bine bihoue? I fordi beod flesches pinen efter cuerich ones efne. Det nest schal beon herd widuten I softe widin- 10 nen, 7 te heorte swete. Deo bet beod of bittere, oder of herde heorte, 7 nesche to hore vlesche, heo makie's frommard hore nestsofte widuten, 7 porni widinnen. Dis beod de weamode ? te estfule ancren, bittre widinnen, ase bet swete schulde beon, ? estfule. widuten, ase bet herde schulde beon. Deos ine swuche neste muwen habben herde e reste hwon heo ham wel bidenched. Vor to leate heo schulen bringen vorð briddes of swuche neste; bet beoð gode werkes, vorte vleon touward heouene. Iob cleope's ber ancre hus nest: ? seið ase þauh he were ancre. "In nidulo meo moriar:" bet is, ichulle deien imine neste, I beon as dead berinne! vor bet is 20 ancre ribte: I wunien uort heo deie derinne, bet is nullich neuer slakien, be hwule bet mi soule is imine buke, to drien herd widuten, al so ase nest is, I softe been widinnen.

Polio 34 h. Of dumbe bestes ? of dumbe fueles leorne wisdom ? lore. Pe carn de on his neste enne deorewur of zimston pet hette achate. Vor non attri pinc ne mei pene ston neihen, ne peo hwule pet he is in his neste hermen his briddes. Pes deorewur of ston, pet is Iesu Crist, ase ston treowe ? ful of alle mihten, ouer alle zimstones. He is pe achate pet atter of sunne ne neihede neuere. Do hine i one neste, pet is, i one heorte. Pene hwuch pinen he polede on his

outside with pricking thorns, and is delicate and soft within: even so shall a recluse endure hard and pricking pains in the flesh; yet so prudently shall she subdue the flesh by labour, that she may say with the Psalmist: "Fortitudinem mean ad te custodiam;" "that is, I will keep my strength, O Lord, to thy behoof;" and therefore the pains of the flesh are proportioned to every one's case. The nest shall be hard without and soft within; and the heart sweet. They who are of a bitter or hard heart, and indulgent towards their flesh, make their nest, on the contrary, soft without and thorny within. These are the discontented and fastidious anchoresses; bitter within, when they ought to be sweet; and delicate without, when they ought to be hard. These, in such a nest, may have hard rest, when they consider well. For, from such a nest, they will too late bring forth young birds, which are good works, that they may fly toward heaven. Job calleth a religious house a nest; and saith, as if he were a recluse: "In nidulo meo moriar;" that is, "I shall die in my nest, and be as dead therein;" for this relates to anchorites; and, to dwell therein until she die; that is, I will never cease, while my soul is in my body, to endure things hard outwardly, as the nest is, and to be soft within,

From dumb beasts and birds learn wisdom and knowledge. The cagle deposits in his nest a precious stone which is called agate. For no poisonous thing may come nigh the stone, nor harm his birds while it is in his nest. This precious stone is Jesus Christ; a faithful stone, and full of all might, above all precious stones. He is the agate which the poison of sin never approached. Place him in thy nest; that is, in thine heart. Think what pains he suffered in his flesh without, and how gentle and mild he was in his heart within; and thus shalt thou drive all poison out of thy heart, and

flesche widuten, I hu swete he was ileorted, I hu softe widinnen! I so bu schalt drive ut everich atter of bine heorte, I bitternesse of bine bodie. Vor ine swuch boulte, ne beo hit neuer so bitter pine bet bu bolest uor be luue of him bet dreih more uor be, hit schal bunche be swete. Des ston, ase ich er seide, avleied attri binges. Habbe bu besne ston widine bine hearte, bet is Godes nest, ne ber tu b nout dreden be attrie neddre of helle. Dine briddes, 5 beod pine gode werkes, beod al sker of his atter.

Hwo se ne mei habben besne ston, ne ne holden o none manere, ne o none wise, ide nest of hire heorte, hure 7 hure ide neste of bine ... ancre huse, loke pet tu habbe his iliche, pet is pet crucifix, ? bihold ofte beron. I cus be wunde studen, inc swete munegunge of be sobe wunden bet he obe sobe rode mildeliche bolede. Le, uor so heo mei been ludit, pet is, libben herde, ant been ienewen ofte to God of his muchele godleic touward hire, ant hire defautes touward him? bet heo hit zelt him vuele, ? crie him zeorne perof merci ? ore, ?? schriuen hire perof ilome. Peonne is heo Iudit, pet slouh Oloferne. Vor ludit, on Ebreu is schrift an Englis. Vorði seið cuerich ancre, to eueriche preoste, confiteor, on alre erest, ? schriuco hire on alre crest 9 ofte, vorte been Iudit 9 slean Oloferne, pet is pes deofles strene de. Vor ase muche seid bis word Oloferne, ase stinkinde " ine helle. Secundum nominis ethimologiam, Olofernis, "Olens in inferno." Secundum interpretationem, "infirmans vitulum saginatum." On Ebreuwische ledene, Oloferne is be ucond, bet make's uet kelf ? to wilde, feble 7 unstrong. Vet kelf 7 to wilde is pet fleschs bet awiliged b so sone hit euer uetted buruh este 9 buruh eise. "Incrassatus est dilectus meus, et recalcitravit." Mi leof is ivetted, he seid, are Louerd, I smit me mid his hele. Vor al so sone so bet

Folio 35.

[·] Per Godes nest is T.

dienesse, T. care. T.

s struginde, C.

h ne berf tu. T. ne barf bu. C.

⁴ buldeliche, T.

f an Englisch, p sleas gastliche be deouel of helle. T.

h wilder, T.

bitterness out of thy body. For in such meditations, however bitter may be the pain thou sufferest for the love of him who endured more for thee, it shall seem sweet to thee. This stone, as I have already said, driveth away poisonous things. If thou have this stone within thine heart, which is God's nest, thou needest not fear the venomous serpent of hell. Thy young birds, which are thy good deeds, are quite secure from his venom.

Whosoever cannot have this stone, nor can keep it, in any manner or way, in the nest of her heart, must see that she have, at least, its likeness; that is, the crucifix, in the nest of her monastery, and contemplate it often, and kiss the places of the wounds, in sweet remembrance of the real wounds which he meekly suffered on the real cross. Yea, for thus she may be Judith; that is, lead an austere life, and often make acknowledgment to God of his great goodness toward her, and her deficiencies toward him, in that she returned him evil; and cry earnestly for mercy and forgiveness thereof, and confess frequently. Then is she Judith, who slew Holofernes. For Judith in Hebrew is confession in English. Wherefore, every anchoress saith to every priest, "Confiteor," first of all, and confesseth herself first of all, and often, that she may be Judith and slay Holofernes; that is, the devil's strength. For this word Holofernes signifieth as much as stinking in hell. "Secundum nominis etymologiam, Olofernes, olens in inferno. Secundum interpretationem, infirmans vitulum saginatum." In the Hebrew language, Holofernes is the fiend, who maketh a fat and frolicsome calf feeble and weak. A fat and frolicsome calf is the flesh, which groweth wild as soon as it becometh fat through abundance and ease. "Incrassatus est dilectus meus, et recalcitravit." a "My beloved is grown fat," saith our Lord, "and smote me with his heel." For as soon as the flesh hath all its will, it immediately kicketh, like a fat

flesh haued al his wil, hit regibbed anon, ase net kelf ? idel. Pis fette kelf haued be ucondes strenede to unstreneden. I forte makien buwen b touward sunne: vor so muche seid bes nome Oloferne. Auh ancre schal been Iudit, buruh herd lif ? soo schrift, ? slean, ase dude Iudit, bene vuele Oloferne, 7 temien ful wel hire fleschs, so sone heo jucled bet hit awileged to swude, mid festen, mid wecchen, mid heren, mid heuie swinke, mid herde disciplines, wisliche bauh ? warliche. "Habete," inquid, "sal in uobis. Item in omni sacrificio offeretis mihi sal." bet is, in euerich sacrifise, he seid, ure Louerd, offred me euer salt. Vesten, wecchen ? odre swuche ase ich nemde ... nu beod mine sacrefises. Sult bitocned wisdom: vor salt ziued mete wordnesse, ? I wisdom zifo sauur. Al ure deden, ? al bet we wurched widuten salt, bet is, wisdom, al bunched God smechleas. An oder half, widuten salt fleshs gedered wurmes, I stinked swude fule, ? forrote's sone. Also widuten wisdom, fleshs, ase wurm, noruret d hire, I wasted hire suluen, I foruared ase bing bet forrote's, I slead hire on ende. Auh swuch sacrefise stinked to ure Folio 35 b. Louerd. Pauli bet fleshs beo ure fo, hit is us ihoten bet we holden hit up. We moten bauh don him wo ase hit is ofte wel wurde; auh nout fordon mid alle: vor hu woc so hit euer beo, beonne is hit so ikupled, 7 so ueste incied to ure deorewurde goste, Godes owune furme, bet we muhten sone slean \$ on mit tet oder :' ? bis is on of be meste wundres on corde, bet tet heixte bine under God, bet is monnes soule, ase seint Austin witne &, schal beon so ueste incied to be flesche, bet nis bute uen I ful eorde, I buruh bet ilke limunge luuien hit so swude, bet heo uorte cwemen hit in his fule kunde, ged ut of hire heie heonenliche cunde, ? forte paien hire, wreddet hire schuppare, 5 schop hire ofter him sulf, bet is King 7 Kaiser of heouene

" furfares. T.

^{*} fot mare, T. forfeete mare, C.

b his fatte calf haues to found unstrong Set 7 bullet. T.

sinceh, T. d forfretes, T.

f Aug*. Natura mentis humane, que ad ymaginem Dei creata est, et aine poccato est, solus Deus major est. T.

and idle calf. This fat calf the fiend hath power to deprive of strength, and to incline toward sin; for so much saith this name Holofernes. But the anchoress shall be Judith by an austere life and true confession, and shall slay, as did Judith, the wicked Holofernes, and tame right well her flesh, as soon as she feeleth that it is growing too wild, with fasting, with watching, with hair-cloth, with hard toil, and severe discipline, wisely, however, and cautiously, "Habete, inquit, sal in vobis. Item in omni sacrificio offeretis mihi sal; " a that is, "In every sacrifice," saith our Lord, "thou shalt offer me always salt." Fasting, watching, and other things of that kind, such as I have just named, are my sacrifices. Salt betokenethwisdom: for salt giveth meat soundness, and wisdom giveth sayour. All our works, and all that we do without salt, that is, wisdom, seemeth to God tasteless. On the other hand, without salt flesh gathereth worms, and stinketh foully, and soon becomes putrid. So, without wisdom, the flesh, like a worm, gnaws and destroys itself, and perisheth as a thing which becometh putrid, and, at last, slaveth herself. But such a sacrifice smelleth offensively to our Lord. Though the flesh be our foe, we are yet commanded to sustain it. We must, however, afflict it, as it often well deserves; but not withal to destroy it; for, how weak soever it be, still it is so coupled, and so firmly united, to our precious soul, God's own image, that we might soon kill the one with the other. And this is one of the greatest wonders on earth, that the highest thing under God, which is the soul of man, as St. Austin testifieth, should be so firmly joined to the flesh, which is only mud and dirty earth; and, through that joining, love it so dearly, that, to gratify it, in its base nature, the soul recedes from its sublime and heavenly nature; and, to please the flesh, displeaseth its Creator, who made it after his own likeness, who is King and Ruler of heaven and earth. This is a wonder above all wonders, and a wonder that excites contempt,that a thing so utterly mean, fere nihil, almost nothing, as St. Austin saith, should seduce into sin a thing so very noble as the soul is; which

⁴ Leviticus, ii. 13.

Folio 36.

? of corde. Dis is wunder oner alle wundres, ? hokerliche wunder, bet so unimete louh binc-fere nichil-wel neih nout, ase seint Austin seid, schal drawen into sunne so unimete heih bine use is soule, bet seint Austin cleoped fere summum, bet is, wel neih heixt binc widuten God one. Auh God nolde nout bet heo leope into prude, ne ne wilnede nout norto climben, ? feolle, ase dude Lucifer, -uor he was bute charge-7 teide uor bui ane clot of heui corde to hire, ase me ded ane cubbel to be swine bet is to recchinde, ? to ringinde abuten. b Ant tet is bet Job seide: "Qui fecisti ventis," [id] est spiritibus, "pondus." "Louerd, he seid Job, bu hauest imaked ... nover to heui norte nevren mide be soule ?" bet is, bet heui ulessis, bet drawed hire aduneward, auh buruh be heuischipe d of hire hit schal iwurden ful liht! ze, lihture ben be wind is, ? brihture ben be supne is, tif hit foluwed hire her, ? ne drawed hire nout to swude into hire lowe kunde. Leoue sustren, uor his luue bet heo is iliche to, bered hire menske: I ne lete ze nout bet lowe fleschs ameistren hire to swude! uor heo is her in uncudde, iput in one prisune, ? bitund ase in one cwalm huse, I nis nout excene of hwuche dignite heo is, ne hu heih is hiro cunde, ne hwuch heo schal iwurden in hire owune riche. Det fleshs is her et home, ase corde, bet is et corde: ant for bui hit is ewointe? ewiver, ase me seid, "pet coe! is kene on his owune mixenne." bet haue's to muche meistrie, weilawei! on monie! auh ancre, ase ich habbe iseid, ouh to beon al gostlich zil heo wule wel ulcon, ase brid bet haued lutel ulesche ? monie uederen. Nout one zet tis,8 auch tekeh bet heo temed wel hire fulitowene fleschs, ? strended ? ded menske hire wurdfule soule. Teke 1 bis, heo mot zete puruh hire uorbisne, ? puruh hire holi beoden, ziuen obre strende, 7 upholden ham, bet heo ne uallen ide

[·] be reofer. C.

b as mon dos be custel to the ku, oder to be beast, it is to raikinde. T.

^{&#}x27; foser to fosere wis be sawles. T.

⁴ behachtpe, T.

cointe y couer. T. counte y kone. C.

curre, C.

[.] Naut and get in bia, C.

h teken. T.

[!] Johon. T. to eke, C.

St. Austin calleth fere summum; that is, nearly the highest thing, God alone excepted. But God was unwilling that it should leap up into pride, or should desire to climb, and fall as did Lucifer-for he was without any burden a-and therefore he tied a clod of heavy earth to the soul, as men tie a cubbel to the swine that is too much given to rake and range about. And that is what Job said, "Qui fecisti ventis," id est, spiritibus, "pondus." b "Lord," saith Job, "thou hast made a too heavy weight to give wings to the soul;" that is, the heavy flesh which draweth it downward; but through the nobleness of the soul the flesh shall become full light, yea, lighter than the wind, and brighter than the sun, if it follow the soul here, and draw her not too strongly into its own base nature. Dear sisters, for the love of him whom the soul resembles, honour her, and suffer not the base flesh to get too much dominion over her; for she is here in a strange land, pent in a prison and shut up as in a dungeon, nor is it easily seen of what dignity she is, nor hownoble is her nature, nor how great she shall be in her own kingdom. The flesh is here at home, as earth, upon earth; and therefore, it is brisk and bold, as it is said, "The cock is brave on his own dunghill." Alas! it hath too much power over many. But an anchoress, as I have said, ought to be all spiritual, if she wishes to fly well, as a bird that hath little flesh and many feathers. Not only this, but she also tameth well her undisciplined flesh, and strengtheneth and doth honour to her precious soul. Moreover, she must also, by her example and her devout prayers, give strength to others, and support them, that they fall not into the filth of sin. And therefore David, immediately after he had compared an anchoress to the pelican, compared her to the night bird that is under the caves.

dunge a of sunne. Ant for bi, Dauid, anon efter bet he heuede iefned ancre to pellican, he efnede hire to niht fuel, bet is under euesunge.

"Similis factus [sum] pellicano solitudinis: factus sum sicut nicticorax in domicilio." be niht fuel iden euesunge bitocned recluses, bet wunied, for bi, under chirche euesunge, bet heo understonden bet heo own to been of so holi line bet al holi chirche, bet is al Cristene uole, leonie b ? wreo Sie e upon ham, ? heo holden hire up mid hore lif holinesse, ant mid hore eadie bonen, ? for bi is ancre icleoped ancre, I under chirche iancred, ase ancre under schipes ... borde, uorte holden bet schip, bet uden d ne stormes hit ne ouer-Folio 38 b. worpen. Al so al holi chirche, bet is schip icleoped, schal ancren over ancre bet hit so holde, bet tes deoffes puffes, bet beov temptaciuns, hit ne ouerworpe. Eueriche haued bis auoreward, bode buruh nome of ancre, I buruh bet heo wuned under be chirche, ase uorte understipren g hire, zif heo wolde unllen. Lif ha breked foreward, loke hwam heo lize,h ? hu, cuntinuelement : uor heo ne studed neuer ancre wununge? I hire nome zeied euer bis forcward, zet hwon heo sleped.

> An over half, be nihtfuel ulid bi nihte, ? bizit ine peosternesse his b fode? I also schal ancre fleon mid contemplaciun? bet is, mid heih I mid holi bonen bi nihte touward heouene, I biziten bi nihte hire soule uode. Bi nihte ouh ancre uorte been waker ? bisi abuten gostliche bizete: vor bui cumed anon ber efter, "Vigilaui et factus sum sieut passer solitarius in tecto." Vigilaui: ich was waker: seið David, in ancre persone, 7 iliche sparewe under rof one. Vigilaui: ich was waker; vor bet is ancre rihte, muchel uor to wakien. Ec-

[·] fulbe. T.

d undes. T.

ander stipen. C.

hire, C.

b luuie, C.

⁴ Euch ancre, C.

h halige, C.

wis been boelit. C.

c healden, T.

on foreward, C.

¹ stut. C.

"Similis factus sum pelicano solitudinis: factus sum sicut nicticorax in domicilio." * The night fowl in the eaves betokeneth recluses who dwell under the caves of the church, that they may understand that they ought to be of so holy life that the whole holy church, that is, all Christian people, may lean and be supported upon them, and that they may bear her up with their holiness of life and their pious prayers. And an anchoress is for this reason called anchoress, and anchored under the church as an anchor under a ship, to hold the ship so that neither waves nor storms may overwhelm it. In like manner shall anchoresses, or the anchor, hold the Holy Church Universal, which is called a ship, so firm, that the devil's storms, which are temptations, may not overwhelm it. Every recluse is bound to this by covenant, both by reason of her name of anchoress, and because she dwelleth under the church, as if to underprop it, lest it should fall. If she breaketh covenant, let her consider to whom she is false, and how, continually; for she giveth no support to the anchoress's abode; and her name continually proclaims this covenant, even when she sleepeth.

Again, the night fowl flieth by night, and seeks his food in the darkness; and thus shall the recluse fly with contemplation, that is, with high and with holy prayers, by night toward heaven, and seek during the night nourishment for her soul. In the night, the anchoress ought to be watchful and diligent about spiritual attainments; wherefore, there cometh immediately after, "Vigilavi, et thetus sum sicut passer solitarius in tecto." Vigilavi: I was watchful, saith David, in the character of an anchorite, and like a lonely sparrow under a roof. Vigilavi: for this is the duty of an anchoress—to watch much. Ecclesiasticus: "Vigilia honestatis

[&]quot; Paalm cii. 7.

b Psalm cii. 8.

clesiasticus: "Vigilia honestatis tabefaciet carnes." Noving ne awelded wilde uleschs, ne ne maked hit tommure pen ded muche wecche: vor wecche is ine holi write i monie studen ipreised. "Vigilate 7 orate ne intretis in temptacionem." Also ase ze nulled nout fallen into nondunge, he seid ure Louerd, wakied 7 ibidded ou, 7 tet schal makien ou stonden. Eft he seid, "Beatus quem innenerit uigilantem." Eadi is, he seid, pe ilke pet ure Louerd, hwon he cumed ivint wakiinde. Ant he himsulf "pernoctauit in oratione" wakede ine beoden al niht: 7 so he teihte us wecche nout one mid his lore, and dude mid his deden.

Eihte pinges nomeliche muneged ? labied us to wakien i sume " Folio 37. gode, 7 beon wurchinde-bis schorte lif-bes stronge wei-vre god bet is bunne-vre sunnen bet beod so monic-dead bet we beod siker of 7 unsiker hwonne-be sterke dom of domesdei-7 so neruh mid alle. Dominus in evangelio: "De omni verbo ocioso, 7c." Item "Capillus de capite uestro non peribit;" id est, cogitatio non euadet impunita. Dis beob Godes wordes, bet euerich idel word bid per ibrouht ford, I ideles pouhtes pet neren er ibette. Loke nu hwat beo of unwreste willes ? suneful werkes. Let be sexte binc muneged us to wakien: bet is be secruwe of helle, ber bihold breo ... binges—be untalcliche pinen bet no tunge ne mei tellen—be eche nesse of euerichon, bet lested widuten ende-be unimete bitternesse of euerichon. Pe eihtude binc is hu muchel is be mede ide blisse of heouene, world a buten ende. Hwose wake wel her ane hond hwule-hwose haue&c peos eihte pinges ofte in hire heorte, heo wule scheken of hire slep of vuel slouhoe, ide stille niht, hwon me ne isih'd nowiht bet lette be bone. De heorte is ofte so schir : uor

no bine nis witnesse ber of god bet we beonne ded bute God one, ?

[·] p bihalt.

b be unimate bitternesse, be muchole recurresse of be lure of by muchole blisse of heavene, world buten ends. C.

[·] haue's her. C.

tabefacit carnes." Nothing subdueth wild flesh nor maketh it more tame than much watching; for watchfulness is much praised in many places of Holv Scripture. "Vigilate et orate ne intretis in tentationem." b Therefore, as ye would not fall into temptation, saith our Lord, watch and pray, and that shall enable you He saith afterwards, "Beatus quem invenerit vigilantem." Blessed, saith he, is he whom our Lord, when he cometh, findeth watching. And he himself "pernoctavit in oratione," passed the whole night in prayer; and thus he taught us watchfulness, not only by his doctrine but by his actions.

Eight things especially admonish and invite us to be watchful and diligent in some good work—the shortness of this life—the difficulty of our way—the small amount of our merits—the great. number of our sins-the certainty of death, and the uncertainty of the time—the severe doom of the day of judgment, which is also so strict. Our Lord saith in the gospel: "De omni verbo otioso," &c. Item "Capillus de capite vestro non peribit;" that is, no thought shall be unpunished. These are God's words; that every idle word shall be there brought forth, and idle thoughts that were not previously amended. Consider now what cometh of depraved affections and sinful works. Again, the seventhe thing which warns us to be vigilant is the pains of hell, in which consider three thingsthe innumerable torments which no tongue may tell—the eternity of each, which lasteth without end-and their vast bitterness. The eighth thing is the greatness of the reward in the blessedness of heaven, world without end. Whoso watcheth well here a little while-whose hath these eight things in her heart, will shake off her sleep of vicious sloth in the still night, when nothing is to be seen to hinder prayer. The heart is often at such a season so sincere; for there is then no witness of any good that we do but God only, and

^{*} Ecclus. xxxx 1.

b Matt. xxvi. 41.

v seate, in the original, is evidently an error. CAMD. SOC.

his engel, pet is ine swuche time bisiliche abuten to eggen us to gode. Uor per nis nout forloren, ase is bi deie ofte.

Hercned nu, mine leoue sustren, hu hit is to uppen ? zelpen of god dede, ? hu god pinc hit is uorte huden b god dede, ? fleon bi nihte, ase nihtfuel, ? gederen ine peosternesse, pet is, ine priuite ? derneliche, soule uode.

"Oratio Hester placuit regi Assuero:" bet is, Hesteres bone be cwene was be kinge Assuer liewurde ? ieweme. Hester, on Ebrewish, bet is ihud, an English: ? is to understonden bet bone ? oder Folio 37 b, god dede bet is idon ine hudles, is Assuer icweme, bet is king of to heouene; uor Assuer an Ebreuwish, is eadi an English: bet is ure Louerd, bet is eadi ouer alle. Dauid speked to ancre bet was iwuned ine hudles wel uorte wurchen, ? seobben, a sume wise, uppede hit ? scheawede.c "Vt quid auertis faciem tuam, ? dextram tuam de medio sinu in finem?" pet is, Ilwui drawest tu ut bine ribte hond of midden bine boseme? "in finem," on ende. Riht hond is god were: ? bosum is privite: ? is as paul he seide. bi riht hond bet tu heolde, ancre, idine boseme, bet is, bi gode were bet tu hefdest idon princement, ase binc is derne i boseme, hwui drawest tu hit ut? "in finem," an ende: bet is, bet ti mede endie so sone?—Di mede bet were endelens zif bi god dede were iholen, hwui openest tu hit, 7 nimest so scheort mede?-hure bet is agon in one handhwule! "Amen, dico uobis, receperunt mercedem suam." bu hauest iupped bi god, he seid, ure Louerd: sikerliche! bu hauest underuon bine mede. Scint Gregorie awundred him, ? seid bet men beod wode bet treawed so vuele: " Magna uerecundia est grandia agere ? laudibus inhiare: vnde celum mereri potuit,

[·] ia euel. C.

b heolen, C.

[&]quot; gelpes hit 7 schenwis. T.

⁴ manum. C. T.

^{*} king hond, C.

y hond, C. I witterliehe, T. C.

s be crochied swa uncle. C. h mangen awa uncle. T.

his angel, who is busily employed in inciting us to good. For then, nothing is lost, as there often is in the day.

Hear now, my dear sisters, how evil it is to be vain and boast of good deeds, and how good it is to conceal our good works, and to fly by night, like the night fowl, and to gather in the darkness, that is, privately and secretly, food for the soul.

"Oratio Hester placuit regi Assuero," that is, "Esther the queen's prayer was agreeable and pleasing to king Ahasuerus." Esther in Hebrew, is hid in English; and giveth us to understand that prayer and other good actions done in secret, are pleasing to Ahasuerus, that is, to the King of Heaven; for Ahasuerus in Hebrew, is blessed in English; which is our Lord, who is blessed over all. David speaketh to an anchoress that was wont to do good in secret, and afterwards, in some wise, was vain of it and made it known. "Ut quid avertis faciem tuam et dextram tuam de medio sinu in finem?" a That is, Why drawest thou thy right hand out of the midst of thy bosom, "in finem," that is, finally. The right hand is good works; and the bosom is privacy, which is as if he said, The right hand which thou, O anchoress, held in thy bosom, that is, thy good work that thou hadst done privately, as a thing is secret in the bosom; why drawest thou it out? "in finem," finally, that is, that thy reward should terminate so soon. The reward that might be endless, if thy good deed were concealed; why dost thou discover it, and acceptest so small a reward?—a reward that is gone in an instant! "Amen, dico vobis, receperunt mercedem suam." Thou hast made known thy merit, saith our Lord, verily thou hast received thy reward.

[·] Pealm Ixxiv. 11.

b for ever. Donay Translation.

minimum a transitorii favoris querit." Muchel medschipe hit is, he seid, don wel, ? wilnen word perof: don hware puruh me bud pene kinedom of heouene, I sulled hit for a windes b puf of wordes hereword! of monnes heriunge. Vorbi, mine leoue sustren, holde& ouwer riht hond widinnen ouwer boseme, leste be mede endeleas nime schort ende. We reded ine holi write bet Moiseses hond, Godes prophete, so sone he hefde widdrawen hire ut of his boseme, bisemede ode spitel-vuel, 7 puhte leprus: puruh pet is bitocned pet god dede idrawen uord nis nout one uorloren buruh bet uppinge, auh bunches zet atelich binoren Godes eien, ase spitel-vuel is .. atelich biuoren monnes sihoe. Lo, a ueorlich o god word bet te holi Job seide: "Reposita est hec spes mea in sinu meo:" I mine boseme, he seid, is al mi hope iholden. Ase bauh he seide, Hwat god so ich do, zif it were ut of mine boseme iupped ? idrawen uoro, al min hope were etslopen; auh for bi bet ich hit heold, ? hudde ase ine boseme, ich hopie to mede. Vorbi zif eni des eni god, no drawe heo hit nout utward, ne ne zelpe heo nowiht perof: uor mid a lutel puf, mid a wordes wind, hit mei beon al to weaued.

Folio 39

Ure Louerd i Johel mene & him swube of peo pet forlesse & aspille & al hore god puruh wilnunge of hereword, ? seid peos wordes: "Decorticauit ficum meam? nudans, spoliauit eam ? projecit: albi facti sunt rami ejus." Alas! seid ure Louerd, peos pet scheawe & hire god, heo haued bipiled mine figer—irend of al perinde! despoiled hire stere naked, ? iworpen awei, ? te grene bowes beed al uordruwede, ? forwurden to druie hwite rondes. Dis word is deosk! auch nime & gode zeme hu ich hit wulle ou brihten.

[·] nimum, T.

wuic. C.

[·] worldon, T. C.

⁴ eSchehe, C. laStiche, T.

f intruped ('.

heule 7 huide. T. s .

^{*} a ful. T.

Saint Gregory is amazed, and saith that men are mad who judge so ill. "Magna verecundia est grandia agere et laudibus inhiare; unde cælum mercri potuit, minimum transitorii favoris quærit." It is great madness, saith he, to do well, and to desire praise on that account: to do that whereby men buy the kingdom of heaven, and sell it for a vain puff of the world's applause—the praise of men. Wherefore, my dear sisters, keep your right hand within your bosom, lest the endless reward be quickly ended. We read in Holy Scripture that the hand of Moses, God's prophet, as soon as he had drawn it out of his bosom, seemed to have the hospital malady, and appeared leprous.* Thereby it is shewn that a good action dragged before the world is not only lost through that vanity, but appeareth even loathsome in the sight of God, as the leprosy is loathsome in the sight of men. Lo, this is a marvellously good saying which the holy Job said, "Reposita est hac spes mea in sinu meo." b In my bosom, saith he, is all my hope contained. As if he had said, Whatsoever good I do, if it were boasted of and drawn forth out of my bosom, all my hope were gone from me; but, because I held it and hid it, as it were, in my bosom, I hope for reward. Wherefore, if any of you do any good, let her not draw it outward, nor let her make any boast of it; for, with a little puff-with a boastful word, it may be all wafted away.

Our Lord, in Joel, complaineth grievously of those who lose and destroy, through desire of praise, all the good they have done; and saith these words: "Decorticavit ficum meam; nudans spoliavit eam et projecit; albi facti sunt rami ejus." Alas! saith our Lord, they who shew their good deeds have peeled my fig tree; rent off all the bark; stripped it stark naked, and cast it away; and the green boughs are all withered, and become dry white staves. This passage is obscure: but take good heed to what I am going to say to clear it up to you. A fig tree is a kind of tree that beareth sweet fruit, which are called figs. Then is the fig tree peeled, and

Figer is ones kunnes treou bet bered swete frut, bet me cleped figes.

become is be figer bipiled, I te rinde irend of, hwonne god dede is iupped. Peonne is bet lif ute. Peonne adeaded bet treou. Hwonne be rinde is aweie, ne nouver hit ne bered frut, ne hit ne grened berefter ine luisume leaves, auh adruico be bowes, ? iwurdet hwite rondes, to none binge betere ben to fures fode. De bouh, hwon he adeaded, he hwited widuten, ? adruwed widinnen, ? worped his rinde. Al so god dede pet wule adeaden forworped hire rinde, pet is, unheled hire: be rinde, bet wrih hit, bet is be treouwes warde, ? wit b hit ine strenc de ? ine cwicnesse." Al so be heliunge is be 10 god dedes lif, ? halt hit ine strence. Auh hwonne beos rinde is offe, beconne, ase be bouh ded, hwited hit widuten buruh worldlich hereword, ? adruwed widinnen, ? forleosed be swetnesse of Godes grace bet makede hit grene ? liewurde, god for to biholden. For grene ouer alle heowes froured mest eien. Hwon hit is so adruwed, benne his hit to nout so god ase to be fure of helle. Vor be uormeste bipiliunge, hwarof al bis vuel com, nis buten of prude: ? nis hit muche reou'de bet te figer bet schulde, mid hire swete frut, bet is hire god deden, neden God gostliche, bene Louerd of heouene, schal adruwien rindeleas, buruh bet hit is unheled, ? iwurd, buten *** ende, helle fures fode?—? nis heo uniseli pet mit te wurd of heoueno bud hire helle? Vre Louerd sulf ide gospelle efned heouenriche to gol-hord!'d bet hwo se hit ivint, ase he seid, huded! "Quem qui inuenit homo abscondit." Gol-hord is god dede, bet is to heouene iefned: vor me hit bud ber mide: ? tis gol-hord, bute zif hit be ne betere ihud 7 iholen, hit is forloren sone. Vor, ase seint Gregorie sciò, "Depredari desiderat qui tessaurum publice portat in uia:" be bet bered tresor openliche in one weie bet is al ful of broues? of robbares, ? of reauares, him luste leosen hit ? been irobbed. Dis world nis buten a wei to heouene, oder to helle? I is al biset of helle muchares, bet robbed al be gold-hordes bet heo muwen underziten.

[&]quot; hules, T.

⁴ gold-hord, C. T.

b witten. C'.

c quieshipe, C.

hellene muchores, T. C.

the bark rent off, when a good deed is boasted of. Then is the life gone out. Then is the tree dead. When the bark is gone, it neither beareth fruit, nor doth it again put forth green and lovely leaves; but its boughs are dried, and become white staves; fit for nothing better than to be used as fuel. When the bough is dead, it whiteneth externally, and drieth within, and casteth off its bark. Even so a good deed that is about to perish casteth off its bark; that is, uncovereth itself: the bark which conceals it, which is the defence of the tree, preserves it in strength and vigour. Just so, the concealing it is the life of the good deed, and keeps it in strength. But when this bark is off, then, as the bough doth, it whiteneth without, through worldly praise, and drieth up within, and loseth the sweetness of God's grace, which maketh it green and lovelypleasant to behold. For green, above all colours, is most agreeable to the eyes. When it is so dried, then it is for nothing so fit as for the fire of hell. For the first peeling, from which all this evil came, is from nothing but pride. And is it not a great pity that the fig tree, which, with its sweet fruit, that is, its good deeds, should spiritually feed God, the Lord of Heaven, should dry up without bark, on account of its being uncovered, and become without end food for hell fire! And is not she unhappy that with the price of heaven buyeth to herself hell? Our Lord himself, in the gospel, compareth the kingdom of heaven to a treasure, which, whosoever hath found, as he saith, hideth; "Quem qui invenit homo abscondit." a Treasure is a good deed, which is compared to heaven, for men buy it therewith; and this treasure, if it be not the better hid and concealed, is soon lost. For, as Saint Gregory saith, "Deprædari desiderat qui thesaurum publice portat in via." He who carrieth a treasure openly in a way that is all full of thieves and robbers and plunderers, desireth to lose it and to be robbed. This world is only a way to heaven or to hell; and is all beset with skulking thieves of hell, who rob all the treasures that they can

Folio 39.

bet mon ofer wummon i bisse weie opened. Vor, ase muche wurd is ase bauh he seide ? zeiede as he eode, Ich bere gold-hord: Ich bere gold-hord. Lour hit her? read gold ? hwit seoluer inouh, ? derewurde zimstones. A sopare, bet ne bered buten sope ? nelden. rem 8 7 zeies lude ? heie bet he beres ? ? a riche mercer gos fors al stille. Vreine's hwat itidde of Ezechie, be gode king, vor bui be he scheawede be celles of his aromaz, 7 his muchele tresor, 7 his decrewurde binges. Hit his nout for nout iwriten ide holie gospelle of be bree kinges bet comen uorto offren Jesu Crist beo deorewurde breo lokes?'b "procidentes adorauerunt eum, 9 apertis," 9c. pet tet 16 heo wolden offren him, heo hit heolden euer ihud, vort tet heo e comen biuoren him. Doa uormest d heo unwrien bet present bet heo beren. Vor bui mine leoue sustren, bi nihte, ase be niht fuel bet ancre is to iefned, beod zeorne sturiinde. Niht, ich cleopie prinite. peos nihte ze muwen habben euerich time of be deie: bet al bet god bet ze euer dod beo idon ase bi nihte, ? bi beosternesse, ut of monnes eien, ? ut of monnes earen. Dus, bi nihte beo fleoinde unt sechinde ouwer soule heonenliche uode. Peonne beo ze nout one pellicanus solitudinis, auh beo o ec nicticorax in domicilio.

"Uigilaui et factus sum sicut passer solitarius in tecto." Let, is ancre iefned her to sparuwe pet is one under roue, as ancre. Sparuwe is a cheaterinde brid? cheatered euer ant chirmed. And for pui pet moni ancre haued pet ilke undeau, Dauid ne efned hire nout to sparuwe pet haued fere, auh ded to sparuwe one. "Sicut passer solitarius in tecto." Ich am, he seid, bi ancre, ase speruwe pet is Folio 39 b. one. Vor so ouh ancre, hire one in onliche stude, ase heo is, chirmen ? cheateren euer hire bonen. And understonded leofliche, mine leoue sustren, pet ich write of onliche liue, vorte vrouren ancren, ? ou ouer al odre.

^{*} stones. T. C.

h lakes, T.

^{&#}x27; aNat ha. T.

d þa on uarst. T.

dermeschipe, C.

t bemlen, C.

s childre, T.

discover, which man or woman open in this way. For it is just the same as if he said and called aloud as he went, "I am carrying a treasure, I am carrying a treasure: Look, here it is; red gold and white silver enough, and precious jewels." A poor pedlar, who carrieth nothing but soap and needles, shouteth and calleth out loud and clamourously what he beareth; and a rich mercer goeth along quite silently. Inquire what happened to the good King Hezekiah, because he shewed the store-house of his spices, and his great treasure, and his precious things.* It is not without design written in the Holy Gospel, concerning the three kings who came to offer to Jesus Christ the three precious gifts, "procidentes adoraveruut eum, et apertis," b&c. That which they wished to offer him they kept always concealed until they came into his presence. Then first, they uncovered the present which they bore. Wherefore, my dear sisters, in the night time, as the night bird is compared to an anchorite, be diligently stirring. Night I call privacy. This night ye may have at all times of the day; so that all the good that you do be done as it were by night and in darkness, out of the sight and hearing of men. Thus, in the night, be on the wing, and seeking heavenly food for your souls. Then you will be not only the pelican in the wilderness, but also the night raven under the eves.

"Vigilavi et factus sum sicut passer solitarius in tecto." Again, the anchoress is compared here to a sparrow, that is alone, under roof, as an anchoress. The sparrow is a chattering bird; it is always chattering and chirping. And, because many an anchoress hath the same fault, David compareth her not to a sparrow that hath a mate, but to a solitary sparrow. "Sicut passer solitarius in tecto." "I am," he speaks as an anchoress, "like a sparrow that is all alone." For thus ought the anchoress, by herself alone in a lonely place, as she is, to be always chirping and chattering her prayers. And, kindly understand, my dear sisters, that I write of solitary life to comfort anchoresses, and yourselves more especially.

· Imaiab, zxxix. 2.

• Matt. ii. 11.

c Pasim cii. 7.

Hu god hit is forte been one is bose isen olde lawe, ? ec ise neowe isuteles ? ischeawed. Vor i bose me ivint pet God his derne runes, ? his heouenliche priuitez scheawede his leoue freend, ? nout i monne vloc! auh dude per heo weren one bi ham suluen. And heo ham sulf also, ase ofte ase heo wolden pencchen schirliche of God, ant makien clene bonen, ant been ine heort gostliche iheied touward heouene! ant me ivint pet heo fluwen monne sturbinge, ? wenden bi ham one! ? It tet God visitede ham ? zef ham hore bonen. Vor pui pet ich seide pet me ivint pis bose isen olde lawe? ec ise neowe, ich chulle, of bo two, scheawen uorbisne? I preoue.

"Egressus Isaac in agrum ad meditandum," quod ei fuisse creditur consuetudinarium. Isaac þe patriarke uorto þenchen deoplice souhte onlich stude, ? wende bi him one, ase Genesis telleð: and so he imette þe eadie Rebecca, þet is Godes grace. Rebecca interpretatur, "multum dedit."

Et quicquid habet meriti præventrix gratia donat. [Nil Deus in nobis præter sua dona coronat.] b.

Also be eadie Iacob, be vre Louerd scheawede him his decrewurde nebschaft, 7 zef him his blessunge, 7 turne chis nome betere, he was iflowe men, 7 was him sulf one? neuer zet i monne floc ne keihte he swuche bizete. Bi Moisen 7 bi Helie, Godes decrewurde vreond is sutel 7 edcene hwuc baret 7 hu dredful lif is euer among prunge? 7 hu God his priuitez scheawed to beo bet beod priuiment ham one. Me schal, leoue sustren, tellen ou beos storie, uor hit were to long to writen ham here? 7 benne schule ze al bis brihtliche understonden.

Folio 40.

^{*} sikerliche, C,

wende, C. T.

b Supplied from MS, Oxon,

d storien. C.

How good a thing it is to be alone, is manifested and shewn both in the Old Testament and also in the New. For in both we find that God revealed his secret counsels and his heavenly mysteries to his dear friends, not in the presence of a multitude, but when they were by themselves alone. And they, themselves also, as often as they would meditate solely on God, and pray to him sincerely, and be spiritually elevated in heart toward heaven—it is always found that they fled from the strife of men, and went apart by themselves, and that God visited them and granted their requests. Because I said that we find this both in the Old Testament and also in the New, I will, out of both, shew an example and proof.

"Egressus Isaac in agrum ad meditandum," a quod ei fuisse creditur consuctudinarium. Isaac the patriarch, that he might meditate deeply, sought a lonely place, and went apart by himself alone, as we are told in Genesis, and thus he met the pious Rebecca, that is, God's grace. Rebecca is, by interpretation, "he gave much."

From heavenly grace alone man's goodness flows; God crowns alone the merit he bestows.

Likewise the pious Jacob, when our Lord revealed his dear countenance to him, and gave him his blessing, and called him by a better name, had fled from men, and was alone: never in the crowd of men gat he such gain. From Moses, and from Elias, God's dear friends, it is clear and manifest what great turmoil, and how dangerous it is to live always among a multitude: and how God reveals his secret counsels to those who are in privacy and solitude. Those histories, dear sisters, shall be told you, for it would be tedious to write them here, and then ye shall understand all this clearly.

⁴ Genesia, xxiv, 63.

"Set ? Ieremias solus sedet." Hit seid bet te eadie Ieremie set one ? ? seið be reisun hwi : "Quid comminatione tua replesti me?" Vre Louerd hefde ifuld him of his breatunge. Lodes breatunge is wondrede ? weane ine licome ? ine soule, world a buten ende! De bet were of bisse breatunge, ase he was, wel ifulled, nere ber non empti stude ide heorte to underuongen flesliche leihtren ? ? for bui he bed welle of teares to his eien, bet heo ne adruweden nanmore ben welle. "Quis dabit mihi fontem lacrimarum, ut lugeam interfectos populi mei?" Vor te biweopen isleien uole-bet is, mest al be world, bet is gostliche isleien mid deadliche sunnen! I to his wop 14 loked nu hu he bit onlich stude, be holi prophete. "Quis dabit mihi diuersorium in solitudine?"-vorte scheawen witterliche bet hwo se wule biweopen hire owene? odre monnes sunnen, ase ancre ouh forte don-hwo se wule ivinden et te neruwe domesmon merci 7 ore—o bing is bet letted hire mest, bet is, beo wust b among men: I det tet swudest auaunced I furdred hit, bet is onlich stude! mon oder winnion eider beon him one. Let speked Ieremie of onliche liue more. "Sedebit solitarius ? tacebit." Me schal sitten him one, he seid, I been stille. Of bisse stilnesse he speked ber binoren lutel. "Bonum est prestolari cum silencio salutare Dei." God hit 10 is ine silence ikepen Godes grace, I tet me bere godes zoc, anon from be o zuwede: ? peonne cumed per ester, "Sedebit solitarius ? tacebit: quia leuabit d se supra se." Hwo se wule wel don, heo schal sitten one, ? holden hire stille, ? so hebben hire sulf buuen hire suluen? pet is, mid heie liue, heie touward heouene ouer hire cunde. Teke bis, hwat over god cumed of bisse onliche sittunge, bet leremie Folio 40 b. speked of, Tof pisse seli stilde kumed anon efter: "Dabit percucienti se maxillam, I saturabitur opprobriis." Heo wule, he seid, be so wule, agein be smitare beoden uord hire cheoken, I beon buruh fulled mid

hwase wore. T. b swust, C. his, T. Jounnit. Vulg.

"Sed et Jeremias solus sedet." It is said that the pious Jeremiah sits in solitude, and the reason why is also told: "Quid comminatione tua replesti me?" a The Lord had filled him with his threats. God's threats are misery and woe in body and in soul, world without end! Whosoever were well filled, as he was, with this threatening, would have no vacant place in his heart in which to receive carnal mirth; and therefore, he prayed for a well of tears to his eyes, that they might never dry up any more than a well: "Who will give me a fountain of tears to my eyes, that I may weep for the slain of my people?" b To weep for slain people—that is, almost all the world, which is spiritually slain with mortal sins. And observe now how the holy prophet prays for a solitary place to weep in. "Who will give me in the wilderness a lodgingplace of wavfaring men?" -to shew distinctly, that whoso would weep for her own and other men's sins, as an anchoress ought to do-whoso would find with the strict judge mercy and gracethere is one thing which hinders her most, which is, living and being noted among men; and that which most greatly forwards and assists it, is solitude—that either man or woman be alone. Jeremiah speaketh yet again of solitary life: "Sedebit solitarius et tacebit:"4 "He shall sit solitary," saith he, "and be silent." Of this silence he speaketh a little before: "Bonum est præstolari cum silentio salutare Dei; "e it is good to wait in silence for God's grace, and that a man bear God's yoke early from his youth: and then followeth: "Sedebit solitarius et tacebit : quia levabit se supra se." She that would do well shall sit solitary, and hold her peace; that is, by a life of elevated piety, exalt herself toward heaven above her kind. Moreover, the other good that cometh of this solitary sitting, which Jeremiah speaketh of, and of devout silence, immediately followeth: "Dabit percutienti se maxillam, et saturabitur opprobriis." She, saith Ve, who would be so exalted, will offer her cheeks to the smiter, and shall be filled with reproachful words. Here are, in

[·] Jecomiah, xv. 17.

Lament, Jerom. in, 28,

Jeremiah, ix. 1.

[.] Ibid. 26.

^{· *} Ibid. ix. 2.

¹ Ibid. 30.

schendfule wordes. Her beoð, in peos wordes, two eadie wordes to noten swide zeorne, pet limpeð ariht to ancre—polemodnesse, in pere uorme half, I in pe latere edmodnesse, of milde I of meoke heorte. Vor polemod is pe pet puldeliche abereð wouh pet me deð him! I edmod is pe pet polien mei pet me him missigge. Peos pet ich habbe inempned her weren of pen olde lawe: cume we nu to pe neowe. "Inter natos mulierum non surrexit major Johanne Baptist."

Seint Johan baptiste, bi hwam ure Louerd seid, bet among wiuene sunes ne aros neuer betere? he teihte us openliche bi his owene deden, bet onlich stude is bode siker ? biheue. Vor, bauh be engel Gabriel hefde his burde b ibocked, of al were he ifulled of be Holi Goste, anon widinnen his moder wombe: ? al were he, burnh miracle, of barain iboren: ? he ine his iborenesse dupspende his feder tunge into prophecie: vor alle bisse, zet ne durste he wunien among men: so dredful lif he iseih ber inne: bauh hit nere of nowiht elles bute of speche one: ? forbui, hwat dude he? Lung of zeres ase he was, fleih awei into per wildernesse, leste he mid speche fulde his clene lif. Vor so hit is in his ymne: "antra deserti teneris sub annis, ?c." He hefde, ase hit bunched, iherd Isaie bet . mende him ? seide, "Ve mihi! quia homo pollutis labiis ego sum." Wummen wo is me, he seid, be holi prophete, vor ich am a man mid suilede lippen! I seid be ancheisun hwi! "Quia in medio populi polluta labia habentis ego habito." Ant tet is forbi, he seid, bet ich wunie among men bet suiled hore lippen mid misliche spechen. Lo hu Godes prophete seil bet he was isuiled buruli

Folio 41.

^{*} heawen. C. T.

I has borne time. C.

b burde, T. Cebocian, A.S. to write down, foretell.

unspennede, C, T.

[&]quot;Antra deserti toueris aub annis Civium turmas fugiene, petisti Ne levi saltem maculare vitom famine posses," T.

a sern hwarfor. C.

these words, two excellent [moral qualities] to be carefully observed, which rightly belong to anchoresses. Patience in the former part; and in the latter part, meekness-of mild and meek heart. For he is patient who beareth patiently an injury that is done him; and he is meek who can bear to be evil spoken of. Those whom I have hitherto mentioned were under the old law: come we now to the new. - "Inter natos mulierum non surrexit major Johanne Baptista." b

Saint John the Baptist, of whom our Lord saith, that among the sons of women there never arose a better, taught us openly by his own actions that solitude is both safe and profitable. For, though the angel Gabriel had foretold his birth, and although he was filled with the Holy Ghost even within his mother's womb; and was, by miracle, born of one barren, and at his birth unbound his father's tongue to prophesy; yet, for all this, he durst not dwell among men. Life appeared to him so dangerous among them; even if it were on account of nothing less but of speech alone. And what then did he? Young as he was, he fled away into the wilderness, lest he should defile his pure life with speech. For so it is in his hymn: "Antra deserti teneris sub annis," &c. He had heard, as it seems, Isaiah who moaned, and said, "Væ mihi! quia homo pollutis labiis ego sum." Women, woe is me! saith the boly prophet, for I am a man of unclean lips; and he saith the reason why: "quia in medio populi polluta labia habentis ego habito." And that is, saith he, because I dwell among men who have sullied their lips with indiscreet speeches. Lo! how God's prophet saith that he was sulfied by living among men.d It is so indeed. For neither gold, nor silver, nor iron, nor steel, is ever so bright that it will not draw rust from a thing that is rusty, if they lay long together. Wherefore Saint John fled from the society of foul men, lest he should be sullied.

[.] C. T. " words," in the original.

[&]quot; Isaiali, vi. 5.

b Matt, zi, 11.

⁴ Ex cohabitatione hominum, MS, Oxon,

beo uste among men. So hit is sikerliche. Vor ne beo neuer so briht gold, ne seoluer, ne iren, ne stel, bet hit ne schal drawen rust of on bet is irusted, uor hwon bet heo longe liggen togederes. Vor pi fleih sein Johan be feolauschipe of fule men, leste he were isuiled. Ant zet, forte scheawen us bet me ne mei be vuele sleon, bute me fleo be gode, he fleih his holi kun icoren of ure Louerde, ? wende into onliche stude ide wildernesse. Ant hwat bizet he per? He bizet bet he was Godes baptiste-be muchele heihnesse bet he heold, ine fuluhte under his honden, bene Louerd of heouene, bet halt up al bene world mid his ones o mihte: ber ber be holi brum- " nesse scheawude hire al to him !'d be veder in his steuene !' be Holi Gost ine kulure heouwe? be Sune ine his honden. In onliche stude he biget bees bree bigeaten - privilege of prechur, merit of martirdom, 7 meidenes mede. Peos preo maner men habbet ine heouene mid ouer fulle mede-crune upe crune? ant te cadie Johan in onliche stude, ber ase he was, beos breo astaz of-earnede him one.

Ure leoue lefdi, ne ledde heo onlich lif? Heo nes nohwar ute:

Folio 41 b. auh was biloken ueste: vor so we iuindeð. "Ingressus angelus ad eam, dixit, Aue, Maria, gracia plena, Dominus tecum." þet is, þe engel wende in to hire,—þeonne heo was inne—in onliche stude, al hire one. Engel to mon ine þrunge ne scheawude him neuer ofte. An oðer half: þuruh þet nouhware ine holi write nis iwriten of hire speche, bute uor h siðen, ase is iseid þeruppe: sutel preofunge is þet heo was muchel one, þe heold so silence. Hwat seche we oðre?

O god one were inouh forbisne to alle. He wende him sulf one into onliche stude, 7 feste þer as he was one iðe wildernesse: vorte scheawen þerbi þet among monne þrung ne mei non makien rihte

[·] ifuled burh bewiste. T.

[&]quot; anres. T.

[·] lif. C.

[#] meden. C.

[·] wildeme. C.

⁴ timpes al to him, C.

preeminences, C. T.

b foundr. C.

And further, to shew us that we cannot flee from the bad, without fleeing from the good, he fled from his holy kindred, chosen of our Lord,
and went into a solitary place and dwelt in the wilderness. And what
did he gain there? He gained that he was God's baptist, the high
honour that he held in baptism, under his hands, the Lord of Heaven,
who upholds the whole world with his might alone; when the Holy
Trinity was fully revealed to him, the Father by his voice, the Holy
Ghost in the likeness of a dove, the Son in his hands. In solitude
he acquired these three possessions—the privilege of preacher, the
merit of martyrdom, and the reward of virginity. These three
kinds of men have in heaven a superabundant reward, crown upon
crown; and the blessed John, when he was in solitude, earned for
himself alone these three dignities.

Our dear lady, did not she lead a solitary life? She was no where abroad, but was shut up fast, for so we find. "Ingressus angelus ad cam dixit, Ave, Maria, gratia plena, Dominus tecum: "a that is, the angel went in to her; she was within then, in solitude, all alone. An angel has seldom appeared to man in a crowd. On the other hand, since it is not any where recorded in Holy Scripture that she spoke, except four times, it is a clear proof that she, who thus kept silence, was much alone. What more do we require? One good example may suffice for all. He went himself alone into a solitary place, and fasted when He was alone in the wilderness; to shew thereby that no one can exercise true penitence amidst the multitude. There, in solitude, it is said that he hungred, to comfort anchorites who are in want. There he suffered the fiend to tempt him many ways; but he overcame him. Also to shew that the

Folio 42.

penitence. Per in onliche stude him hungrede, hit seid, uorto urouren ancre pet is meseise." Per he polede pet te ucond uondede him ueole weis: auh he ouercom hine. Also uorte scheawen bet te ueond fonded muchel peo pet leded onlich lif, vor onde pet he haued to ham: auh he is ber ener ouercumen. Vor ure Louerd sulf stont ber bi be b uihte, 3 belded b ham hu heo schulen stonden strongliche azein, 7 ziued ham of his strencde. He, ase holi writ seid, bet no muruhde, ne noise, ne brung of folc ne mulite letten him of his beoden,d ne disturben him of his god,-he bauh, no be later, hwon he wolde been i beeden, he fleih nout one oder men, auh dude get 10 his holi deciples, e 3 wende one uppon hulles, us to norbisne, bet we schullen turnen bi us sulf, a climben mid him on hulles: bet is, penchen heie, 3 leauen lowe under us alle coroliche pouhtes, peo hwule bet we beod ine beoden. Powel & Antonie, Hilariun & Benediht, Sincletice 3 Sare, 3 oore swuche, monie men 3 wummen bode, uondede sikerlich, a underzeten sodliche bet te bizete of onliche liue was God icweme, as peo bet duden mid God al bet heo euer wolden. Seint Ieronime nu leate sei bi him suluen, "Quociens inter homines fui, minus homo recessi," As ofte as ich euer was, he sei's, among men, ich wende from ham lesse mon ben ich 24 er was. Vor pi, seid be Ecclesiasticus, "Ne oblecteris in turbis! assidua est enim commissio:" bet is, ne bunche be a neuer god among monne h floc; vor ber is euer sunne. Ne seide be stefne of heouene to Arseinie, "Arseni, fuge homines a saluaberis:" Arseni, flih men 3 tu schal been iboruwen. Ant eft him com 3 seide, "Arseni, fuge, tace, quiesce:" pet is, Arseni, flih, & beo stille, & wune studenestliche i sume stude, ut of monne sih de.

Nu ze habbed iherd, mine leoue sustren, verbisne of pen olde lawe, a ec of pe neowe? hwui ze owen onlich lif swud to luuien?

o in messise, C. T.

bealdes, C. beades, T.

^{&#}x27; hase apostles. C.

a ne like. C.

b bi ham ibe, C.

⁴ bonen, C. bones, T.

¹ witterliche, C. T.

h monnes, T. muche, C.

fiend tempteth much those who lead a solitary life, for envy that he beareth towards them: but he is there always overcome. For our Lord himself standeth by them in the fight, and emboldeneth them to resist strongly, and giveth them of his strength. The Saviour himself, as Holy Scripture saith, whom no mirth, or noise, or multitude of people might hinder him from his prayers, nor disturb him in his holy meditations,—yet, nevertheless, when he wished to be much in prayer, he fled not only other men, but even his holy disciples, and went up into hills alone: for an example to us, that we should retire by ourselves and mount up with him upon hills; that is, to meditate on heavenly things, and leave low beneath us all earthly thoughts, while we are engaged in prayer. Paul and Antony, Hilarion, Benedict, Syncletica, Sara, and many other such pious men and women both truly experienced and rightly perceived that what was gained by a solitary life was pleasing to God; as persons who obtained from God whatsoever they wished. Saint Jerome likewise saith of himself, "Quotiens inter homines fui, minus homo recessi." As often as I have been among men, saith he, I came from them less man than I was before, Wherefore saith Ecclesiasticus, "Ne oblecteris in turbis: assidua est enim commissio:" that is, Never take pleasure among a multitude of people: for sin is ever there. Did not the voice from heaven say to Arsenius, "Arseni, fuge homines et salvaberis: " Arsenius, flee from men, and thou shalt be saved. And again he came to him and said, "Arseni, fuge, tace, quiesce: " that is, Arsenius, flee and be quiet, and dwell constantly in one place out of the sight of men.

Now, ye have heard, my dear sisters, an example out of the Old Testament, and also out of the New, shewing why ye ought to love greatly a solitary life; and now, after these examples, hear the

Amenius was preceptor to the Greek emperor Arcadius, A.D. 383. He is said to have heard these words when in prayer, and anxious about the safety of his soul.

efter pe uorbisnes, ihere's nu reisuns hwui me ouh for to fleon pene world :' eihte reisuns et te leste. Ich ham sigge schortliche. Nime's pe pe betere zeme.

I. pe uorme is sikernesse. Lif a wode liun vrne zeont pe strete, nolde pe wise bitunen hire inne sone? Ant Seint Peter seid pet pe helle liun renged q recched e euer abuten, uort te sechen inzong, soule uorte uorswoluwen! q bit us te beon wakere q bisie ine holi beoden, leste he us kecche. "Sobrii estote q uigilate in oracionibus, quia aduersarius uester, diabolus, tanquam leo rugiens circuit querens quem deuoret." pis is Seinte Peter's word, pet ich er seide. Vor pi, beod ancren wise, pet habbed wel bituned ham azein pe helle leun, uorte beon pe sikerure.

II. pe oder reisun is bet hwo bet bere a deorewurde lieur, oder Folio 42 b. a deorewurde wete, as is bame, in a feble uetles-healewi in one bruchele glese, nolde heo gon ut of prunge, bute zif heo were fol? bis bruchele uetles, bet is wummone vleschs. Of bisse bruchele uetles be apostle seid, "Habemus thesaurum in istis vasis fictilibus." be bame—bet healewi—bet is, meidenhod bet is berinne: oder, efter meidelure, chaste clennesse. Dis bruchele uetles d is bruchelure pene beo eni gles : uor beo hit enes to-broken, ibet ne bid hit neuer, 😕 ne ihol ase hit er was, nanmore bene gles. Auh zet hit breked mid lesse bene bruchel gles do. Vor gles ne to-breked nout bute sum bine hit arine." Auh hit, anonde f meidelure, mei leosen his holinesse mid a stinkinde wil. So uoro hit mei gon, ? lesten so longe! auh bis manere bruche mei beon ibet eft, allunge ase hit was euer iholest, h puruh medicine of schrifte, 7 puruh bireousunge. Nu pe preque herof. Sein Johan evangeliste nefde he brude ibrouht hom? Neide he po ipount (zif God neide ilet him), meidenhod norte norte-

[&]quot; rixle8.

sahe. T.

^{*} rane, C. ruine, T.

s aut an merlenhod, C.

h lecche, C. T.

o fetles, T.

f ant bit onefent. T.

[&]quot; al se hal se hit halest was. C.

reasons why one ought to flee the world: eight reasons at the least. I mention them briefly: take the more heed.

I. The first is security. If a raging lion were running along the street, would not a wise person soon shut herself in? And Saint Peter saith that the lion of hell rangeth and raketh always about, seeking an entrance to devour the soul; and he commands us to be watchful and busied in holy prayers, lest he catch us. "Sobrii estote et vigilate in orationibus, quia adversarius vester, diabolus, tanquam leo rugiens circuit quærens quem devoret." This is St. Peter's advice, as I said before. Therefore be yo wise anchoresses, who have shut themselves up carefully, against the lion of hell, in order to be the more secure.

II. The second reason is that she who bears a precious liquor or a precious drink, such as balsam, in a frail vessel—healewi b in a brittle glass, would not she go out of the way of a crowd, unless she were a fool? This brittle vessel is woman's flesh. Of this brittle vessel the Apostle saith: "We have this treasure in earthen vessels." The balsam, the healewi, is virginity, which is therein; or, after the loss of maiden honour, chaste purity. This brittle vessel is more brittle than any glass; for, be it once broken, it is never mended, nor whole as it was before, any more than glass. Moreover, it breaketh more easily than brittle glass doth. For glass breaketh not unless something strike against it. But with regard to the loss of virginity, its purity may be lost by an unchaste wish. So far may it go and last so long: but this kind of breach may be afterward repaired, and made quite as whole as ever it was by the remedy of confession and by repentance. Now for the proof of this: Had not St. John the Evangelist brought home a bride? Had he not thought, if God had not

¹ Peter, v. S.

Mealowi appears here to be identical with balm or balsam: but it does not always occur in the same sense. Its strict etymological meaning is "health-cup."

^{* 2} Comnthians, iv. 7.

osen? See Sen pauh, nes he meiden neuer pe unholre! auh was meiden biteilit, meiden uorto witene. "Virginem uirgini commendabat." Nu, as ich sigge, pis deorewurde healewi idisse bruchele uetles, pet is meidenhod q clennesse in oure bruchele flesche, bruchelure pen eni gles, pet, zif ze weren ide worldes prunge, mid a lutel hurlunge b ze muhten al uor leosen, ase peo wrecches ide worlde, pet hurled togederes q to-breked hore uetles, q scheded hore clennesse. Ant forpi ure Louerd cleoped pus: "In mundo pressuram, in me autem pacem habebitis!" bileaued pene world q cumed to me! uor per ze schulen beon ine prunge! auh reste and peis is in me.

Folio 43.

- III. pe pridde reisun of pe worldes fluhte is pe bizeate of heouene. pe heouene is swude heih? hwo se wule biziten hire, a areachen per to, hire is lutel inouh uorte worpen al pene world under hire uoten. Vor pi alle pe halewen makeden of al pe worlde ase ane stol to hore uet, uorto arechen pe heouene. Pe apostle seid, "Vidi mulierem amictam sole, a luna sub pedibus ejus." pet is Sein Johannes word euangeliste iden Apocalipse! ich iseih, he seid, ane wummon ischrud mid te sunne, pene mone under hire uet. Pe mone waxed woned, anis neuer studeuest? pitoened for pi worldliche pinges pet beod, ase pe mone, euer ine chaunge. Pesne mone mot te wummon holden under hire uet? worldliche pinges to treden a forhowien, pe wule pe heouene arechen, beon per ischrud mid te sode sunne.
- IV. pe ucorde reisun is preoue of noblesce a of largesse. Noble men a gentile ne bered nout packes, ne ne nared nout itrussed mid

^{· &}quot;Virginem matrem virgini commendavit,"-MS. Oxon.

b hurtlinge. T. burlunge. C.

^{*} hiwinnen C.

¹ hat. T.

^{&#}x27; scheumel, C. schamel, T.

prevented him, to relinquish maidenhood? Yet, afterwards, he was a maiden not the less pure; and himself a maiden, a maiden was given in charge to him to keep. "Virginem matrem virgini commendavit." Now, as I say, this precious balsam in this brittle vessel is virginity and purity in our brittle flesh, more brittle than any glass; which, if ye were in the world's crowd, ye might, from a slight collision, lose entirely, like the unhappy people in the world who jostle against each other and break their vessels and shed their purity. And, therefore, our Lord thus addresses us: "In mundo pressuram, in me autem pacem habebitis;" bleave the world and come to me; for there ye shall be in the crowd; but rest and peace are with me.

III. The third reason for fleeing from the world is the obtaining of heaven. Heaven is exceedingly high; and it is little enough that she who wishes to gain it and arrive at it should cast all the world under her feet. Wherefore, all the saints made all the world, as it were, a footstool to their feet in order reach up to heaven. The Apostle saith, "Vidi mulierem amictam sole, et luna sub pedibus ejus." This is the saying of St. John the Evangelist, in the Apocalypse; I saw, saith he, a woman clothed with the sun, and the moon under her feet. The moon waxeth and waneth, and is never steadfast; and is, therefore, a fit emblem of worldly things, which are, like the moon, ever changing. This moon the woman must hold under her feet; she must trample upon and despise worldly things, who wishes to arrive at heaven, and be clothed there with the true sun.

IV. The fourth reason is, that it is a proof of nobleness and liberality. Noblemen and gentlemen do not carry packs, nor go about trussed with bundles, nor with purses. It belongs to beggars to bear bag

[·] St. John, xix, 26, 27.

b 1bid. kvi. 33.

c Revelation, vii. 1.

trusseaus, ne mid purses. Hit is beggares b rihte uorte beren bagge on bac ? q burgeises for to beren purses ? q nout Godes spuse, pet is lefdi of heouene. Trusseaus, q purses, baggen, q packes beo's alle eoroliche weolen, q worldliche renten.

V. pe vifte reisun is, noble men q wummen makied large relef. Auh hwo mei makien largere relef bene be ober? Deo bet seib mid Seinte Peter, "Ecce nos reliquimus omnia y secuti sumus te." Louerd, for te voluwen be we habbed al bileaued. Nis bis large relef? Nis bis muchel Toaue? Mine leoue sustren, kinges a kaiseres habbed hore bileoue of oure large relef pet the habbed ileaued. Louerd, forte uoluwen be, sei'd Seinte Peter, we habbed al bileaued : ase bauh he seide, We wulled folewen be ide muchele genterise of pine largesse. Du leauedest to obre men alle richesses, & makedest relef of al, 3 loaue so large? we wulled foluwen be? we wulled don al so-bileauen al ase pu dudest, y foluwen be ec on eoroe, y ine bet, & in oderhwat, uorte uoluwen be ec into be blisse of heouene, 3 ber zet oueral uoluwen be hwuderward so bu euer wendest. ase none ne muwen bute one meidenes. "Hii secuntur agnum quocunque ierit, vtroque scilicet pede: in integritate cordis et corporis."

VI. pe sixte reisun is, hwui ze habbeð þene world ivlowen—fami- liaritate: pet is, uorte beon de priué mid ure Louerde. Vor pus he seið bi Osee, "Ducam te in solitudinem, i ibi loquar ad cor tuum." Ich chulle leden pe, he seið, ure Louerd, to his leofmon, into onliche stude: I ter ich chulle luueliche speken to pine heorte: uor me is loð presse. "Ego Dominus: et ciuitatem non ingrediar."

Folio 43 b.

^{*} trusses. C. b beggilde. C. T. c leaue. C. T.

d Familiaritate: muche cubredne, for to be. T. Desiderium familiaritatis cum Dec. MS. Oxon.

on back, and to burgesses to bear purses, and not to God's spouse, who is the lady of heaven. Bundles, purses, bags, and packs are all earthly wealth and worldly revenues.

V. The fifth reason is, that noble men and women give large alms. But who may give larger alms than others? They who say with St. Peter, "Ecce nos reliquimus omnia, et secuti sumus te." Lord, to follow thee, we have left all things. Is not this large alms? Is not this leaving much? My dear sisters, kings and emperors have their nourishment b out of your large alms, which ye have left. Lord, to follow thee, saith St. Peter, we have left all: as if he had said, We will follow thee in the great nobleness of thy liberality. Thou didst leave to other men all riches, and gavest alms of all, and hast left so large remains—we will follow thee; we will do the same leave all as thou didst, and follow thee also on earth, both in this and in other things, that we may follow thee likewise into the blessedness of heaven, and there still follow thee every where whithersoever thou goest, as none may but the pure only. "Hii sequentur agnum quocunque ierit," c that is, with both feet-in purity of heart and of body.

VI. The sixth reason why ye have fled from the world is fellowship; that is, to be in fellowship with our Lord. For thus he saith by Hosea, "Ducam te in solitudinem, et ibi loquar ad cor tuum." I will lead thee, saith our Lord to his beloved, into a solitary place, and there I will speak affectionately to thine heart; for I dislike a crowd. "I am the Lord; and I will not enter into the city."

[.] St. Matt. xix. 27.

⁴ Hosen, ii. 14.

CAMD, SOC.

Bigleofa, A.S.

[·] Hosea, x1, 9.

Z

Revelations, xiv. 4.

VII. Pe seouede reisum is, uorte been pe brihture, I te brihtluker iseen ine heenene Godes brihte nebscheft. For ze beed ivlowen pene world, I huded on her uor him. Let ter teken pet ze been swifte ase pe sunne gleam! uor ze beed mid lesu Criste bitund ase ine sepulere I bibarred, ase he was ode deore rode, ase is iseid per uppe.

we be

VIII. Ye cihtude reisun is uorte habben cwike bone ! 7 loked nu zeorne hwareuore. De edmode cwene Hester be bitocned ancre: uor hire nome sei ase muchel ase ihud on Englische leodene. Ase me ret in hire boc, heo was the kinge Assuer over alle icweme: 9 10 buruh hire bone he aredde of deade al hire uole, bet was to deade idemed. Des nome Assuer is ispeled eadi, as is er iseid, ? bitocneð God: eadi ouer alle. He zetted Hester be ewene, bet is, be treowe ancre, bet is riht Hester, be is riht ihud-he ihered hire, ? zetted hire alle hire bonen? I scheawed burnh ham bet muche volc, I monie schulden been uorloren, b pet beo's puruh per ancre bonen iboruwen, ase weren buruh Hesteres. Uor hwon bet heo beo Hester, 7 holde hire ase Hester dude, Mardocheus douhter. Mardocheus speled, "amare conterens impudentem:" bet is, bitterliche to-tredinde pene schomelease. Schomeleas is be mon over beo se wummon bet ded eni untoweschipe, oder seid, biuoren ancren. Lif eni bauh so do, I heo breke bitterliche his untowe word, oder his fol deden! to-trede ham isigge, anonriht mid unwurde tellunge. peonno is heo Hester, Mardochees doubter, bitterliche te-tredinde bene schomelense. Bitterluker ne betere ne mei heo ham neuer breken ben is iteiht beruppe, mid, "Narraverunt mihi:" oder mid tisse uers: "Declinate a me maligni, et serutabor mandata Dei mei?" and wende inward anon touward hire weouede: ? holde hire et home, ase dude Hester be ihudde. Semei, as hit telled ine regum, hefde dead ofearned: auh he cried merci, 7 Salomon forzef

Folio 44.

^{*} red. C. redes, T.

[&]quot; 7 sauned burh ham muche fole, moni schulde bee forloren, C. T.

[&]quot; ofserned, C. I

VII. The seventh reason is, that ye may be the brighter, and may behold more clearly God's bright countenance in heaven; because ye have fled from the world, and hide yourselves here for his sake. Yet more, there ye shall be swift as the sunbeam; because ye are shut up with Jesus Christ as in a sepulchre, and imprisoned, as he was, on the precious cross, as was said above.

VIII. The eighth reason is, that your prayers may be fervent. And now consider attentively why the meek Queen Esther-who betokeneth anchoress, for her name signifieth as much as hidden in English speech—as we read in her book, was more pleasing than all others to King Ahasuerus; and through her prayer he freed from death all her people, who were doomed to death. Ahasuerus is interpreted "blessed," as is said before, and betokeneth God, blessed above all. He granteth to Esther the queen, that is, the true anchoress, the right Esther, who is really hidden—he heareth her and granteth all her petitions, and sheweth thereby that much and many people would have been lost who are saved through the prayers of anchoresses, as they were through Esther's, when they are like Esther, and conduct themselves as Esther the daughter of Mordecai did. signifieth "amare conterens impudentem," that is, bitterly trampling upon the shameless. Shameless is the man or the woman that doth or saith any thing indecent before an anchoress. If, however, any one do so, and she interrupt bitterly his improper speech, or his foolish deeds, let her trample upon them, I say, at once, with contempt. Then is she Esther, Mordecai's daughter, bitterly trampling upon the shameless. More bitterly nor better she cannot interrupt. than is said above," with the words "The wicked have told me foolish tales," &c. or with this verse, "Depart from me ye malignant, and I will search the commandments of my God;"b and let her go inward immediately toward her altar, and keep at home, as did Esther the hidden. Shemei, as we are told in the Book of Kings, had deserved

hit him, bauh buruh swuche uorewarde bet he heold him et hom ine Jerusalem, ase he wunede, ? hudde him in his huse! ? 7 if he ouhwuder wende ut, swuc was bet foreward, bet he were eft al ful ? to deade idemed. He, bauh, bree foreward burnh his unseluhde! ? his brelles etfluwen him ? etbreken him ut. ? he uoluwe ham ? wende ut efter ham. Hwat wiltu more? He was sone iwreied b to Folio 44 t, be kinge Salomon ? I for bet foreward was ibroken, he was idemed to deade. Understonded zeorne bis, mine leoue sustren: Semei bitocned be utwarde ancre-nout Hester be ihudde. Vor Semei seid audiens, bet is, iherinde, on ure leodene; bet is, be ancre bet haue'd asse earen, longe, uorte iheren ueor ? bet is, axinde efter tidinges.d Semei was in Jerusalem uorte huden hire berinne, tif he wolde libben. Dis word Jerusalem, speled sihde of peis, ? bitocned ancre hus! vor perinne ne perf heo iscon bute peis one. Ne beo neuer Semei, bet is, be recluse, so swude agult h touward be so Se Salomon, bet is, ure Louerd. Holde hire et home, ine Jerusalem, bet hee nowiht ne wute! of the worldes baret, ? Salomon we de zetted hire blideliche his ore. Auh zif heo entermeted hire of binges widuten, more ben heo burue, I hire heorte beo widuten, bauh, ase a clot of eorde, bet is, bauh hire licome beo widinnen be uour woawes, heo is iwend mid Semei vt of Jerusalem, al so aso he dude, efter his prelles. peos prelles beo'd hire edele vif wittes, pet schulden beon et home, I seruen hore lefdi. Peonne heo serue S wel be ancre hore lefdi hwon heo note's ham alle wel in hire soule neode: hwonne be eien is obe boc, ober o sum ober god: be earen to Godes wordes: be mud to holi beoden. Ant zif heo wit ham vuele, ? let ham buruh zemeleaste, etfleon hire seruise, ? foluwen ham utwardes mid hire heorte—ase hit biualled cuere mest bet go bet wit ut be

[&]quot; wanene 7 dude. T.

[&]quot; forwreied, T. forwreiget, C.

¹ rumores audiens, MS, Oxon.

d p herenis efter ut runes. C.

^{*} Somets stude was in Jerusalem, h he schulde in huiden him.

f stude of pes. T. sielide of grid. C.

e grid. C.

b forgult, C. T.

^{&#}x27; no wite. T. nute. C.

b jarbo, C. burte, T.

death: but he implored mercy, and Solomon forgave him, yet upon the condition that he should keep at home in Jerusalem where he dwelt, and hide himself in his house; and if he went forth any whither, such was the covenant, that he should then be again guilty, and condemned to death. He unfortunately, however, brake the covenant; for his bond-servants ran away and escaped from him, and he pursued them and went out after them. What wouldest thou more? He was soon betrayed to King Solomon, and because the covenant was broken, he was doomed to death. - Understand this well, my dear sisters: Shemei betokeneth the outward anchoress; not Esther the hidden. For Shemei signifieth "audiens," that is, hearing, in our language; and it means the anchoress who hath ass's ears, long, to hear from far; that is, asking after tidings. Shemei was in Jerusalem, upon condition of hiding himself therein, if he wished to live. This word, Jerusalem signifieth "sight of peace," and betokeneth a monastery; because nothing ought to be seen therein but peace only. Never let Shemei, that is, the recluse, so greatly offend the true Solomon, that is, our Lord. Let her stay at home in Jerusalem, that she may know nothing of the turmoil of the world; and Solomon will gladly grant her his grace. But, if she intermeddle with external things more than she need, and her heart be without; though her body, like a clod of earth, be within the four walls, she is gone forth with Shemei, out of Jerusalem, just as he did after his bond-servants. Those bondservants are her five natural senses, which ought to be at home and serve their lady. Then she serveth well the anchoress her lady, when she useth them all rightly for the profit of her soul, when the eyes are upon the book, or upon some other good work, the ears attentive to God's words, the mouth in pious prayers. And if she guard them ill, and let them, through heedlessness, run away from her service, and follow them abroad with her heart—as it most frequently happens that if the sense go out the heart goeth out after

^{· 1} Kings, n. 36-46.

Folio 45.

heorte geð ut efter—heo brekeð Salomon uoreward, mit te unseli Semei, and is to deaðe idemed.

Uorbui, mine leoue sustren, ne beo ze nout Semei, auh beo 8 Hester peo ihudde, I ze schulen beon iheied ide blisse of heouene. Vor be nome of Hester ne seid nout one, "abscondita," bet is, nout one ihud, auh ded ber teken, "eleuata in populis," bet is, iheied ine uolke? I so was Hester, ase hire nome cwidded -- iheied to cwene. of one poure meidene. Ibisse worde, Hester, beod hudunge ? heinesse bode incied togederes : ant nout one heinesse, auh heinesse of folke, vorte scheawen sobliche bet heo b bet huded ham ariht in ... here ancre huse, heo schulen been ine heouene, ouer o'der kunnes folke, wur bliche iheied. Bode Hesteres nome '? hire beiunge preoned sod pet ich sigge. An oder half, understonded bet 7e beod in Jerusalem: I tet ze beod ivlowen to chirche gride: uor nis non of ou bet nes sume chere Godes beof. Me awaited ou, bet wate Te ful zeorne, widuten, as me ded peoues pet beod ibroken to chirche. Auh holded ou ueste inner nout te bodi one, uor bet is bet unwurdeste, auh ower vif wittes, ? te heorte ouer alle bing, ? al ber be soule lif is.c Vor beo heo bistepped d per ute, nis per peonne buten leden hire word toward be waritreo of helle. Bood of dredde, ? offeared 10 of eueriche monne, al so ase be beof is, leste he drawe on utward, bet is, biswike ou o sume wise, ? awaitie norte worpen upon ou his crokes. Biseche & zeorne God, ase peof bet is ibroken to chirche, bet he wite ? wardie ou urom s alle beo bet ou awaites. Cheateres ouwer beoden euere, ase sparuwe ded bet is one. Vor bis one is iscid of onliche line, ? of onliche stude, per me mei beon Hester pe ihudde: ut of be worlde: I don betere bene ine brunge euerich gostlich bizeate: I for pi efned Danid ancre to pellican, bet let onlich lif, ant to sparuwe, bet is one.

^{*} outes, C. ewith, T.

[·] to inne. T.

tonward te gulheforke, T. galeforke, U.

[·] trure clokes, I. has cleches, C.

been. C. ten. T.

[&]quot; intrappet. T. intreppet. C.

⁺ wio, 1, C.

it—she breaketh Solomon's covenant, with the unfortunate Shemei, and is doomed to death.

Wherefore, my dear sisters, be not ye Shemci, but be Esther the hidden, and ye shall be exalted in the blessedness of heaven. For the name of Esther signifieth not only "abscondita," that is, not only hidden, but, moreover, "elevata in populis," that is, exalted among the people; and Esther, as her name saith, was so exalted to be queen from being a poor maiden. In this word Esther, hiding and highness are both conjoined; and not highness only, but highness among people, to shew truly that they who hide themselves rightly in their monastery, shall be worthily exalted in heaven above other people. Both Esther's name and her exaltation prove what I say to be true. And now, consider that we are in Jerusalem; and that we have fled to the sanctuary of the church; for there is not one of you who has not, at some time, been a thief against God. Men are waiting for you, of that be ye well assured, without, as they do for thieves who have fled for refuge to church. But keep close within, not only your body, for that is least worthy, but your five senses, and your heart above all, and that in which is all the life of the soul. For, if it has stepped without, it has then only to be led forth toward the gallows-tree of hell. Be in fear and dread of every man, as much as the thief is, lest he draw you without, that is, deceive you in some way, and lie in wait that he may lay his clutches upon you. Fervently pray to God, like a thief who has fled for refuge to the church, to keep and protect you from all those who lie in wait for you. Be always chirping your prayers, as the sparrow doth that is alone. For this word, alone, is said of solitary life, and of a solitary place, where one may be Esther the hidden out of the world-and acquire, better than in the crowd, every spiritual good; and, therefore, David compareth an anchoress to the pelican, which leads a solitary life, and to the sparrow, that is alone.

Folio 45 b.

Sparuwe haued zet one kunde bet is swude biheue to ancre, bauh me hit hatie, bet is bet fallinde vuel. Vor muche need is bet ancre. of holie liue, ? of heie, habbe pet fallinde vuel. pet vuel ne sigge ich nout bet me so cleope d'auh fallinde vuel ich cleopie licomes sicnesse, over temptaciun of licomes fondunge, hwar buruh hire bunche bet heo ualle aduneward of holie heihnesse. Heo wolde elles awilegen, boder leten to wel of hire suluen, ? so iwurden to nout. Pet fleschs wolde awiligen & bicomen to ful itowen touward hire lefdi, zif hit nere ibeaten: ? makien sie be soule, zif sienesse ne temede bet bodi mid vuele, ne bene gost mid sunne. Lif nouver of " hore nere sec, ase hit bitune of selde, horhel wolde awakien: bet is, be meste dredful secnesse of alle secnesses. Lif God fonded ancre mid eni vuel widuten! oder, be ueond widinnen mid gostliche undeanwes, ase prude, wredde, onde, oder mid flesches lustes-heo haued bet fallinde vuel, bet me seid bet is sparuwe vuel. God hit wule, uorbui bet heo beo euer edmod; ? mid louh holdunge of hire suluen, valle to per eorde, leste heo beo prud. us de

Nu we hurted, deleoue sustren, to the ueorde dole, bet ich seid schulde been of feole uondunges. Vor per beed uttre ? inre; ? eider is moniuold. Salue ich bihet to techen ou tozeines ham, ? bote; ? hwu hwose haued ham mei gederen of bisse dole froure ? cumfort ageines ham alle. Pet ich, puruh pe lore of pe Holi Goste, mote holden ou voreward, he hit zettie me puruh ower bone.

^{*} seenesse 7 offer flesches fondunges, C.

[·] tuned, C.

^{*} getti [grannte].

[&]quot; awilden, C.

d hitted [lewet]. C. hurton, T.

The sparrow hath yet another property which is very good for an anchoress, although it is hated: that is, the falling sickness. For it is very necessary that an anchoress of holy and highly pious life have the falling sickness. I do not mean the sickness which is commonly so called; but that which I call falling sickness is an infirmity of the body, or temptation of carnal frailty, by which she seems to herself to fall down from her holy and exalted piety. She would otherwise grow presumptuous, or have too good an opinion of herself, and so come to nothing. The flesh would rebel and become too insubordinate towards its mistress, if it were not beaten, and would make the soul sick, if sickness did not subdue the body with disease, nor the spirit with sin. If neither of these were sickwhich is seldom the case-pride would awaken, which is the most dangerous of all sicknesses. If God try an anchoress with any external evil; or, the enemy within, with spiritual disorders, as pride, wrath, envy, or with the lusts of the flesh, she hath the falling sickness, which is said to be the sparrows' infirmity. God so wills it, in order that she may be always humble; and, with low estimation of herself, fall to the earth, lest she become proud.

Now, dear sisters, we hit upon the fourth part, which I said should be of many temptations. For there are external and internal trials, and many sorts of each. I promise to teach you a safeguard against them, and a remedy; and how any one who hath them may gather, from this division, comfort and consolation against them all. That I, by the teaching of the Holy Spirit, may keep my engagement to you, may He grant to me through your prayer.

[Incipit QUARTA PARS hujus operis, quæ est de multis temptationibus exterioribus et interioribus.] *

Folio 46.

Ne wene non of heie liue bet heo ne beo itempted. More beo's be gode bet beod iclumben an heih itempted ben beon be woke: 9 bet is god riht. Vor euer so be hul is more I herre, so be wind is more beron. Se be hul is more ? herre of holie line ? of heie, se be ueondes puffes, bet beod be windes of fondunges, beod strengure beron 7 more. Lif eni ancre is pet ne veled none nondunges, swud drede hire idet point, bet hee bee over muchel ? over swude ivended. Vor so Scint Gregorie seid: "Tunc maxime impugnaris, cum te 10 impugnari non sentis." Sik mon haue two swude dredfule aestaz: bet on is hwon he ne iveled nout his ownne sicknesse? I for hi he ne seche o nout leche, ne lechecraft! ne ne aske o none monne red. ? astorned uerliche er me lest wene. Dis is be ancre bet not nout hwat is fondunge. To peos speked be engel ide Apocalipse, 7 seid, "Dicis quod dives sum, 7 nullius egeo, 7 nescis quod miser es, 7 nudus, 7 pauper, 7 cecus." Du seist bet te nis no neod medicine: auh bu ert blind iheorted. I ne isihst nout hwu bu ert poure I naked of holinesse, I gostliche wrecche. Pet ober dreifful aestat bet te sike haued is al urommard bisse. Det is hwon he iveled so muchel 20 anguise pet ne ne mei idolien pet me hondle his sor, ne pet me hine heale. Pet is sum ancre pet iveled so swude hire uondunges, 7 is so sore of-dred of ham, bet no gostlich cumfort ne mei hire gledien, ne makien hire to understonden bet hee muwe 7 schule buruh ham be betere been iboruwen. Le, ne telled hit ide gospelle bi God sulf bet te Holi Gost ledde ure Louerd into onliche stude to leaden onlich

Folio 46 b. lif for to be itempted of pe unwine, of helle? Auh his temptaciun, pet ne muhte sunegen, was one widuten sunne.

[Here beginneth the FOURTH PART of the work, which is concerning many temptations, external and internal.]

Let not any one of remarkably pious life think that she may not be tempted. The good, who have reached a high degree of virtue, are more tempted than the frail: and there is good reason for it; for the greater and higher the hill is, there is the more wind upon it. As the hill of holy and pious life is greater and higher, so the fiend's puffs, which are the winds of temptations, are stronger thereon and more frequent. If there is any anchoress who feeleth no temptations, let her dread greatly on that point, lest she should be too much and too strongly tempted. For so saith St. Gregory: "Tune maxime impugnaris, cum te impugnari non sentis." A sick man hath two alarming states. The one is when he doth not feel his own sickness; and therefore seeketh not a physician nor medicine, nor asketh any man's advice, and dieth suddenly before any one expecteth it. This is the anchoress who does not know what temptation is. To such the angel speaketh in the Revelation, and saith: "Dicis quod dives sum, et nullius egeo; et neseis quod miser es, et nudus, et pauper, et cœcus." a Thou savest that thou needest no medicine; but thou art blind-hearted, and seest not that thou art poor and naked of holiness, and spiritually wretched. The other alarming state which the sick man hath, is quite the opposite of this. It is when he feeleth so much pain that he cannot bear that any one should touch his sore, or apply a remedy to it. This is an anchoress who feeleth her temptations so forcibly, and is so sore afraid of them, that no spiritual comfort can gladden her, nor make her to understand that she may and shall, through them, be the better saved. Nay, is it not recorded in the Gospel by God himself, that the Holy Spirit led our Lord into a solitary place to lead a solitary life, that he might be tempted of the hellish adversary? But his temptation, who might not sin, was alone without sin.

^{*} Revelation, ili. 17.

Understonde's become an alre normest, leone sustren, bet two manere temptaciuns-two kunne uondunges-beod: vttre ? inre: ? bobe bood feelewold. Vttre wondunge is hwarof cumed likunge oder mislikunge, widuten oder widinnen. Mislikunge widutenase sienesse, meseise, scheome, vnhep, ? euerich licomliche derf pet eile & be vlesche. Mislikunge widinnen-ase heorte sor, grome, ? wredde. Also onout bet heo is a likunge widuten, ase licomes heale, mete, drunch, 7 cloth inouh, 7 cueriches flesches eise anout b swuche binges. Likunge widingen-ase sum gals gledschipe, oder of monne hereword, ofer zif me is illued more ben anofer, 7 more iolulned, e 15 more idon god, oder menske. Deos dole of bisse temptacium bet is uttre icleoped, is swikelure pen pe oder half. Bode beod pauh o temptaciun! ? eider widinnen ? widuten, bode of hire two dolen. Auli heo is uttre icleoped, uor heo is euer over of bing a widuten over of bing widinnen, I te uttre bing is be uondunge. Peos fondunges cume & oderhules of God, ? oderhules of mon: fondunge of God-ase of frendes deade, I sienesse on ham, oder o bi sulf: pouerté, mishep, 7 o'er swuche; heale also and eise. Fondunge of mon-ase mislich woul, oder of worde oder of werke, o be, oder opine: alse hereword, over goddede. Peos cumed also of God, auh " nout are dod be odre, widuten euerich middel! auh mid alle he uonded mon hu he him drede ? luuie. Inre vondunges beod misliche: undeauwes, oder lust touward ham: oder swikele bouhtes. bet bunched bauh gode. Peos inre vondunges kumed of be neonde. oder of be worlde, I oderhwule of ure viesche. To be uttre temptaciun is neod pacience, bet is polemodnesse. To be inre is neod wisdom 7 gostlich strencde. We schulen nu speken of be uttre vondunge, I techen be bet habbed hire, hu heo muwen, mid Godes grace, ivinden remedie; bet is elne, azeines hire to vrouren ham suluen.

Folio 47.

o pmet. T.

on event. T

^{&#}x27; mare ilenet T. I someth.

[&]quot; is enture ewint. U. * and mish unge of pocht. C.

Anow then, dear sisters, first of all, that there are two sorts of temptations-two kinds of trials-external and internal-and both are manifold. External temptation is that from which come things pleasing or displeasing-without or within. Displeasing withoutas sickness, want, shame, mishap, and every bodily hurt that is painful to the flesh. Displeasing within—as grief of heart, anger. and wrath. Likewise, in regard to what is pleasing without—as health of body, food, drink, and sufficient clothing, and every thing of this kind that is agreeable to the flesh. Pleasing without—as any false joy, either from the praise of men, or if one is more beloved, more caressed, more benefited, or honoured than another. The part of this temptation which is called exterior is more deceiving than the other part. Both are, however, one temptation; and each within and without-both of them two parts. And it is called exterior, because it is always either of a thing without, or of a thing within; and the exterior thing is the temptation." These temptations come sometimes from God, and sometimes from man. Temptation from God-as the death of friends, and the sickness of them, or of thyself, poverty, mishap, and such things, also health and wealth. Temptation from man-as any kind of wrong, either by word or deed to thee or thine; likewise praise, or deed of kindness. These come also from God, but not as the others do. without any intermediate cause; and with all of them he trieth man, to find how he fears and loves him. Inward temptations are of various kinds-immoral indulgences, or the desire of them, fraudulent designs which, nevertheless, seem just. These inward temptations come from the devil, or from the world, and sometimes from To resist the outward temptations, there is need of our flesh. patience, that is, of meek resolution. To resist the inward, there is need of wisdom and spiritual strength. We are now to speak of the outward temptation, and to teach those who are subject to it how

[&]quot;Ambie anni interius et exterius; sed vocatur exterius quia est in re vel de re exteriori; et es dientur templatio."—MS. Oxon.

"Beatus uir qui suffert temptationem ! quoniam cum probatus fuerit, accipiet coronam vitæ quam repromisit Deus diligentibus se." Eadi is he over heo, ? iseli, bet haued bolomodnesse in temptaciun: ver hwon hee is ipreoued, hit seid, hee schal been ikruned mid te crune of liue bet God haued bihoten his icorene. Hwon heo is ipreoued hit seid: a wel is hit iseid: Vor al so preoued God his icorene ase be goldsmid fonded bet gold ide fure. Det false gold verwurded berinne: 7 tet gode gold kumed ut brihtere. Sienesse is a brune, vorte polien hot.b

Sicnesse pet God send? auh nout pet sum kecches puruh hire

owune dusischipe. Vor moni maked hire see puruh hire fol herdischipe : auh bis miscwemed God. Auh sienesse bet God sent ded beos six binges-wasched beo sunnen bet weren er iwrouhte? warded to zein beo bet weren touwardes: preoued pacience; halt ine edmodnesse ? ? muchele& pe mede ? ? efne& pene polemode to martir. Dus is signesse soule leche, ? salue of hire wunden, ? scheld, bet heo ne kecched mo, ase God seid bet heo scholde, zif sienesse s hit ne lette. Sienesse maked mon to understonden hwat Folio 476, he is, 7 to icnowen him suluen, 7 ase god meister, bet mon vorte leornen wel hu mihti is god, 7 hu vrakel is be worldes blisse. Sic- w nesse is be goldsmid bet ide blisse of heouene ouergulded bine crune. So be signesse is more, se be goldsmið is bisegure? I so lengre heo ilest, se he brilited hire swudure: vorte been martirs efning, buruh a wilninde h wo. Hwat is more grace to beo bet hefden ofearned be pinen of helle world a buten ende? Nolde me tellen him alre monne dusigest, bet forsoke enne buffet, uor one speres wunde-ane

o for wel. hat; noh man fur ne clense) be gold, as hit do S be saule. C.

[·] lechos, C. ekes. T.

[&]quot; wronied, C.

⁴ bood, C.

I canlene heate, C.

[#] gef nere sechmese 7. C.

b hwdmile, C.

they may, with God's grace, find a remedy; namely, self-command, to support them under it.

"Beatus vir qui suffert tentationem, quoniam cum probatus fuerit, accipiet coronam vitæ, quam repromisit Deus diligentibus se." Blessed is he, or she, and happy, who hath patience in temptation; for when she is tried, it is said. She shall be crowned with the crown of life, which God hath promised to his elect. When she is tried, it is said—and it is well said—For God so trieth his elect, as the gold in the fire. The false gold perisheth therein, but the good gold cometh out brighter. Sickness is a fire which is patiently to be endured [but no fire so purifieth the gold as it doth the soul].

Sickness which God sends: but not that which some catch through their own folly. For many make themselves sick through their fool-hardiness; and this displeaseth God. But the sickness which God sends doth these six things: it washeth away the sins that have been formerly committed; it guardeth against those that are likely to be committed; it trieth patience; preserveth humility; increaseth the reward; and maketh the patient sufferer equal to a martyr. Thus is sickness the physician of the soul, and heals its wounds, and protects from receiving more; as God saith that it should, if sickness did not prevent it. Sickness maketh man to understand what he is, and to know himself; and, like a good master, it corrects a man, to teach him how powerful God is, and how frail is the happiness of this world. Sickness is the goldsmith who, in the blessedness of heaven, gildeth thy crown. The greater the sickness is, the busier is the goldsmith; and the longer it lasteth, the more exceedingly doth he brighten it; that they may be equal to martyrs through temporal suffering. What greater favour can there be to those who had deserved the pains of hell world without end? Would not be be accounted of all men the most foolish, who refused a buffet, instead of a spear's wound—a needle's pricking, for 12.10

Folio 48.

nelde prikunge, uor ane bihefdunge—ane beatunge, uorte beon anhonged on helle waritreo world a buten ende? God hit wot, leoue sustren, al pet wo of pisse worlde iefned to helle alre leste pine, al nis bute ase bal pleowe. Al nis nout so muche ase a lutel beawes of drope agean pe brode see, 7 alle pe worldes wateres. Pe pet mei peonne etsterten pet ilke grislich wo, 7 peo atelich pinen, puruh sienesse pet ages, puruh eni vuel pet her is, seliliche mei heo siggen.

An over half, leorned her moniuolde urouren agan pe uttre vondunge, pet cumed of monnes vuel: vor peos pet ich habbe iseid of, is of Godes sonde. Hwose euer mis-seid pe, over mis-ded pe, on nim geme? understond pet he is pi uile, d? uiled awei al pi rust,? al pi ruwe of pine sunnen? ? The uret him suluen, weilawei! ase pe uile ded: auh he maked pe smede, ant brihted pine soule.

An oder wise, pench zet bet hwose euer hermed pe, oder eni wo ded pe, scheome, grome, oder teone—bench pet he is Godes zerd. I tet God bet pe mid him, I chasted, ase neder ded his leone child, mid ter zerde. Uor so he seid pet he ded, puruh sein Johannes mud, ide Apocalipse: "Ego quos amo arguo et castigo." Ne bet he nenne mon bute hwansso he laued, I halt for his childe, nanmore pen pu woldest beaten a hreomede e child paul hit agulte. Anh, ne lete he nout wel of pet he is Godes zerde. Vor ase pe neder hwon he haned inouh ibeaten his child, I haned italit hit wel, he worped pe zerd into pe fure i nor heo is nouht nanmore i al so pe neder of heonene, hwon he haned ibeaten wel mid one unwreste monne oder wummon his leone child nor his gode, he worped pe zerd into pe fure of helle: pet is, pen unwreste mon. Vor pi he seid elles hwar: "Mihi vindictam, et ego retribuam: " pet is, min is pe

a a lute beatinge for a henginge. T.

Calche, C. attorliche T.

of he ruchge sunnen. C. ti rule of sunne. T.

fremde, T.

[&]quot; bute a ploce. C.

^{* -} file, p formers lablon, T.

f fratten, T.

b guille, T.

a beheading—a beating, instead of being hanged on the gallows of hell, world without end? God knows, dear sisters, all the woe of this world compared to the very least pain of hell is nothing but ball-play. It is all not so much as a small drop of dew to the broad sea and all the waters of the world. She, therefore, who may escape that fearful state of suffering, and those awful pains, through a sickness that passeth away, through any evil of the present life, may call herself happy.

On the other hand, learn now many remedies against the outward temptation, which proceeds from the wickedness of man. For that of which I have already spoken is of God's sending. Whosoever harmeth thee by word or deed, consider and understand that he is thy file, and fileth away all thy rust, and all the roughness of thy sins; and though he wears himself away, unhappy man! as the file doth, yet, he maketh thee smooth and brighteneth thy soul.

Again, reflect, that whosoever harmeth thee, or inflicteth upon thee any wrong, shame, anger, or suffering—reflect, that he is God's rod; and that God beats thee with him, and chasteneth, as a father doth his dear child, with the rod. For thus he saith that he doth, by the mouth of St. John, in the Revelation, " As many as I love, I rebuke and chasten." He beateth no man but him whom he loveth and accounteth his child, any more than thou wouldst beat a strange child, though it were naughty. But, let him not think well of himself because he is God's rod. For, as the father, when he hath sufficiently beaten his child, and hath well chastised him, easteth the rod into the fire, because he is naughty no longer; so, the Father of Heaven, when he, by means of a bad man or woman, hath beaten his dear child for his good, casteth the rod, that is, the bad man, into the fire of hell. Wherefore, he saith in another place; "Mihi vindictam, et ego retribuam;" that is, Mine is vengence, and I will repay; as if he had said: Avenge not yourselves, nor bear ill will, nor curse when any one offends you, but immediately reflect wreche, 7 ich chulde " zelden : ase bauh he seide. Ne wrekie ze nout ou suluen, ne ne grucche ze nout, ne ne warien hwon me agulte& to on! auh benched anon bet he is ower nederes zerde, ? bet he wule zelden him zerde seruise. And nis bet child fulitowen bet

schrepe 8 h azean, 7 bit upon be zerde? Auh bet debonere child hwon hit is ibeaten, zif be ueder hat hit, cussed be zerd. And ze don al so, mine leoue sustren: vor so hat owr ueder ou, bet ze cussen, nout mid mud, auh mid luue of heorte, beo bet he ou mide beated. "Diligite inimicos vestros: benefacite hiis qui oderunt vos ? ? orate pro persequentibus ? calumniantibus vos." pis is Godes heste, bet him is muchele leouere ben bet tu ete gruttene bread, ober werie herde here. Luuied ouwer noamen," he seid, ? dod god, zif ze muwen, to beo bet on weorred; and zif ze elles ne muwen, bidded zeorne uor beo bet ou eni vuel dod oder missigge 8. Ant, are be apostle lere 8, ne zelde neuer vuel uor god, auh cuer god for vuel, ase dude ure Louerd sulf, 7 alle his haluwen." Folio 48 6. Lif ze dod pus Godes heste, peonne beo ze his hendi children bet cussed be zerden bet he haued on mid idrosschen. Nu, seid sum, oberhwule, his soule ober hire ich chulle wel luuien, auf his bodi o none wise: auh bet nis nout to siggen. De soule ant te licome nis 16 bute o mon, ? bode ham ifit o b dom. Wult tu to-dealen bet God hane's isompned? He norbeat hit, ? seid, "Quad Deus conjunxit homo ne separet." Ne wurde non so wod bet he to-deale bet bing bet God haued isompned.1

> penched zet bisses weis? bet a child, zif hit spurned o summe bing, oder hurted him, me bet pet bing bet hit hurted on, ? bet child is well ipaied, ? forgited al his burt, ? stilled his teares. Vorbi, froure Sou sulf: "Letabitur justus cum viderit vindictam." God

[·] min is te wrake, 7 ich wile. T.

b schimlled, C. scrattes, T.

e ta men. C.

⁴ ed. C. T.

[.] hali hathes, T.

I hende, T.

[&]amp; hires. T.

b Lided an. C.

^{&#}x27; ifoget. C. ifeiet. T.

that he is your father's rod, and that he will pay him what is due for his rod-service. And is not that an ill-behaved child that scratches again and bites the rod? But the good child, when beaten, if his father bid him, kisseth the rod. And do ve the same, my dear sisters, for so your Father commandeth you, that we kiss, not with mouth, but with heart-love, those whom he beateth you with. "Love your enemies, do good to them that hate you: and pray for them that persecute and calumniate you." This is God's commandment, which is much more acceptable to him than that thou eat bread made of grit, or wear hard hair-cloth. Love your formen, he saith, and do good, if we have power, to those who fight against you; and if you cannot do any thing else, pray earnestly for those who do or say any evil against you. And, as the Apostle teacheth, return never evil for good, but always good for evil, as our Lord himself did, and all his saints. If ye thus do God's commandment, then are ye his dutiful children, who kiss the rods, wherewith he hath thrashen you. Now, some one may perhaps say, his or her soul I will love well, but by no means his body; but this is saving nothing at all. The soul and the body are but one man, and one doom betides them both. Wilt thou separate what God hath joined together? Let no man be so mad as to put asunder that which God hath joined together.

Reflect again thus; that if a child stumble against any thing, or hurt himself, men beat the thing that he hurteth himself upon, and the child is well pleased, and forgetteth all his hurt, and stoppeth his tears. Wherefore, take comfort to yourselves; "The righteous shall rejoice when he seeth the vengeance." On the day of Judgment, God will do as if he said, "Daughter, did this person hurt thee? Did he cause thee to stumble in wrath, or in grief of heart, in shame,

schal don a domesdei, ase panh he seide, "Douhter, hurte pes pe? Makede he pe spurnen ine wredde oder ine heorte sor, hine scheome, oder ine teone? Loke, douhter, loke hu he hit schal abuggen, ant per ze schulen iseon bunsen ham mit tes deofles bettles, pet wo schall ham beon aliue. And ze schulen beon wel ipaied perof, vor ower wil ? Godes wil schal beon so iveied pet ze schulen and wulled al pet he euer wule, ? he al pet ze euer wulled.

Ouer alle over pountes, in alle ower passiuns, penched euer inwardliche up o Godes pinen,-bet te worldes weldinde wolde, uor his prelles, polien swuche schendlakes 7 hokeres: buffetes, spotlunge, blindfellunge, pornene crununge, bet set him idet heaued, so bet be blodi streames urnen adun: 'o ? bileaueden his swete bodi ibunden naked to be herde pilere, ant ibeaten so bet tet deorewurde blod orn adun on euerich halue !- bet attri drune bet me zet him, beo him purste o rode, 7 hore hefden sturiunge g upon him, beo on hokerunge zeieden b so lude. Lo! he her bet healede odre, lo! hu he healed nu ? helped him suluen. Turned beruppe ber ich spec hu he was ipined in alle his fif wittes: ? ? efne & al ower wo, sienesse, ? oderhwat, ? wouh of worde oder of werke, ? al pet mon mei bolien, pertec al he bolede, 7 ze schulen lihtlie iseon hu lutel hit v recches, nomeliche, zif ze benches bet he was al losleas: ? bet he polede al bis nout for him suluen, nor he ne agulte neuer. Lif ze polied wo ze habbed wurse of-earned? It I al bet ze polied, al is for ou suluen.

God nu peonne gledluker bi stronge wei, ? biswinefule, touward pe muchele feste of heouene, per ase ower glede ureend ower cume

Falso 49.

[•] suite. T. • Dude he þe spurne iwradden ader in herte seir? T.

^{*} buncin, C. berien, T.

* p wa been been lines, T.

* strunden strenden, C. strundes streamden, T.

^{*} p of bat decrewurde bods be-. T. schakinge, T.

gredden, C. I.

^{*} officiard, C. descruet, F.

or in suffering? Look, daughter, look how he shall pay for it; and ye shall see them bounced with the devil's mallets, so that they shall be weary of life." And ye shall be well pleased with this, for your will and the will of God shall be in such unison that ye shall wish whatsoever He wills, and He whatsoever ye wish.

A bove all other thoughts, in all your sufferings, reflect always deeply upon the sufferings of Christ-that the Ruler of the world was content, for his bond-servants, to endure such ignominy and contempt-buffets, mocking, blindfolding, crowning with thorns, which pierced his head so that streams of blood ran down; and that they left his sweet body bound naked to the hard pillar, and beaten so that the precious blood ran down on every side; the poisonous drink that they gave him when he thirsted, on the cross; the shaking of their heads at him; who cried out in derision so loud, "Look here! he that healed others, Behold now how he healeth and helpeth himself." Turn back to the place a where I spoke of how he was pained in all his five senses; and compare all your sorrow, sickness, and other distresses, and wrongs, by word or deed, and all that man may suffer, with all that He suffered, and you will easily see how little it amounteth to, especially, if you reflect that He was quite innocent; and that He endured all this not for himself, for He did no sin. If ye suffer grief, ye have deserved worse, and all that ye suffer, is for yourselves.

Go ye now, then, along the hard and toilsome way toward the great feast of heaven, where your glad friend expecteth your coming, more joyfully than foolish worldly men go by the green way toward the gallows-tree, and to the death of hell. It is better to go toward heaven sick, than in health toward hell, and to mirth with want, than to woe with abundance. Not, however, but that wretched

ikepe's, benne dusie worldes men go's bi grene weie, touward te waritreo ? to deade of helle. Betere is forte gon sic touward heouene ben al hol touward helle! I to muruh de mid meseise, ben to wo mid cise: nout for bui a wrecche worldliche men bugges deorre helle, ben 7e do beuene. Salomon sei & "Via impiorum complantata est lapidibus," id est, "duris afflictionibus." O ping wute ze to sode-bet a mis-word bet ze bolied, oder one deies longunge, over a signesse of ane stunde-7if me cheaped on of beos et ou a domesdei-bet is, zif me cheape et ou be mede bet arised berof, ze nolden sullen hire nor al pe worldes golde. Uor pet schal been owur song ... binoren ure Louerde: "Lætati sumus pro diebus quibus nos humiliasti,-annis quibus vidimus mala?" pet is, "Wel is us nu, Louerd, uor be dawes bet tu lowudest us mide oore monnes woulwes: and wel is us nu, Louerd, for be ilke zeres bet we weren sike inne, ? iscien sor I seoruwe." Euerich worlich wo is Godes sonde. Heie monnes messager, me schal heiliche underuongen, 7 makien him glede chere, 7 so muchel be raver, 7 if he is priué b mid te kinge of heouene. [Et quis erat ita secretarius regis cœlestis] e beo hwule bet he wunede her ben was bes sondesmon, bet is, worldes pine, bet no com neuer urom him nort his lines ende. Pes messager bet ich telle 2 ou of, hwat telled he ou? He vroured ou, o bisse wise! God, he seid, as he luued me, he sent me to his leone ureond. Mi cume ? mi wuniunge, pauh hit punche attri, hit is pauh healuwinde. Nere bet bing sulf grislich hwas scheadewe ze ne muhte nout for grislich " biholden? Lif beo ilke scheadewe were zet so kene, oder so hot, bet ze hit ne muhten nout widuten herme ivelen, hwat wolde ze siggen bi bet ilke eiffule bing bet hit of come? Wute 7e bet to sode bet al be wo of bisse worlde, al nis bute ase a scheadewe arean be wo of helle. Ich am be scheadewe, seid bis messager, bet is, worldes pine;' nedlunge ze moten underuongen me, oder bet grisliche wo bet ich am of scheadewe. Hwose underuonged me gled-

[·] for he witterliche. C. T.

c MS, Oxon.

^{&#}x27; grisung. C.

b wed. T

[&]quot; wene. C. woune, T.

underfes, C. underfes, T.

worldly men buy hell dearer than ye do heaven. Solomon saith, "The way of sinners is planted over with stones;" that is, with severe afflictions. Of one thing be we well assured—that a harsh word that ye bear with patience, or a single day's weariness, or a sickness of an hour-if any one were to offer to buy one of these from you at the day of Judgment; that is, if one were to offer to buy from you the reward that ariseth from it, ye would not sell it for all the gold in the world. For this shall be your song before our Lord: "Lætati sumus pro diebus quibus nos humiliasti-amis quibus vidimus mala; "b that is, We are glad now, O Lord, for the days in which thou didst humble us with the wrongs we suffered from other men; and, we are glad now, O Lord, for the years in which we were sick and saw pain and sorrow. Every worldly affliction is God's ambassador. Men will receive honourably the messenger of a man of rank, and make him gladly welcome; and so much the more if he is intimately acquainted with the King of Heaven. [And who was more intimate with the heavenly King "] while he dwelt here, than was this ambassador?—that is, worldly suffering, which never left him until his life's end. This messenger that I am speaking of to you-what doth he say to you? He comforteth you in this manner. As God loved me, saith he, he sent me to his dear friend. My coming, and my abiding, though it may seem bitter, is yet salutary. Must not that thing be dreadful, the shadow of which you could not look upon for dread? And if the very shadow were so sharp and so hot, that ye might not feel it without pain, what would you say of the very awful thing itself, from which it comes? Know ye this for certain, that all the misery of this world is only as a shadow in comparison with the misery of hell. I am the shadow, saith this messenger, that is, this world's suffering: ye must needs receive me, or that dreadful misery of which I am the shadow. Whoso receiveth me gladly, and maketh

Ecclesiasticus, xxi, 10. The more common reading is, complanata, "made plain."
 Gr. ὁμαλισμένη.

Panlin xc. 15,

^{*} Supplied from MS, Oxon.

liche, I maked me ueire chere, mi Louerd seint hire word pet heo is cwite of pet ping pet ich am of scheadewe. Lo! pus speked Godes messager, I for pi, seid sein Jame, "Omne gaudium existimate fratres cum in temptaciones varias incideritis." Holded hit alle blisse uorte uallen in misliche of peos fondunges pet beod uttre ihoten! ant sein Powel seid, "Omnis disciplina in presenti videtur esse non gaudii sed meroris! postmodum vero fructus," Ic. Alle peo ilke uondunges pet we beod nu i beaten mide! alle heo punched wouh, I nout wunne! auh heo wended efterward to weole and to eche blisse.

Folio 50.

Le, mine leone sustren, beo'd beo ancren bet ich iknowe, bet habbed lest neede to uroure agean bees temptaciums? bute one of signesse. Vor mid more eise, ne mid more menke, not ich non ancre bet habbe al bet hire need is bene ze bree habbed: ure Louerd beo hit idoncked. Uor ze ne benched nowiht of mete, ne of clob, ne to ou, ne to ouwer meidenes. Euerich of ou haued of one ureond al pet hire is need: ne perf pet meiden sechen nou der bread. ne suuel, fur pene et his halle. God hit wot, moni oder wot lutel of bisse eise, auh beod ful ofte iderued mid wone, 7 mid scheome, 7 mid teone. In hire hond zif pis cumed hit mei beon ham uroure. Le muwen more dreden be nesche dole bene be herde of peos fondunges bet is uttre ihoten. Vor hein wolde be hexte ewemen ou, zif he muhte, mid oluhnunge, makien ou fulitowen, zif heo nere be hendure. Muche word is of ou hu gentile wummen ze bood? vor godleie ? for ureoleic izerned of monie: ? sustren of one ueder ? of one moder, ine blostme of ower zuwede, uorheten alle worldes blissen, 7 bicomen ancren.4

[·] wop. C. T.

b Mine leue childre, be nesche dale is to drede swide, as is to harde, of pees fondinges fram attre ibaten; as is plente of mete, oder of clad, 7 of swiche binges. T.

Ollithings offer heroword milite some make sum of ou fulttohen, gif go meren be-hendere. T

A gange of gon's guiden ow, I becomen ancres forsaken worldes blosses. I

me cheerfully welcome, my Lord sends her word that she is freed from the thing of which I am the shadow. Lo! thus speaketh God's messenger; and therefore, saith St. James, "Omne gaudium existimate fratres, cum in temptationes varias incideritis." Count it all joy to fall into divers of these temptations that are called outward; and St. Paul saith, "Omnis disciplina in præsenti videtur esse non gaudii, sed mæroris; postmodum vero," &c. b All those temptations wherewith we are now beaten, seem sorrow and not joy; but they turn afterwards to prosperity and eternal blessedness.

Ye, my dear sisters, of the anchoresses that I know, are those who have least need to be fortified against these temptations; sickness only excepted. For I know not any anchoress that with more abundance, or more honour, bath all that is necessary to her than ye three have; our Lord be thanked for it. For ye take no thought for food or clothing, neither for yourselves nor for your maidens. Each of you hath from one friend all that she requireth: nor need that maiden seek either bread, or that which is eaten with bread. further than at his hall. God knoweth many others know little of this abundance, but are full often distressed with want, and with shame and suffering. If this comes into their hand, it may be a comfort to them. Ye have more reason to dread the soft than the hard part of these temptations, which are called outward. For the sorcerer would fain cajole you, if he might, and with flattery render you perverse, if yee were less gentle and docile. There is much talk of you, how gentle women you are; for your goodness and nobleness of mind beloved of many; and sisters of one father and of one mother; having, in the bloom of your youth, forsaken all the pleasures of the world and become anchoresses.

^{*} St. James, i. 2.

^{*} See note *, page 192.

CAMD. SOC.

^{*} Hebrews, xii. 11,

Al pis is strong temptaciun, I muhte sone binimen ou muchel of ower mede. "Popule meus, qui te beatificant illi te decipiunt:" pis is Godes word puruh Isaie. Hwose seid biuoren ou, "Wel is pe moder pet ou iber, I te godre heale were ze euer iboren?" heo biswiked ou, I is ower treitre. Peruppe is inouh iseid of figelunge—pisses worldes figelunge—pet is pleute of worldliche pinges. Hwonne ou ne wonted nowiht, peonne ticined he mid our peonne Folio 50 b. beot he ou cos: auh wo wurde his cos? vor hit is Judases cos pet he ou mide cussed. Azean peos fondunges beod iwarre, leoue sustren, hwat se eume widuten to uonden ou, mid licunge oder mid mislieunge—holded euer ower heorte in on widinnen, leste pe uttre uondunge kundlie pe inre.

pe inre uondunge is twouold? ase is be uttre: uor be uttre uondange is mislicunge in aduersite, 7 inc prosperite pet limped to sunne. Dis ich siege nordi bet sum likunge is 7 sum mislikunge. bet of-earne's muche mede? ase likunge ine Godes lune, ? mislikunge uor sunne. Nu, ase ich sigge, be inre nondunge is twouoldfleschlich ? gostlich! flesliche ase of lecherie, ? of glutunie, ? of sloulive. Gostliche, ase of prude, 7 of onde, 7 of wredde. Wredde is be inre uondunge, auh bet is be uttre uondunge bet kundled : wredde; al so as of ziscunge. Dus bood peo inre uondunges be scouen heaued sunnen 7 hore fule kundles. Vlesches fondunge mei been isfined to not wunde, I gostlich fondunge, bet is more dred of, mei been, uor be peril, icleoped breeste wunde. Auh us bunche& gretture fleshliche temptaciuns? uordi bet heo bead ed fele. De oore, pauli we habben ham ofte, we nuted ham nout, I been pauli greate? grisliche ine Godes brihte vien?? I beo's muche uordi, to dreden be more. Vor be obre, bet me iveled wel, me seched leche I salue. Pe gostliche hurtes ne bunched nout sore, ne ne salued

likinge; prosperite, likinge, p limpes to sunns. T.

[•] goder, C. T. • - benne (anches ho ow; benne bedes ho ow cos. T. • for be uttre is in advarsite 7 in prosperite; 7 teose cun flen be mre. advarsite, mis-

All this is a strong temptation, and might soon deprive you of much of your reward. "O my people, they that call thee blessed, the same deceive thee: "* this is the word of God by Isaiah. Whosoever saith before you, "Happy is the mother that bare you; and the greater blessing is it that ye were born," deceives you, and betrays you. Enough has been said before of flattering—of this world's flattering—that is, abundance of worldly things. When ye are in want of nothing, then he fawneth upon you; then doth he offer you a kiss; but evil betide his kiss; for it is Judas's kiss wherewith he kisseth you. Against these temptations be on your guard, dear sisters—whatsoever comes from without to tempt you, pleasing or unpleasing, keep your heart always undisturbed within, lest the outward give rise to the inward temptation.

The inward temptation, like the outward, is twofold: for the outward temptation in adversity is displeasure, and in prosperity [pleasure] b that tendeth to sin. I say this because there is some pleasure and some displeasure that merits much reward; as pleasure in the love of God, and displeasure on account of sin. Now, as I say, the inward temptation is twofold: carnal and spiritual. Carnal, as of lechery, gluttony, and sloth. Spiritual, as of pride, envy, and wrath. Wrath is the inward temptation; but that which exciteth wrath is the outward temptation. It is the same with regard to covetousness. Thus, the inward temptations are the seven chief sins and their foul progeny. Carnal temptation may be compared to a foot wound; and spiritual temptation, which is more to be dreaded, may, because of the danger, be called a breast wound. But it seemeth to us that carnal temptations are greater, because they are easily felt. The other we do not notice, although we often have them, yet they are great and odious in the bright eyes of God; and are, for that reason, much more to be dreaded. For the other, which are sensibly felt, men seek a physician and a remedy. The spiritual hurts do not appear sore, nor do they heal them with

^{*} Isanah, iii 12. Roman Catholic translation of the Vulgate.

ham mid schrifte, ne mid penitence: 7º drawed to eche dead er me lest wene.

Folio 51.

Holi men ? holi wummen beod of alle uondunges swudest ofte itempted: ? ham to goddre heale: vor ide vihte azeines ham, heo bizited be blisfule kempene crune. Lo, bauh, hwu he mened ham bi Jeremie: "Persecutores nostri velociores aquilis celi: super montes persecuti sunt nos: in deserto insidiati sunt nobis." Pet is, vre widerwines beod swifture ben be earnes: up ode hulles heo clumben efter us, ? per fuhten mid us: ? zet ide wildernesse heo aspieden b us to slean. Vre widerwines beed bree: be ucond, be world, ? ure owune vleshs, ase ich er seide. Lihtliche ne mei me nout oderhwule icnowen hwuc of beos breo weorred him: uor euerichon helped oder! bauh be ueond kundeliche egged us to atternesse, as to prude, to ouerhowe, to onde, ? to wredde, ? to hore attri kundles, bet beod her efter inemmed. Det flesch put e propremen touward swetnesse 7 touward eise, 7 touward softnesse: ant te world bit mon ziscen d worldes weole, ? wunne, ? wurschipe, ? oder swuche giuegouen, bet bidweolied kange men to luuien one scheadewe. Peos widerwines, he seid, uoluwed us on hulles, ? awaited us ide wildernesse, hu heo us muwen hermen. Hul, bet is 20 heih lif: per bes deofles assauz beod ofte strengest. Wildernesse, bet is onlich lif, of ancre wununge. Vor al so ase ine wildernesse beod alle wilde bestes, I nulled nout idolien monnes neihlechunge, auh fleod hwon heo ham ihered oder iseod: al so schulen ancren, ouer alle o'ère wummen, beon wilde o bisse wise! I beonne beod heo ouer alle o'ore, leouest to ure Louerde, I swetest him bunche o ham. Uor of alle flesches, peome is wilde deores fleschs leouest ? swetest. Polio 51 5. I pisse wildernesse wende ure Louerdes fole, ase Exode telle 5, tou-

ward tet eadie lond of Jernsalem, bet he ham hefde bihoten: 9 ze, mine leoue sustren, wended bi ben ilke weie toward te heie Jern-

[·] ach. C.

[&]quot; in be wildene weiteden, U.

sput, C putter, T.

^{*} ma giscunds, C.

^{*} canges, C. fol T.

confession, nor with penitence, and they draw men on to eternal death before they are in the least aware.

Holy men and holy women are often tempted with the strongest of all temptations; and for their greater good; for in the fight against them they acquire the blissful crown of victory. observe how they lament in Jeremiah: "Persecutores nostri velociores aquilis cœli: super montes persecuti sunt nos: in deserto insidiati sunt nobis." a That is, Our foes are swifter than the eagles: upon the hills they climbed after us, and there fought with us: and also in the wilderness they lay in wait to slay us. Our foes are three: the devil, the world, and our own flesh, as I said before: nor is it easy, at times, for a man to know which of these three attacketh him: for every one of them helpeth each other. Yet the devil naturally inciteth us to malignant vices, as pride, haughtiness, envy and wrath, and to their pernicious progeny, which will be hereafter named. The flesh naturally inclines us to luxury, ease, and self-indulgence. And the world urges men to covet the world's wealth, and prosperity, and worship, and other such gewgaws, and deludeth foolish men to fall in love with a shadow. These foes, saith he, pursue us on the hills, and lie in wait for us in the wilderness that they may do us harm. Hill—that is a life of exalted piety; where the assaults of the devil are often strongest. The Wilderness is a life of solitude—of monastic seclusion. For, in like manner as all wild beasts are in the wilderness, and will not suffer the approach of man, but flee away when they hear or see him, so should anchoresses, above all other women, be wild in this manner; and then they will be above all others dearest to our Lord, and they will appear to him most levely, for of all kinds of flesh that of wild deer is the choicest and most delicious. In this wilderness journeyed our Lord's people, as we are told in Exodus, toward the blessed land of Jerusalem, which he had promised them: and ye, my dear sisters, are journeying by the same way toward the Jerusalem

[.] Lamentations, iv. 19,

salem, to be kinedom bet he haues bihoten his icorene. Gos, bauh, ful warliche: vor isisse wildernesse beos monie vuele bestes: liun of prude, neddre of attri onde, vnicorne of wrosse, beore of dead slouhse, vox of ziscunge, suwe of zinernesse, scorpiun mid te teile of stinkinde lecherie: bet is, golnesse. Her beos nu areawe itold be scotten heaued sunnen.

pe Liun of Prude haue's swude monie hweolpes: ? ich chulle nemmen sume. Vana Gloria, hette be vorme: bet is, hwose let wel of ei bing bet heo ded, 7 wolde habben word berof, 7 is wel ipaied zif heo is ipreised, I mis-ipaied zif heo nis itold swuch ase heo wolde. pe oder hweolp hette Indignatio: bet is, hwose punched hokerlich of out bet heo isiho bi obre, ober ihered, ober uorhowed chastiement, over lowure lore. De bridde hweolp is Ipocrisis: bet is beo bet maked hire betere ben heo beo. De ucorde is Presumptio: bet is bee bet nimed more an hond ben heo mei ouercumen; oder entremeted hire of pinge bet to hire ne ualled. De vifte hweelp hette Inobedience? bet is, bet child bet ne buh's nout his eldre; vnderling, his prelat; paroschian, his preost; meiden, hire dame: euerich lowure his herre. De sixte hweolp is Loquacitas. Peo ueded besne hweolp bet beod of muchel speche: zelped, w I demed odre! lauhwed oderhwules! gabbed, upbreided, chided, vikeleð, sturieð leihtres. Þe scoueðe hweolp is Blasphemie. bisses hweolpes nurice is be bet swered greate odes, oder bitterliche kurseð, oðer mis-seið bi God, oðer bi his haluwen, uor eni þing þe he poled, isihd, oder ihered. De cihteode hweolp is Impacience. pesne hweelp fet hwose nis nout bolemod azean alle wowes, ? in alle vueles. De nize de hweolp is Contunace: 9 pesne hweolp fet, hwose is onwil ine ping bet heo haued undernumen uorto donne: beo hit god, beo hit vuel: so bet non wisure read ne mei bringen hire ut of hire riote. Monie o'dre per beod bet cumed of weole ? of

Folio 52.

[·] boon unfeale bestes monie. T.

a lilies. T. ligos. C.

b ani long, T. C.

Claberre, T.

^{*} ne mer bringen him of his fol riote. T.

above—to the kingdom which he hath promised his elect. Go, however, very cautiously: for in this wilderness there are many evil beasts—the lion of pride, the serpent of venomous envy, the unicorn of wrath, the bear of dead sloth, the fox of covetousness, the swine of greediness, the scorpion with the tail of stinking lechery, that is, lustfulness. These, now, are the seven chief sins detailed in order.

The Lion of Pride hath a great number of whelps; and I will name some of them. The first is called Vain Glory; that is, any one who has a high opinion of any thing that she doth, and wishes to have it talked of, and is well pleased if she is praised, and displeased if she is not commended as much as she wishes to be. The next whelp is called Indignation; that is, any one who thinketh contemptuously of ought that she sees or hears of another, or who despiseth correction or instruction from an inferior." The third whelp is Hypocrisy; that is, she who maketh herself seem better than she is. The fourth is Presumption; that is, one who taketh in hand more than she is able to perform; or meddleth with any thing which doth not belong to her. The fifth whelp is called Disobedience; that is, the child that obeys not his parents; a subordinate minister, his bishop; a parishioner, his priest; a maiden, her mistress; every interior, his superior. The sixth whelp is Loquacity; those feed this whelp who are great talkers, who boast, judge others, lie sometimes, scoff, upbraid, scold, flatter, excite The seventh whelp is Blasphemy; the nurse of this whelp is he that sweareth great oaths, or curseth bitterly, or speaketh irreverently of God, or of his saints, on account of any thing that he suffereth, seeth, or heareth. The eighth whelp is Impatience; he feedeth this whelp who is not patient under all wrongs and all evils. The ninth whelp is Contumacy; and this whelp is fed by any one who is self-willed in the thing that she hath undertaken to do, be it good or be it evil, so that no wiser counsel is able to turn her from her purpose. There are many other that are derived from wealth

[&]quot; " Inferioris doctrinam."-MS, Oxon.

[&]quot;A proposito,"-Ibid.

wunne, of heie kunne, of feire closes, of wit, of wlite, of strencse of heie liue waxes prude, I of holi peauwes. Monie mo hweolpes pen ich habbe inempned haues pe Liun of Prude ihweolped: auh abuten peos, penches I astudies wel swuse: uor ich go lihtliche ouer, ne do bute nempnie ham. Auh ze euerihwar, hwarse ich go swusest fors, bileaue ze pe lengure: uor per ich festri on, awurses tene oser tweolue. Hwose haues eni unseau of peo pet ich er nemde, oser ham iliche, heo haues prude sikerliche. Hu se euer hire kurtel beo ischeaped oser iseouwed, heo is liunes make pet ich habbe ispeken of, I fet his wode hweolpes wisinnen hire breoste.

pesne kundel bret, hwose nis nout ienowen of goddede, auh telled lutel perof, oder uorzited mid alle. Goddede ich sigge, nout one pet mon ded him, auh pet God ded him, oder haued idon oder him, oder hire, more pen heo understonde, zif heo hire wel bidouhte. Of pisse undeauwe me nimed to lutel zeme! ant is, pauh, of alle, onlodest God, 7 mest azean his grace. Pe oder kundel is Rancor Folio 526. sine odium! pet is, hatunge oder great heorte. Pe pet bret pesne kundel, in hire breoste al is attri to Gode, pet heo euer wurched. Pe pridde kundel is Of-punchunge of odres god. Pe neorde is Gledschipe of his vuel: lauhwen oder gabben, zif him mis-bineolle. Pe vifte is Wreiunge. Pe sixte Bacbitunge. Pe seonede Upbrud, oder Schornunge. Hwar ase eni of peos was, oder is! per was, oder is pe kundel, oder pe olde moder, of pe attri neddre of helle, onde.

pe Unicorne of Wredde pet bered on his nesse pene horn pet he asnesed mide alle peo pet ha areached, haued six hweslpes. Pe uormest is Cheaste, oder Strif! pe oder is Wodschipe! pe pridde is Schenful! Upbrud! pe veorde is Wariunge! pe uifte is Dunt! pe

[·] waxen. T.

[&]quot; ihrowed, C. ihrowet, T.

e mis-times, T mistimes, C.

chendful. T. C.

b leaves tor lengest.

d his cundel nule ionawen goddede. T.

I neddre of onde, T. C.

and prosperity, high descent, fine clothes, wit, beauty, strength; pride groweth even out of extraordinary piety and pure morals. Many more whelps than I have named hath the Lion of Pride whelped; but think and meditate very seriously upon these, for I pass lightly over and only name them. But wheresoever I go most quickly forward, dwell ye the longer; for where I lightly touch upon one, there are ten or twelve. Whosoever hath any of those vices which I have named before, or any like them, she certainly hath pride. In whatsoever fashion her kirtle is shaped or sewed, she is the lion's companion, of which I have spoken above, and nourishes his fierce whelps within her breast.

The serpent of venomous Envy hath a brood of seven: Ingratitude. He breeds this young one, who doth not acknowledge a benefit, but depreciates it, or altogether forgetteth it. A benefit, I say-not only which a man confers, but which God confers or hath conferred upon him or her, greater than she thinks, and might understand that it is, if she bethought herself well. Of this vice men take too little heed, although it is, of all others, one most hateful to God, and most opposed to his grace. The second-born is Rancor or odium: that is, Malice or Hatred. Whatsoever /she doeth, who cherisheth this young one in her breast, is displeasing to God. The third of the broad is Grieving at the good of another. The fourth is being Glad of his evil: laughing or scoffing if any misfortune befall him. The fifth is Exposing faults. The sixth is Backbiting. The seventh is Upbraiding or contempt. Wheresoever any of these was or is, there was or is the offspring or the old mother of the venomous serpent of hell, Envy.

The unicorn of Wrath, which beareth on his nose the horn with which he butteth at all whom he reacheth, hath six whelps. The first is Contention or Strife. The second is Rage. The third is contumelious Reproach. The fourth is Cursing. The fifth is Striking. The sixth is Wishing that Evil may happen to a man himself, or to his friend, or to his possessions.

CAMD. SOC.

sixte is wil pet him vuele itidde, ober on him sulf, ober on his freend, ober on his eihte.

pe Bore of heui Slouh'se haue's peos hweolpes: Torpor is pe uorme? pet is whech heorte? pet schulde leiten al o leie ine lune of ure Louerd. Pe oder is Pusillanimitas? pet is, to poure iheorted, I to herde mid alle, eni heih ping to undernimen, ine hope of Godes helpe, I ine trust of his grace, I nout of hire strenc'se. Pe pridde is, Cordis grauitas: pesne hweolp haue's hwo se wurched god, I de's hit, tauh, mid one deade I mid one heuie heorte. Pe ueor'se hweolp is Idelnesse? pet is, hwo se stunt mid alle. Pe vifte is 10 Heorte-grucchunge. Pe sixte is a dead Scoruwe uor lure of cie worldliche pinge, o'ser of freond, o'ser uor eni un'sone, bute uor sunne one. Pe seoue'se is Lemeleaschipe, o'ser to siggen, o'ser to don, o'ser to biseon biuoren, o'ser to penchen efter, o'ser miswiten ei ping pet heo haue's to witene. Pe eihteo'se is Unhope. Pes laste bore hweolp is grimmest of alle! uor hit to-cheowe's I to-uret Godes milde milce, I his muchel merci, I his vnimete grace.

Folio 53.

pe Vox of ziscunge haue's peos hweolpes: Tricherie ? Gile, peof Se, Reflac, Wite, ? Herrur'e strenc's ? Unls witnesse, o'ser o's ? Simonie? Gauel? Oker? Uestschipe of zeoue, o'ser of lone? Monsleiht, o'serhwule. Peos un'seawes beo's to uoxe, uor monie reisuns, iefnede. Two ich chulle siggen: much gile is i'se uoxe, ? so is ine ziscunge of worldliche bizeate: and on o'ser reisun is? pe uox awuries al enne floc, pauh he ne muwe bute one wrechliche uorsweluwen. Al so zisce's a zissare pet moni pusunt muhten biflutten? auh pauh his heorte berste, he ne mei bruken on him sulf bute one monnes dole. Al pet mon o'ser wummon wilnes more pen heo mei gnedeliche leden hire lif bi—euerich efter pet heo is—al is

^{*} arch C. Vide Jamieson's Diet, Engh.

b gemen. T. C.

e an giscore h etch mont busent dalen h me muchte her bi flutten. C. a giscore h mont busend maliten biflutten, T. sephcere, MS, Oxon.

The Bear of heavy Sloth hath these whelps: Torpor is the first; that is, a lukewarm heart, which ought to light up into a flame in the love of our Lord. The next is Pusillanimity; that is, too fainthearted, and too reluctant withal, to undertake any thing arduous in the hope of help from God, and in confidence of His grace, and not of her own strength. The third is, Dulness of heart. Whosoever doeth good, and yet doeth it with a dead and sluggish heart, hath this whelp. The fourth whelp is Idleness; that is, any one who stands still doing no good at all. The fifth is a Grudging, grumbling heart. The sixth is a deadly Sorrow for the loss of any worldly possession, or of a friend, or for any displeasure, except for sin only. The seventh is Negligence, either in saying, or doing, or providing, or remembering, or taking care of any thing that she hath to keep. The eighth is Despair. This last bear's whelp is the fiercest of all, for it gnaweth and wasteth the benignant kindness, and great mercy, and unlimited grace of God.

The Fox of Covetousness hath these whelps: Treachery and Guile, Theft, Rapine, Extortion, and Compulsion, False testimony or perjury, Simony, Tribute, Usury, Unwillingness to give or lend, sometimes Murder. These vices are, for many reasons, compared to the fox. I will mention two: there is much guile in the fox, and so is there in covetousness of worldly possessions; another reason is, the fox worrieth all the sheep in a flock, although he can ravenously devour only one. In like manner a man greedy of wealth, coveteth what might suffice for many thousands; but, though his heart should break, he cannot spend upon himself more than one man's portion. All that man or woman desireth more than is sufficient for leading life comfortably, according to their station, is covetousness, and the root of mortal sin. This is true religion—that every one, according to his station, should borrow from this frail world as little as possible of food, clothes, goods, and of all worldly things. Under-

ziscunge ? rote of deadlich sunne. Pet is riht religiun, pet euerich, efter his stat, boruwe et tisse urakele worlde so lutel so heo euer mei, of mete, of clode, of eihte, ? of alle worldliche pinges. Understonde & wel pis word & ich ou sigge—euerich efter his stat—uor hit is ine & Sred ? b pet is, icharged. Le moten makien, pet wute ze, in monie wordes muche strene e. Penchen longe per abuten, ? bi pet ilke o word, understonden monie wordes pet limpe erto ? uor zif ich scholde writen alle, hwonne come ich to ende?

pe Suwe of zinernesse! pet is, Glutunie, haue's pigges pus incmned. To Erliche hette pet on! pet oder to Estliche! pet pridde to Urechliche! pet feorde hette to Muchel! pet fifte to Offe! ine drunche, more pen ine mete. pus beod peos pigges incruwed. Ich Folio 53 t. speke scheortliche of ham! uor ich nam nout ofdred, mine leoue sustren, pet ze ham ueden.

pe Scorpiun of Lecherie! pet is, of golnesse, haued swuche kundles pet in one well itowune mude hore summes nome ne sit nout uorto nemnen! uor pe nome one mulite hurten alle well itowune earen, the fulen alle clene heorten. Peo me mei nemnen well hwas nomen me ienowed wel! heo beod, more herm is, to monie all to kude, ase Hordom, Eaubruche, Meidelure, Incest! pet is, bitwhwe sibbe, wellshliche oder gostliche! pet is i monie ideled! On is ful will uorte don pet fulde, mid skilles zettunge, pet is, hwonne pe schil the heorte ne widsigged nout! auh liked wel, the zirned all pet tet fleschs to proked, thelpen oder pideward,—beon waite! witnesse perof! hunten per efter, mid wouhinge, mid togginge, oder mid eni tollunge! mid gigge leihtre, mid hor eien, mid eni lihte lates, mid zeoue, mid tollinde wordes, oder mid luue speche, cos, unhende

^{*} Notices, C. Numbers, T.

b for b forder is to federen ze. C. for b word to sledered, T.

[&]quot; grases, T. C.

[&]quot; ш па. Т.

[·] quesbruche. T.

f o feole idealet. T.

weste, T. C.

stand rightly this word, which I say to you—every one according to his station—for it is feathered [like an arrow, ready to be let fly;] that is, charged [with intelligence, as a messenger]. Know ye this, that ye may make in many words much strength. Think long about it, and by that one word understand many words that relate thereto; for if I should write them all, when should I make an end?

The Swine of Greediness; that is, Gluttony, hath pigs thus named: The first is called Too Early; the second, Too Daintily; the third, Too Voraciously; the fourth, Too Largely; the fifth, Too Often, in drink more than in ment. Thus are these pigs farrowed. I speak of them briefly; for I am not afraid, my dear sisters, that ye feed them.

The Scorpion of Lechery—that is, of lustfulness—hath such a progeny, that it doth not become a modest mouth to name the names of some of them; for the name alone might offend all modest cars, and defile all clean hearts. Those may properly be named whose names are well known; and they are—the more is the harm—too well known to many; as Whoredom, Adultery, Loss of Virginity, and Incest; that is, between kindred, carnally or spiritually; which is divided into many kinds. One is, impure desire to commit the uncleanness with the mind's consent; that is, when the mind and the heart oppose not, but are well pleased, and yearn after all that the flesh incites to, and help each other to the same end—to know and witness it; to hunt after it; with wooing, with tugging, or with any inciting; with giggling laughter; with immodest looks; with light gestures; with gifts; with enticing words; with love speech; kiss; improper handlings; which are deadly sins; loving tide, or time, or

The sense of this passage is thus briefly given in the Oxford manuscript, "Notate quar dice; per unum verbum possant plura intelligi, use possant omnts seribi,"

Folio 54.

gropunges, bet beo's heaved suppen! luvien tide, o'der time, o'der

stude, uorto kumen ine swuche keft." I ober swuche uorrideles, bet me mot forbuwen b hwo se nule ide muchele fulde uenliche uallen! ase seint Austin seid, "Omissis occasionibus que solent aditum aperire peccatis, potest consciencia esse incolumis." Pet is, hwose wule hire inwit witen clene a I feir, heo mot fleon be uorrideles bet beod iwunede ofte to openen bet inzong ? leten in sunne. Ich ne der nemen bee unkundeliche kundles of bisse deouel scorpiun, attri iteiled. Auh sori mei heo beon bet mid fere, ober wibnten, haued so ined e eni kundel of golnesse, bet ich ne mei speken of uor 10 scheome, ne ne der uor drede, lest sum leorne more vuel ben heo con, I perof beo itempted. Auh penche euerich of hire owune awariede cundles in hire golnesse. Uor hwuso hit euer is idon. willes ? wakiinde mid flesches likunge, bute one ine wedlake, hit is deadlich sunne. Ine zuwebe me deb wundres! gulche hit ut ine schrifte, utterliche, ase heo hit dude, beo bet iveled hire schuldi, over her is idemed, purul pe fule brune, h to be eche fur of helle. pe scorpiunes cundel bet hee bret in hire boseme, schek hit ut mid schrifte: I slea hit mid dedbote. Inouh is edcene hwu ich habbe iefned prude to liun, ? onde to neddre, ? of alle be obre widuten bis 12 laste, bet is, hwu golnesse beo iefned to scorpiun. Auh, lo, her be skile perof, sutel ant excene, Salomon seix, "Qui apprehendit mulierem quasi qui apprehendit scorpionem." pe scorpiun is ones cunnes wurm bet haued neb, ase me seid, sundel iliche ase wummon, 7 is neddre bihinden, maked feir semblaunt, 7 fiked mid te heaved. 7 stinge 8 mid te teile. Pet is lecherie: pet is pes deoffes best, pet he let to chepinge ? to euerich gederinge, ? cheape& hit forto sullen, I biswike & monie puruh pet heo ne biholded nout bute pet feire pet heaved is biginninge of golnesses sunnen, ? te heatred.

b forholen, T. ' his. T. d bal, T. C.

[·] be wid fet over wid heated two net. C. | bute fere over wid haned two ifed. T.

f fundles, T. C. s sewendend, T. acwenht, C.

h brune ewench, T. C.

place for getting into such harlotry; and other such forerunners, which she must avoid who would not speedily fall into great uncleanness; as St. Austin saith, "Omissis occasionibus quæ solent aditum aperire peccatis, potest conscientia esse incolumis;" that is, She who would keep her conscience clean and fair, must flee from the occasions that are wont frequently to open the entrance and let in sin. I dare not name the unnatural offspring of this diabolical seorpion with the venomous tail. But sorry may she be who, with or without a companion, hath so fed any of the progeny of licentiousness-which I cannot speak of for shame, and dare not for dread-lest some one should learn more evil than she knoweth, and be thereby tempted. But let every one reflect upon her own accursed devices when tempted by concupiscence. For, howsoever it is done, willingly and awake, with the satisfaction of the flesh, except in wedlock only, it is a deadly sin. In youth extraordinary follies are committed: let her who feeleth herself guilty, belch it all out in confession, utterly, as she committed it; otherwise she is condemned, through that foul flame, to the everlasting fire of hell. Let her shake out, with confession, the scorpion's broad which she nourisheth in her breast, and slay it with amendment. It is sufficiently evident why I have compared pride to a lion, and envy to a serpent, and so of all the rest, except this last, that is, why lustfulness is compared to a scorpion. But, now, here is the reason of it plain and manifest. Solomon saith, "He that hath hold of a woman " is as though he held a scorpion." The scorpion is a kind of worm that hath a face, as it is said, somewhat like that of a woman. and is a serpent behind; putteth on a pleasant countenance, and fawns upon you with her head, but stingeth with her tail. Such is lechery, which is the devil's beast, which he leads to market, and to every place where people are gathered together, and offereth it for sale, and cheateth many, because they look only at the beautiful head. The head is the beginning of incontinence, and its delight,

[.] i.e. a wieked woman. Enclosiasticus, ravi. 7.

licunge, peo hwule pet hit ilest, pet punched so swude swete. Peteil, pet is, pe ende perof. pet is sor of-punchung perof, I stinged her mid atter of bitter bireousinge I of dedbote. Ant iseliliche muwun heo siggen pet pene teil swuch ivinded i uor pet atter nged. Auh zif hit ne suwed her, pe teil I pe attri ende is pe eche pine of Folio 54 b. helle. Ant, nis he fol chepmon pet, hwon he wule buggen hors oder oxe, zif he nule biholden bute pet heaued one? Uorpi hwon pe deouel beoded ford his best, I beot hit to sullen, I bit pine soule peruore, he hut cuer pene teil, I schenwed forth pet heaued. And tu, go al abuten, I schenu uord pen ende per mide, I hwu pe teil stinged i and swude vlih per urommard, er pu beo iattred.

bus, mine leoue sustren, ide wildernesse ase ze god inne, mid Godes folke, toward Ierusalemes lond, pet is, be riche of heouene, beod swuche bestes, I swuche wurmes: ne not ich none sunne bet ne mei been iled to one of ham seeuene, b oder to hore streenes, Vnstageluest bileaue agean holi lore, his hit of prude? Inobedience her to nalled. Signidren, of false teolunges: leunnge on ore 7 of swefnes: 7 alle wichchecreftes: niminge of husel inc heaved sunne. oder ei oder sacrament, nis hit be spece of prude bet ich cleopede presumciun, zif me wot hwuch sunne hit is : ? zif me not nout. beonne is hit zemeleste, under accidie, bet ich eleopede sloubde! be bet ne warned oder of his vuel, oder of his lure, nis hit slouh zemeleste, oder attri onde? Mis-iteodeget,d etholden ewide, oder fundles, over lone, nis hit ziscunge over peofte? Etholden overs hure, ouer his ribte terme, nis hit strong reflac? Det is under ziscunge. Oder zif me zemed wurse ei bing ileaned oder biteih to witene, ben he wene bet hit ouh, nis hit tricherie, oder zemeleaste of slouh de?-al so as dusi biheste, oder folliche ipluht troude: ? longe been unbishoped: I falsliche igen to schrifte! ober to longe abiden

[.] suhoff. C. subede. T.

[·] Signistrie, C.

[·] limate, T. C.

b ham selven, T.

d tihede mis. T. teouNen mis. C.

which, while it lasts, seemeth so very sweet. The tail, that is, the end thereof, is sorrowful repentance of it; and it stingeth her with the venom of bitter compunction, and penance. And they may be called happy who find the tail to be such; for the venom passeth away. And if it ensueth not here, the tail and the poisonous end is the eternal punishment of hell. And, is not he a foolish purchaser who, when he is about to buy a horse or an ox, will look only at the head? Therefore when the devil presenteth his beast, and offereth to sell it, and asketh thy soul in exchange for it, he always hideth the tail, and sheweth the head to view. But do thou go all around it, and thus view the end, and how the tail stingeth; and quickly flee away from it, ere thou be envenomed.

Thus, my dear sisters, in the wilderness in which we are journeying with God's people toward Jerusalem's land, that is, the kingdom of heaven, there are such beasts and such worms; nor do I know any sin which may not be traced to one of those seven, or to their progeny. Unsettled belief in the doctrines of religion—is it not of pride? Disobedience belongeth to it. Sorcery, and false reckoning; believing in luck, and in dreams, and all witchcraft, receiving the Eucharist, or any other sacrament, when in deadly sin-is it not that species of pride which I called presumption, if it is known what kind of sin it is? and if it is not known then it is heedlessness, under the head of Accidia, which I called Sloth. He that doth not forewarn another of any evil or loss-is he not guilty of slothful negligence or malignant envy? Dishonest tithing, withholding a legacy, or any thing found, or lent -is it not covetousness or theft? Retaining another's wages, when due—is it not downright robbery? This is under covetousness. Or, if any one keeps any thing lent, or committed to his care, worse than he thinks that he ought-is it not treachery, or slothful negligence? In like manner an unreasonable command, or foolishly plighted troth, and being long without receiving the rite of confirmation, going insincerely to confession, or delaying too long to teach one's godchild the Lord's Prayer and the Creed-these, and all similar faults, are related to sloth, which is

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uorte techen godchilde pater noster ? credo? Peos, ? alle swuche. beod iled to slouhde! bet is be neorde moder of be seonen heaned sunnen. Deo bet dronc eni drunch, oder ei bing dude hwarduruh no childe ne schulde been of hire istreoned: ofer bet istreoned schulde norwurden, nis his strong monsleiht, of golnesse awakened? Alle sunnen sunderliche, bi hore owune nomeliche nomen, ne multe no mon rikenen? auh ine peos pet ich habbe iseid, alle pe obre beod bilokene? I nis, ich wene, no mon bet ne mei understanden him of his sunnen nomeliche, under summe of ben ilke imene, bet beod her iwritene. Of beos seque bestes, ? of hore streones ide 10 wildernesse, ? of onliche line, is iseid hiderto, -bet alle be uordfarinde uonded to uordonne. De Liun of Prude slead alle pe prude. 7 alle peo pet beod heie, ? ouer heie iheorted. Pe attri neddre alle peo ontfule, ? alle peo lubere iboncked." pe vnicorne alle peo wredfule? ? al so of be odre areaws. Ase to God heo beod isleiene ? auh heo lebbe & to be ueonde, ? beo & alle ine his hirde, ? serued him ine his kurt, enerichon, of bet mester, bet him to nalled.

be prude beod his bemares, drawed wind inward of worldlich hereword, 7 est, mid idel zelpe, pusses hit utward, ase be bemare des, norte makien noise-lud dream to scheauwen hore horel. Auh zif heo wel bouliten of Godes bemares, 9 of be englene bemen of heouene, bet schulen an our b halue be worlde, binoren be grureful dome grisliche bloawen, Arise &, deade, arise &! cume & to Drihtenes dome, uorte beon idemed ? per no prude bemare ne mei beon iboruwen. Lif heo pouhten pis wel, heo wolden inouh reade ide deoffes seruise dimluker hemen. Of peos bemares seid Jeremie, "Onager solitarius, in desiderio anime sue, attraxit ventum amoris." Of peo pet drawed wind inward, nor line of hereword, seid Jeremie, ase ich er seide.

Summe inglurs beod bet ne kunnen seruen of non oder gleo. buten makien cheres, ? wrenchen mis hore mud, ? schulen mid hore

[·] idohtet. T. h boon malierus a lidere again odinte. T. . four. C. T.

the fourth mother of the seven deadly sins. She who hath drunk any potion, or done any thing whereby no child should be conceived by her, or that when conceived should perish—is not this downright manslaughter, caused by lust? No man would be able to reckon up all sins separately by their own special names; but in those which I have mentioned all the others are included; and there is not, I think, any man who may not understand his own sins in particular under some of the same general heads that are here written. Of those seven beasts, and of their offspring in the wilderness, and of a solitary life, we have spoken thus far-which beasts are endeavouring to destroy all mortals. The Lion of Pride slaveth all the proud, and all those who are elated and lofty in heart. The venomous serpent [slaveth] all the envious, and all who have base malicious thoughts. The Unicorn, all the wrathful; and so of the others in succession. In respect to God they are slain; but they live to the fiend, and are all in his retinue, and serve him in his court, every one in the office appropriated to him.

The proud are his trumpeters; they draw in the wind of worldly praise, and then, with vain boasting, puff it out again, as the trumpeter doth, to make a noise—a loud strain of music to shew their vain glory. But, if they reflected well upon God's trumpeters, and upon the trumpets of the angels of heaven, which shall blow terribly in the four quarters of the world, before the awful judgment, Arise, ye dead, arise! come to the Lord's judgment, to be judged; where no proud trumpeter may be saved,—if they reflected justly upon this, they would soon enough sound in a lower strain in the devil's service. Of those trumpeters Jeremiah saith, "A wild ass accustomed to the wilderness in the desire of his heart snuffeth up the wind of his love." Of those who draw in wind, for love of praise, Jeremiah saith this, as I said before.

There are some Jesters who know of no other means of exciting mirth but to make wry faces, and distort their mouth, and seowl

^{*} Serpens venenosus, interfiert invidos et ingratos, - MS, Oxon. - 3 Jeremah, n. 24.

Folio 56.

eien. Of pis mestere serue & peo uniselie ontfule i e deofles kurt, to bringen o leihtre hore ontfule louerd. Uor zif ei sei wel o er de & wel, nonesweis ne muwen heo loken piderward mid riht eie of gode heorte? auh wincke o o ere half, ? biholde & o luft ? asquint: ? zif per is out to cadwiten, o er lodlich, piderward heo schule & mid ei e eier? ? hwon heo ihere & pet god, heo sleate & adun boa two hore caren? auh pet lust azean pet vuel is euer wid open. Peonne heo wrenched hore mu mis, hwon heo turne & god to vuel? ? zif hit is sumdel vuel, puruh more lastunge e heo wrenche & hit to wurse. Peos beo hore owune prophetes forewiddares. Peos bodie & biuoren hwu pe ateliche deouel schal zet agesten ham mid his grimme grennunge, I hu heo schulen ham sulf grennen ? niuelen, ? makien sur semblaunt uor pe muchele angoise, i & pine of helle. Auh for pui heo beo & pe lesse te menen, pet heo biuorenhond leorne & hore meister to makien grimme chere.

pe wredfule biuoren pe uconde skirmed mid kniues, I he is his knif-worpare, I pleied mid sweordes, I bered ham bi pe scherpe orde uppen his tunge. Sweord I knif eider beod scherpe I keoruinde wordes pet he worped frommard him, I skirmed touward odre. Auh heo bodied hwu pe deoften schulen pleien mid ham, mid hore scherpe aules, I skirmen mid ham abuten, I dysten ase enne pilcheclut, euchon touward oder, I mid helle sweordes alsnesien ham puruhut, pet beod kene I keoruinde, I ateliche pinen.

pe slowe lið 7 slepe 8 iðe deofles berme, ase his deore deorling ? ? te deouel leie 8 his lutel adun to his caren, ? tutele 8 him al þet he euer wule. Uor, so hit is sikerliche to hwamso is idel of god : pe ueond maðele 8 georne, ? te idele underuo 8 luueliche his lore. Pe þet is idel ? zemeleas, he is þes deofles bermes s slep: auh he schal a

a labliche. T.

[·] leasingo, T.

glopnen. T.

s bearnes. C.

[&]quot; selattes, T. seletted, C.

d atterluche, T.

st ancsen, C. sucasin, T.

with their eyes. This art the unhappy, envious man practiseth in the devil's court, to excite to laughter their envious Lord. For, if any one saith or doeth well, they cannot, by any means, look that way with the direct eye of a good heart; but wink in another direction, and look on the left hand, and obliquely: and if there is any thing to blame or dislike, there they scowl with both eyes; and when they hear of any good, they hang down both their ears; but their desire of evil is ever wide open. Then they distort their mouth, when they turn good to evil; and if there is somewhat of evil, they distort it, and make it worse by detraction. These are their own prophets-foretelling their own end. They shew beforehand how the hateful fiend shall strike terror into them with his hideous grinning; and how they shall themselves gnash their teeth, and beat their breasts, with rueful looks for the great anguish of the pains of hell. But they are the less to be pitied, because they have learned beforehand their trade of making grim cheer.

The wrathful man fenceth before the devil with knives, and he is his knife-thrower, and playeth with swords, and beareth them upon his tongue by the sharp point. Sword and knife both are sharp and cutting words which he easteth forth, and therewith attacks others. And it forebodes how the devils shall play with them, with their sharp awls, and skirmish about with them, and toss them like a pileh-clout a every one towards another, and strike them through with hell-swords, which are keen, cutting, and horrible pains.

The sluggard lieth and sleepeth in the devil's bosom, as his dear darling; and the devil applieth his mouth to his ears, and tells him whatever he will. For, this is certainly the case with every one who is not occupied in any thing good: the devil assiduously talks, and the idle lovingly receive his lessons. He that is idle and careless is

[&]quot; 'Pilch (pellicea), a woollen or fur garment; also a child's flannel clout."—Coles, See in Jamieson, "Hippen."

[&]quot; Creagris infernalibus,"-MS, Oxon.

domesdei grimliche abreiden mid te dredful dreame of pe englene bemen? I ine helle wondrede ateliehe awakien. "Surgite, mortui qui jacetis in sepulchris: surgite, et venite ad judicium Saluatoris."

po ziscare is pes feondes askebadie, Ilid euer iden asken, I fared abuten asken I bisiliche stured him uorte rukelen muchele I monie ruken togedere, I blowed perinne, I ablent him sulf! padered" I maked perinne figures of augrim, ase peos rikenares dod p habbed muchel uorto rikenen. Pis is al pes canges blisse, I te ueond bihalt al pis gomen, I lauhwed pet he to bersted. Wel understond euerich wis mon pis! pet gold I seoluer bode, I euerich eordlich eihte, nis buten corde I asken, pet ablent euerichne mon pet bloawed in ham! pet is, pet boluwed him ine ham! puruh ham ine heorte prude! I al pet he rukeled I gedered togedere, I ethalt of eni pinge pet nis buten asken, more pen hit beo neod, al schal ine helle iwurden to him tadileh I neddren, I bode, ase Isaie seid, schulen beon of wurmes his kurtel! I his kuuertur, pet noble her pe neodfule ueden ne schruden. "Subter te sternetur tinea, et operimentum tunm vermis."

Folio 56 h.

Pe ziure glutun is pes feondes manciple. Uor he stike euer i ecelere, ober ide kuchene. His heorte is ide disches! his pouht is al ide neppe! his lif ide tunne! his soule ide crocke. Kumed ford biuoren his Louerde bismitted for bismeoruwed, a dische ine his one hond, a scoale in his oder! madeled mid wordes, wigeled as wordrunken mon pet haued imunt to uallen! bihalt his greate wombe, te ucond lauhwed pet he to bersted. God preated peop pus puruh Isaie. "Servi mei comedent, et vos esurietis," c.: "Minemen," he seid, "schulen eten, ou schal euer hungren! ou schulen

^{*} wandrede ceheliche.

pulleren, T.

[·] beleged, C. bolhes, T.

r tosmu Schol C. tasmudd t T.

[&]quot; schale, C. shale, 1.

b eskelach, C.

J ashalmdus, T.

^{&#}x27; hwitel, C. T.

[&]quot; letsmurfot, I'

the devil's bosom-sleeper: but he shall on Doomsday be fearfully startled with the dreadful sound of the angels' trumpets, and shall awaken in terrible amazement in hell. "Arise, ye dead, who lie in graves: arise, and come to the Saviour's Judgment."

The covetous man is the devil's ash gatherer, and lieth always in the ashes, and goeth about ashes, and busily bestirs himself to heap up much, and to rake many together, and bloweth therein, and blindeth himself, poketh, and maketh therein figures of arithmetic. as those accountants do who have much to reckon up. This is all the joy of this fool, and the devil seeth all this game, and laugheth so that he bursteth. Every wise man well understandeth this; that both gold and silver, and all earthly goods, are nothing but earth and ashes, which blind every man that bloweth upon them: that is, disquieteth himself for them; is proud in heart through them; and all that he heapeth up and gathereth together, and possesses of any thing more than is necessary, is nothing but ashes, and in hell it shall all become toads and adders to him; and both his kirtel and his covering, as Isaiah saith, shall be of worms, who would not feed nor clothe the needy, "The worm is spread under thee, and the worms cover thee." a

The greedy glutton is the devil's purveyor; for he always haunts the cellar or the kitchen. His heart is in the dishes; all his thought is of the tablecloth; his life is in the tun, his soul in the pitcher. He cometh into the presence of his Lord besmutted and besmeared, with a dish in one hand, and a bowl in the other. He talks much incoherently, and staggereth like a drunken man who seemeth about to fall, looks at his great belly, and the devil laughs so that he bursteth. God thus threateneth such persons by Isaiah, "Servi mei comedent, and vos esurietis," &c.: "My servants shall eat, but ye shall always hunger;" and ye shall be food for devils, world without end! "How much she hath glorified herself, and hath lived deliciously so much torment and sorrow give her." "Contra

[·] Isainh, giv 11.

b Isaiah, lav. 13.

Revelations, xviii. 7.

beon ucondes fode, world a buten ende!" "Quantum glorificavit se et in deliciis fuit, tantum date ei luctum et tormentum." In Apocalipsi: "Contra unum poculum quod miscuit, miscete ei duo." Lif pe gulchecuppe "weallinde bres to drincken, 7 zeot in his wide prote pet he aswelte wiðinnen. Azean one, zif him two.) Lo! swuch is Godes dom azean þe ziure, 7 azean þe drinckares b iðe Apocalipse.

Folio 57.

pe lechurs ide deoffes kurt habbed ariht hore owune nome. Vor ideos muchele kurz, peo me cleoped lechurs pet habbed so uorloren scheome pet ham nis nowiht of scheome, auh seched hwu heo muwen mest uileinie wurchen. Pe lechur ide deoffes kurt bifuled bimsulf fulliche, I alle his feolawes, I stinked of pet fulde, I paied wel his louerd, mid tet ilke stinkinde bred, betere pen he schulde mid eni swote rechles. Ine vitas Patrum hit telled hwu he stinked to God. Pe engel hit scheawede sodliche I openliche, pet heold his neose, po per com pe prude lechur ridinde, I nout for pet rotede lich pet he help pe holi cremite uorto biburien. Of alle pe odre peonne, habbed peos pet fuluste mester ide ucondes kurt pet so bidod ham suluen? I he schal bidon ham I pinen ham mid eche stunche ide pine of helle.

ms 132

Nu ze habbed iherd one dole, mine leoue sustren, of beo bet me cleoped ze seoue moder sunnen, 7 of hore teames, 7 of hwuche mesteres beo ilke men serued ide deoffes curt, bet habbed iwined o beos sconen heggen, 7 hwui heo beod swude norto hatien 7 to schunien. Le beod ful neor nrom ham, nre Louerd beo idoncked ? and be fule bred of bisse laste undeawe—bet is, of leeherie—stincked so swude fule—nor be neond hit sowed ? to bloawed oneral—bet ich am sumdel of-dred leste hit leape et sumecherre into ownr heortemeose. Uor stench stihd uppard ? 7 ze beod heie ichniben, ber

[·] keache emppe. C. kelche cuppe. T.

put, T. C.

⁶ drunewile, C. drunkensome 1

unum poculum quod miscuit miscete ei duo." A Give the tosspot molten brass to drink, and pour it into his wide throat, that he may die inwardly Lo! such is the Judgment of God against the glutton, and against drunkards, in the Apocalypse.

The lecherous have properly their own name in the devil's court. For, in those great courts, they are called lechers who have so lost shame, that they are ashamed of nothing, but seek how they may work the most wickedness. In the devil's court the lecher foully defileth himself, and all his fellows, and stinketh of that filth, and pleaseth his lord with that same stinking odour, much better than he should with any sweet incense. In the Lives of the Fathers, it is told how offensively he smells before God. The angel shewed this truly and evidently who, when the proud lecher came riding by, held his nose, and did not so for the putrid corpse which he helped the holy hermit to bury. Of all others, therefore, they have the foulest office in the devil's court who thus befoul themselves; and he shall befoul them, and punish them with never ending stink in the torments of hell.

Ye have now heard one part, my dear sisters, of what are called the seven capital sins, and of their progeny, and of the offices which the men who have married these seven hags serve in the devil's court, and why they are greatly to be hated and avoided. Ye are very far from them, our Lord be thanked; yet the foul smell of this last vice—that is, of lechery, stinketh so very offensively—for the devil soweth and bloweth it every where—that I am somewhat afraid lest, upon some occasion, it should get into the nose of your heart. For stench riseth upwards; and ye have climbed high, where there is much wind of strong temptations. Our Lord give you wit and strength well to withstand.

· Revelations, xviii. 6.

be wind is muchel of stronge tentaciuns. Ure Louerd zine ou wit I strengde wel to widstonden.

Sum ancre is bet wened bet heo schule been stronglukest inomled ide normeste tweelf moned bet heo bigon ancre lif, ? iden oder tweolf perefter: ? hwon heo, efter ueole zer, jueled ham so stronge, heo awundred hire swude, ? is of dred leste God habbe hire al norgiten I forworpen. Nai! nis hit nout so. 18e uorme geres nis Folio 57 b. hit bute bal-pleouwe? auh nimed nu zeme hwu hit fared, bi norbisne. Hwonne a mon haue's neoweliche wif iled hom, he nime's zeme al softeliche of hire maneres. Paul he iseo bi hire ei bing bet him mispaie, he let be zet iwurden, ? maked hire ueire cheres, ? is vinbe a cucriches weis bet heo him luuie inwardliche in hire heorte: and hwon he understond wel bet te luue is treouliche juestned touward him ! become mei he, sikerliche, chasten hire openliche of hire un Seawes, bet he er uorber ase he ham nout nuste: maked him swude sterne, 7 went to bene grimme tod uorte uonden zete zif he b multe hire lune touward him unuesten. A last, hwon he understont bet heo is al wel ituht, -bet for none binge bet he ded hire, heo ne lune 8 hine neuer be lesse, auh more 7 more, zif heo mei, urom deie to deie : peonne scheawed he hire pet he hire luued ... swetcliche, ? de al bet heo wule, ase beo bet he hune ? iknowed, -peone is al bet we iwurden to wunne. Lif Jesu Crist, ower spus, ded al so bi ou, mine leoue sustren, ne bunche ou no wunder. Vor, ide urumde, nis per bute oluhnunge, uorte drawen in luue: nuh al so sone ase he euer understont bet he bee wel akointed mid ou, he wule uorberen ou lesse her: auh efter be spreoue, on ende, beconne is be muchele joie. Al riht o bis ilke wise, bo he wolde leden his fole ut of peou peoudome, d vt of Pharaones bond, ut of Egipte, he dude for ham al pet heo euer wolden, miracles feole ?

^{*} umben. T. C. b lin. T. C.

^{*} he wile for beoren ow laws, after be preoue on ende, T. spreone, C. 1/ box 4 ut of beowedom, C. preoue's

An anchoress thinks that she shall be most strongly tempted in the first twelve months after she shall have begun her monastic life, and in the next twelve thereafter; and when, after many years, she feels them so strong, she is greatly amazed, and is afraid lest God may have quite forgotten her, and cast her off. Nav! it is not so. In the first years, it is nothing but ball-play; but now, observe well, by a comparison, how it fareth. When a man hath newly brought a wife home, he, with great gentleness, observes her manners. Though he sees in her any thing that he does not approve, yet he taketh no notice of it, and putteth on a cheerful countenance toward her, and carefully uses every means to make her love him affectionately in her heart; and when he is well assured that her love is truly fixed upon him, he may then, with safety, openly correct her faults, which he previously bore with as if he knew them not: he becometh right stern, and assumes a severe countenance, in order still to try whether her love toward him might give way. At last when he perceives that she is completely instructed—that for nothing that he doth to her she loveth him less, but more and more, if possible, from day to day, then he sheweth her that he loveth her sweetly, and doeth whatsoever she desires, as to one whom he loveth and knoweth-then is all that sorrow become joy. If Jesu Christ, your Spouse, doth thus to you, my dear sisters, let it not seem strange to you. For in the beginning it is only courtship, to draw you into love; but as soon as he perceives that he is on a footing of affectionate familiarity with you, he will now have less forbearance with you; but after the trial-in the end-then is the great joy. Just in the same way, when he wished to lead his people out of bondage -out of the power of Pharaoh-out of Egypt, he did for them all that they desired-miracles many and fair. He dried the Red Sea and made them a free way through it; and they went there dryfooted where Pharaoh and all their foes were drowned. Moreover,

feire. He adruwede be Reade See, ? makede ham ureo wei buruh hire : 7 per heo eoden drui-uoted, per adreinte Pharao, 7 hore uoan alle. Furder ide desert, be he hefde iled ham ueer ide wildernesse, Folio 53. he lette ham bolien wo inouh-hunger ? burst, ? muchel swinc ? muchele weorren ? monie. On ende he zef ham reste, ? alle weole I wunne ! al hore wil I flesches eise I este. Pus ure Louerd spared a normest be runge? be feble,? drauhd ham ut of bisse worlde sweteliche ? mid liste. Auh so sone so he isih ham hearden, he let arisen 7 awakenen weorre, 7 teche ham uihten, 7 weane uorte bolien. An ende, efter longe swinke, he zifo ham swete reste, her, I sigge, ibisse worlde, er heo kumen to heouene : ? bunched beonne be reste so god efter be swinke, I te muchele eise ester pe muchele meoscise punched so swude swete.

Nu beod ide sauter, under be two tentaciuns bet ich erest seide, bet beod be uttre ? te inre uondunges, bet temed alle be odre, uour dolen, bus to-deled,-uondunge liht ? derne-uondunge liht ? openliche-uondunge stronge ? derne-uondunge stronge ? openliche, ase is her to understonden. "Non timebit" a timore nocturno, &c." Of fondunge liht ? derne seid Job peos wordes: "Lapides excavant aque, et alluvione paulatim terra consumitur." Lutle dropen burled b bene ulint bet ofte ualled beron : I lihte derne uondunges 12 bet me nis nout iwar of, ualled oderhwule one treowe hearte. Of be lihte openliche uondunges, bi hwam he sei al so : "Lucebit post eum semita," nis nout so muchel dute. Of stronge tentaciun bet is bauh derne, Job mene's him ? sei's? "Insidiati sunt mihi et prevaluerunt, et non erat qui ferret auxilium:" bet is, "Mine uoan awaiteden me mid tricherie, 7 mid treisune, 7 strene Seden uppon me, and nes hwoa me hulpe." "Veniet malum super te, et nescies Folio 58 b. ortum ejus." Of be neorge uondunge, bet is strong I openliche, he make & his mone of his foan ? sei &, "Quasi rupto muro, et aperta janua irruerunt super me :" bet is, heo wresten in uppon me, aso ...

[·] Vulgate, timebis, Ed huitles, C. Invaten, C. wrastin, T.

in the desert, when he had led them far within the wilderness, he let them suffer distress enough—hunger and thirst, and much toil, and great and numerous wars. In the end, he gave them rest, and all wealth and joy—all their desire, with bodily ease and abundance. Thus our Lord spareth at first the young and feeble, and draweth them out of this world gently, and with subtlely. But as soon as he sees them inured to hardships, he lots war arise and be stirred up, and teacheth them to fight, and to suffer want. In the end, after long toil, he giveth them sweet rest, here, I say, in this world, before they go to heaven; and then the rest seemeth so good after the labour; and the great plenty after the great want seemeth so very sweet.

Now, there are in the Psalter, under the two temptations that I spoke of first, which are the outward and the inward temptations, which give birth to all the others, four sorts, thus distinguished; light and secret temptation, light and manifest temptation, powerful and secret temptation, powerful and manifest temptation, as we are to understand in this passage, "Thou shalt not be afraid for the terror by night," &c. Of light and secret temptation Job saith these words: "Lapides excavant aquæ, et alluvione paulatim terra consumitur." b Small drops wear through the flint upon which they often fall; and light secret temptations which men are not aware of, at times cause a faithful heart to err. Of the light manifest temptations, of which he saith thus, "A path shall shine after him," c there is not so much cause to fear. Of powerful temptation, which is yet secret, Job maketh his complaint and saith: "Insidiati sunt milii et prævaluerunt, et non erat qui ferret auxilium; "d that is, "My foes lay in wait for me with treachery and treason, and they prevailed against me, and there was none who helped me." "Evil shall come upon thee, and thou shalt not know

[·] Psalm xci. 5.

b Job, xiv. 19.

a Job, xli, 23,

d Hid, xxx. 13.

bauh le wal were to-broken, 7 te zeten opene. De norme, 7 te bridde uondunge of peos foure beod almest under ber inre. De oder, a te ucorde, ualled under be uttre, and beod euer mest flesliche, 7 eð forði to ivelen. Þe oðer two beoð gostliche-of gostliche un Seauwes- p beod ihud ofte q derne hwon heo derued mest, 3 beod muchel norbui be more to dreden. Moni bet ne wened nout bredeð in hire breoste sum liunes hweolp, oðer sum neddre kundel pet for-uret be soule. Of swuche Salomon a seid, "Alieni comederunt robur ejus, et ipse nescivit:" et alibi, "Traxerunt me et ego non dolui : vulneraverunt me et ego nescivi : " bet is, vnholde uor-ureten ... be strenc'se of his soule, 3 he hit nout muste. Let is mest dred of hwon be swike of helle egged to one binge bet bunched swude god mid alle, 3 is bauh soule bone, 3 wei to deadlich sunne. So he de & al se ofto ase he ne mei mid openlich vuel, kuben his strencbe. "Noa, he seide, ne mei nout makien beos to sunegen buruh ziuernesse, ? ichulle don ase be wrastlare ded-ich chulle wrenchen hire bideward ase heo mest dreded, 3 worpen hire odere half, 3 breden uerliche b adun er he lest wene: " and egge8 hire touward so muchel abstinence, bet he is be unstrengre ine Godes seruise, a let so heard lif, 9 pined so hire licome pet te soule steorued. He bihalt on odre bet .. he ne mei nones weis makien vuele e idoneked, so lufful a so reou oful is hire hearte. "Ich chulle," he benche o, " makien hire to reou oful mid alle : ichulle makien so muchel bet heo schal luuien eihte, 3 benchen be lesse of God, 3 leosen hire fame : 3 put beonne a swuc ponc in hire softe heorte: Seinte Marie! naued be mon oder beo wummon meoseise: ' no mon nule don ham no good? Me wolde me zif ich bede, a so helpen ham a don elmesse: " a bringed hire on to gederen & zinen alre erest be poure! ber efter to obre nreond : a last makien feste, a iwurded al worldlich : uorschupped of ancre to husewif of helle. God hit wot swuch feste maked sum ... of hore? bet wened bet heo do wel, ase dusie men andotede dod hire to u. derstonden, pet flakered hire of freolac, y heried y zelped

Folio 59.

^{*} over C. * frechliche, T. * lubere, I. C. * faltrey, T. flattered C.

the rising thereof." A Of the fourth temptation, which is powerful and manifest, he maketh his complaint and saith, "Quasi rupto muro, et aperta janua, irruerunt super me;" b That is, "they have rushed in upon me, as when a wall is broken, and the gates open." The first and the third of these four temptations are, for the most part, under the inward class. The second and the fourth fall under the outward, and are almost always fleshly, and, therefore, easily felt. The other two are spiritual-concerning spiritual faults-and are often hidden and secret when they are most hurtful, and are, therefore, much more to be feared. Many a one who doth not suspect it, nourisheth in her breast some lion's whelp, or some viper's brood, that gnaws the soul. Of such Solomon saith, "Alieni comederunt robur ejus, et ipse nescivit; "c and in another place, "Traxerunt me, et ego non dolui; vulneraverunt me, et ego nescivi; "d that is, "Enemies have devoured the strength of his soul, and he knew it not." Yet there is most reason to fear when the traitor of hell inciteth to any thing that appears at the same time to be very good, and yet is the bane of the soul, and the way to deadly sin. He doth thus whenever he may not shew his power by open wickedness. No, saith he, "I cannot make this one to sin through gluttony, but I will do as the wrestler doth; I will pull her forcibly aside in the direction she most dreadeth, and cast her on the other side, and throw her down violently before she is at all aware; "-and he incites her to so much abstinence that she is rendered the less able to endure fatigue in the service of God, and leads so hard a life, and so torments her body, that her soul dieth. He sees another whom he cannot by any means make to entertain evil thoughts, so full of love and compassion is her heart. "I will," he thinketh, "make her even too compassionate. I will so manage that she shall love worldly goods, and think less upon God, and lose her reputation:

Isaiah, xlvii. 11.
 Joh, xxx. 14.
 Hosea, vii. 9.

^{4 &}quot;They drew me, and I felt not; they have beaten me, and I knew it not."—Proverbs, xxiii, 35.

of a be elmesse bet heo de's-hwu wide heo is iknowen, a heo let wel perof, a leaped into horel, Sum seid inouh reade bet heo gedered hord? so bet hire hus mei beon ibroken a heo bode. Lo! bus be treitre of helle make's him treowe readesmon. Ne ileue ze him neuer. Dauid cleope's hine "demonium meridianum," bet is, briht schininde deouel ; ant Seinte Powel cleoped hine "angelum lucis;" bet is, engel of liht: vor swuch he maked him ofte, a scheawed him to monie. No sih de pet ze iscod, ne wakiinde ne slepinde, ne ine swefne, ne telle ze bute dweole! vor nis hit buten his gile. He haued wise men of holic line a of heie ofte so bicherd, ase be bet is ... com to in one wildernesse in one wummone liche, a seide bet heo was igon a dweoled, og weop ase meoseise bing efter herbaruwe: '9 eft of ben ober holie monne bet he makede uorte ileuen bet he was engel, 3 bi his feder bet he was be deouel, 3 makede him to slean his feder. Swude ofte ber biuoren he hefde iseid him euer sod, uorte biswiken him soriliche on ende. Also of be holi monne bet he makede kumen hom to dealen his feder chetel d to neodfule a to poure, so longe bet he deadliche sunegude o wummone, 9 feol so into unhope, & deiede ine heaued sunne. Of mon bet speked mid ou swuche e talen ihered hu ze schulen witen ou wid bes deofles : wieles, bet he ou ne biwrenche. Summe of ou bet he makede summe cherre to wenen bet hit were uikelunge zif heo speke ueire. 3 zif heo edmodliche mened hire neode, 3 zif heo bonckede mon of his god dede :' 3 was more ouerhowe uorto acwenchen cherite, ben uorto don rihtwisnesse. Sum he is abuten to makien so swude uleon monne uroure, bet heo ualled ine deadlich sor bet is accidie: oder into deep bouht? so bet heo dotie. Sum hated so sunne bet heo haued overhowe of odre bet falled, bet schulde weopen uor hire, sore dreden of al swuch anont hire suluen: siggen ase dude be holie mon bet set a weop a seide, bo me tolde him bet on of his 32

^{*} hence up. T. C.

o dweele, T.

^{*} toward ow pulliche, T.

b orbid. T. orgel. C.

[&]quot; feb. T. feeb. C.

and he then puts such a thought as this into her kind heart: "Holy Mary! is not this man, or this woman, in great poverty; and no one will do them any good? They would if I were to ask them, and thus I might help them, and do alms." Thus he leads her on to collect, and to give first of all to the poor, afterwards to some friend, and at last to make a feast; and she grows quite worldly, and is transformed from an anchoress into a housewife of hell. God knows that one of them maketh such feasts; who thinketh that she is doing good, as foolish and silly people give her to understand, who flatter her for her liberality, and praise her, and boast of the alms that she doth: how widely she is known; and she is well pleased at this, and leapeth up into pride. Some one will be ready enough to say that she is gathering a hoard; so that her house may be broken into, and she too. Lo! thus the hellish traitor pretendeth to be a faithful adviser. Never believe him. David calleth him, "Demonium meridianum," that is, " bright shining devil; " and St. Paul, "Angelum lucis," that is, angel of light: for such he oft pretendeth to be, and seemeth to many. Account no vision that ye may see, waking, or sleeping, or in a dream, to be any thing but an illusion; for it is only one of his stratagems. He hath often thus deceived wise men of holy and pious life; as him whom he came to in the wilderness in the form of a woman, and said that she had lost her way, and wept, as in misery, for a hospitable shelter: and again, of the other holy man whom he made to believe that he was an angel, and of his own father that he was the devil, and made him kill his father. Upon very many former occasions he had always told him the truth, that he might deceive him grievously in the end. Also, of the holy man whom he caused to come home to distribute his father's goods to the poor and needy, so long that he sinned mortally with a woman, and fell thus into despair, and died in deadly sin. Against the devilish wiles of the man who telleth you such tales, hear how ye should guard yourselves, that he may not deceive you. Sometimes he has made one of you think that it would be flattery if she were to speak in a courteous manner, and if she CAMD, SOC.

breoren was iuallen into heaued sunne: "Ille hodie, ego cras:"
"Weilawei! strongliche was he itemted er he so ueolle,—ase he
ueol to dei, al so," queo he, "ich mei to morwen."

Folio 60.

Nu, mine leoue sustren, monie tentaciuns ich habbe inemned ou, under pe seoue sunnen! auh nout tauh pe pusentfold pet me is mide itempted: ne ne muhte, ase ich wene, mide none mude nomeliche nemen ham. Auh ine peo pet beod her etforen iseid alle peo odre beod bilokene. Lut beod idisse worlde, oder none mid alle, pet ne beod, mid hore sum, oderhwules itempted. He haued so monie bustes ful of his letuaries—pe ludere leche of helle—pe pet forsaked on, he beot anoder uord anonriht, pet pridde, tet feorde! so euer uord anonriht, uort he cume uppon swuche pet me on ende underuo: he peonne mid tet, birled him ilome. Penc her of pe tale of his ampuiles. Ihered nu hwu ich bihet, agean alle uondunges, monie kunne urouren, mid Godes grace, per efter pe saluen.

Siker beo of fondunge, pet hwoso dever stont incheie line. Pis is pe normeste uroure. Vor, euer so herre tur, so haued more wind. Le beod tures ou sulf, mine leone sustren: auh ne drede ze nout peo hwule pet ze beod so treouliche ? so neste ilimed mid lim of 20

[·] boistes, T. C.

e bi telled. C.

b and swa euer ford adet he. T.

⁴ siker bee of fondinge hwase. T. C.

humbly complained of her indigence; and thanked one for a benefit conferred: and yet, this was rather an arrogant attempt to put out the light of charity, than to do what was right. He endeavours to make some one so zealous to flee from the things that make the life of man agreeable, that she falls into the deadly evil of sloth; or into such profound thought that she becomes foolish. Some one has such a hatred of sin that she looks with proud contempt upon others who fall, when she ought to weep for them, and fear greatly for herself, lest she fall into like sin; and should say, as the holy man did, who sat and wept, and said, when he was told that one of his brethren had fallen into mortal sin, "Ille hodie, ego cras." "Alas! he was strongly tempted before he thus fell—as he fell to day, so," quoth he, "I may to-morrow."

Now, my dear sisters, I have named many temptations to you, under the seven sins; but yet not the thousandth part of those with which we are tempted: nor could they, as I think, by any mouth be particularly named. But in those which have already been spoken of all the others are included. There are few persons, or none, in this world, who are not, at times, tempted with some of them. The wicked leech of hell hath so many boxes full of his electuaries, that to him who rejecteth one he offers another directly, and a third, and a fourth, and so on continually until he come to such a one as he in the end accepts, and then he plies him with it frequently. Think, now, of the number of his phials. Hear now, as I promised, many kinds of comfort against all temptations, and, with God's grace, thereafter the remedies.

Whosoever leadeth a life of exemplary piety may be certain of being tempted. This is the first comfort. For the higher the tower is, it hath always the more wind. Ye yourselves are towers, my dear sisters, but fear not while ye are so truly and firmly

 [&]quot;Et tamen foret magis presumptio ad extinguendum caritatem quam sapientia vera."
 —MS. Oxon.

b See page 177.

wes to

ancre lune enerichon of on to over. Vor none deotles putte ne purue b ze dreden, bute zif bet lim nalse : c bet is to siggen, bute zif be lune bitweonen on wursie puruh be neonde. Al so sone so ei unlimed hire, heo bid sone iswipt ford : bute zif be over holden hire, heo bid ikest sone adun, ase be leste d ston is from be tures coppe adun into be deope dich of sum suti sunne.

Nu an oder elne ouh muchel urouren ou, hwon ze beod itented.

pe tur nis nout asailed, ne pe castel, ne pe cite hwon heo beod

Folio 60 b. biwunnen: al so pe helle weorrur ne asailed nenne mid fondunge

pet he haued in his hond: auh ded heo pet he naued nout. Vordi, "

leoue sustren, hwose nis nout asailed, heo mei sore dreden leste heo
beo biwunnen.

pe pridde kunfort is, pet ure Louerd sulf, ive Pater noster, techeve us to bidden, "Et ne nos inducas in tentationem:" pet is, "Louerd, Feder, ne suffre pu nout pet he ueond allunge lede us into uondunge." Lo nimed nu gode zeme. He nule nout pet ze bidden pet ze ne been nout ifonded, vor pet is ure purgatorie, I ure clensing fur, auh pet we ne been nout allunge ibrouht perin, mid kunscence of heorte I mid skiles zettunge.

pe ueoroe uroure is, sikernesse of Godes helpe ide vihtunge azein: 10 ase Seinte Powel seide—"Fidelis est Deus qui non sinet nos temptari ultra quam possumus." God, he seid, is treowe: nul he neuer polien pet te deouel tempti us ouer pet he isiho wel pet we muwen idolien: auh ide temptaciun he haued iset to pe ueonde a merke, ase paul he seide—tempte hire so ueor, auh ne schalt tu gon no furder: I so ueor he ziued us strencoe to widstonden, I te deouel ne mei nout gon furder a pricke. Gregorius: "Diabolus

anrad, T,

c faille, C,

witnes, T.

h part. T. burde, C.

d lowne T. lousso, C.

i ne mei na forbere gan. C

remented all of you to one another with the lime of sisterly love. Ye need not fear any devil's blast, except the lime fail; that is to say, except your love for each other be impaired through the enemy. As soon as any of you undoeth her cement, she is soon swept forth; if the other do not hold her she is soon cast down, as a loose stone is from the coping of the tower, down into the deep ditch of some foul sin.

Here is another encouragement which ought greatly to comfort you when ye are tempted. The tower is not attacked, nor the castle, nor the city, after they are taken; even so the warrior of hell attacks, with temptation, none whom he hath in his hand; but he attacketh those whom he hath not. Wherefore, dear sisters, she who is not attacked may fear much lest she be already taken.

The third comfort is, that our Lord himself, in the Paternoster, teacheth us to pray, "Et ne nos induces in tentationem;" that is, "Lord, our Father, suffer not that the fiend lead us quite into temptation." Lo! now, take good heed. He wishes not that ye pray that ye be not tempted, for that is our purgatory, and our purifying fire—but, that we be not entirely brought into it, with consciousness of heart and consent of the mind.

The fourth comfort is, the assurance of God's assistance in the contest, as St. Paul saith, "Fidelis est Deus qui non sinct nos temptari ultra quam possumus." God, he saith, is faithful: he will never suffer that the devil tempt us above what he seeth well that we can bear; but, in the temptation, he hath placed a mark to the enemy; as though he said, Tempt her so far; but thou shalt go no further; and so far he giveth us strength to withstand, and the devil may not go a jot further. St. Gregory says, "Although the devil always desires the affliction of the righteous, yet, unless he

^{* 1} Corinthians, x. 13.

Folio 61.

licet afflictionem justorum semper appetat, tamen si a Deo potestatem non accipiat, formidari igitur non debet, quia nihil nisi permissus agere valet."

And tis is be vifte uroure, bet he ne mei no bing don us bute bi Godes leaue. And tet was wel ischeauwed, ase be Gospel telled, beo beo deoffen bet ure Louerd werp ut of one monne bisouhten ? seiden: "Si ejicitis nos hinc, mitte nos in porcos:" zif bu driuest us heonene, do us ideos swin her: ? he zettede ham. Lo hu heo ne And te swin muhten nout wionten leaue swenchen fule swin. anonriht urnen 7 adreinten ham suluen ider see. Seinte Marie! so 10 heo stunken to be swin, bet ham was leoure uorte adrenchen ham sulf ben uorte beren ham: and on vniseli Godes ilicnesse bered ham in hire breoste, I ne nimed neuer zeme. And al pet vuel pet he cuer dude Job, euer he nom leaue perof ec et ure Louerde. Loke's bet ze kunnen be tale ine dialoge: hu be holi mon was iwuned to siggen to bes deoffes neddre: "Si licentiam accepisti, ego non prohibeo:" zif þu hauest leaue, cweð he, do stink b zif þu meih: ? he bead ford his hond.c Auh heo neuede po none leaue, hute one d uort to offeren e him, zif bileaue him trukede. Auh hwon God zifd him leaue on his leoue children-hwui is hit, bute uor hore muchele 33 bilieue, bauh hit ham greue sore?

pe sixte kunfort is, pet ure Louerd, hwon he isoles pet we beost itented, he plaies mid us, ase pe moder mid hire zunge deorlinge: vlihs from him: I hut hire: I let hit sitten one, I loken zeorne abuten, I cleopien, Dame! dame! I weopen one hwule: and peonne mid ispredde ermes leapes lauhwinde uors, I cluppes I cusses, I wipes his eien. Riht so, ure Louerd let us one iwursen oder hwules, I wisdrawes his grace, I his cumfort, I his elne, pet we ne

[&]quot; he statie, T. he stong, C.

^{&#}x27; clicke, T. C.

^{*} fearen. T.

b sting. T. C.

[&]quot; min hote ane. I'.

receive power from God, he ought not to be feared, because he can do nothing unless permitted."

And this is the fifth comfort, that he can do nothing to us but by God's permission. And this was well shewn, as the Gospel tells, when the devils which our Lord cast out of a man besought him and said, "Si ejicitis nos hine, mitte nos in porcos: " "If thou drive us hence, send us into this herd of swine:" and he permitted them. Observe how they might not, without leave, afflict the foul swine. And the swine immediately ran and drowned themselves in the sea. Holy Mary! they so stunk to the swine, that it was better for them to drown themselves than to bear them; and an unhappy creature made after the image of God beareth them in her breast, and thinketh nothing of it. All the evil that ever he did to Job, he always obtained permission to do it from our Lord. See that ve know the story in the dialogue, how the holy man was wont to say to the devil's serpent, "Si licentiam accepisti, ego non prohibeo." "If thou hast leave," quoth he, "do sting, if thou mayest;" and he offered him his hand. But he had then no permission, except only tofrighten him, if his faith had failed. But when God giveth him leave against his dear children-why is it, but for their great advantage, although it may grieve them sore?

The sixth comfort is, that our Lord, when He suffereth us to be tempted, playeth with us, as the mother with her young darling: she flies from him, and hides herself, and lets him sit alone, and look anxiously around, and call Daine! dame! and weep a while, and then leapeth forth laughing, with outspread arms, and embraceth and kisseth him, and wipeth his eyes. In like manner, our Lord sometimes leaveth us alone, and withdraweth His grace, His comfort, and His support, so that we feel no delight in any good that we do, nor any satisfaction of heart; and yet, at that very time, our dear Father loveth us never the less, but doth it for the great love that he hath to us. And David understood this well when he said, "Non

ininded swetnesse in none binge bet we wel dod, ne sauur of heorte :

7 tauh, idet ilke point, ne luued he us ure leone ueder neuer be lesce. auh he ded hit for muchel lune bet he haued to us. Ant tet understod wel Danid, bo he seide, "Non me derelinguas usquequaque?" Folio 61 b. allunge, cweb he Louerd, ne bilet bu me nout. Lo, he wolde wel bet he bilefde him, auh nout allunge. And six ancheisuns beod . hwi God, for ure god, widdrauhd him oderhwules; bet on is, bet we ne bicumen prude; b an oore, bet we iknowen ure owune feblesce I ure owune muchele unstrence, I ure owune wornesse: I tet is a swn 8c muchel god :'c ase Seint Gregorie sei8, "Magna est perfectio sue imperfectionis cognitio:" bet is, muchel godnesse hit is uorto icnowen wel his owune wrecchedom, of his wornesse. Ecclus. "Intemptatus, qualia scit?" Hwat wot, he seio, Salomon, be bet is unuonded? And Seint Austin bered Seint Gregorie witnesse, mid teos wordes, "Melior est animus cui propria est infirmitas nota quam qui scrutatur celorum vestigia et terrarum fundamenta;" bet is, betere is be bet trodded wel ? ofseched wel ut his owne feblesce ben he bet meted hu heih is be heouene? hu deope is be eorde. Hwon two bered one burdene ? te oder bileaued hit, beonne mei be bet holded hit up juelen hu hit weihd. Al so, leoue suster, be hwule : bet God bered mid te bi tentaciun, nostu neuer hu heui hit is : ? as te fordi, et summe chere, he let be one, bet tu understonde bin owune feblesce, ? cleopic efter his helpe, ? zeie lude efter him. Lif he is to longe, hold hit wel up beo hwule, bauh hit derue be sore. Vor hwoso is siker of sukurs pet him schal sone kumen, ? zelt tauh up his kastel to his widerwines, is swude to blamen. penched her of be tale, hu be holi mon in his fondunge iseil biwesten aran him so

Folio 62.

muchel nerde of deoften pet he norlens nor muchele drede pe strenc'se of his bileaue nort tet pe o'ser holi mon seide to him, "Bihold," cwe's [he] bi esten: "plures nobiscum sunt quam cum

[·] notice, C, noates, T.

virtu. T.

awrose ha is to witon. T.

h an is, b we ne pruden, T. C.

d ureceliched, T.

me derelinguas usquequaque; " a "Lord," quoth he, "do not thou utterly forsake me." Observe, he was willing that he should forsake him, but not utterly. And there are six reasons why God, for our good, sometimes withdraweth himself; one is, that we may not become proud; another is, that we may know our own feebleness, our great infirmity, and our weakness; and that is a very great good, as St. Gregory saith, "Magna est perfectio sum imperfectionis cognitio;" that is, "It is great goodness in a man to know well his own wretchedness and his weakness." Ecclus. "Intemptatus, qualia seit?" b "What doth he know," saith Solomon, "who hath not been tried?" And St. Austin confirmeth the testimony of St. Gregory, with these words, "Melior est animus cui propria est infirmitas nota quam qui serutatur coclorum vestigia, et terrarum fundamenta;" that is, "Better is he who traceth and searcheth out well his own weakness, than he who measureth the height of the heaven and the depth of the earth." When two persons are carrying a burden, and one of them letteth it go, he that holdeth it up may then feel how it weigheth. Even so, dear sister, while God beareth thy temptation along with thee, thou never knowest how heavy it is, and therefore, upon some occasion, he leaveth thee alone, that thou mayest understand thine own feebleness, and call for his aid, and cry loud for him. If he delays too long, hold it well up in the mean time, though it distress thee sore. For he that is certain that succour shall soon come to him, and yet yields up his castle to his enemies, is greatly to blame. Think here of the story, how the holy man in his temptation saw opposed to him on the west such a large army of devils, that through great terror he lost the firmness of his faith, until the other holy man said to him, "Look," quoth he, "toward the east;" "Plures vobiscum sunt quam cum illis." " "We have," quoth he, "more than they are, to help on our side." The third reason, saith he, is that thou be never quite secure; for security begetteth carelessness and presumption, and both these

^{*} Pealm ckix. S. CAMD. SOC.

^{*} Ecclesiasticus, xxxiv. 11.

c 2 Kings, vi. 16,

illis." We habbed, ewed he, mo ben heo been, to helpe on ure halue. De bridde anchesun is, he seid, bet tu ne beo neuer al siker: vor sikernesse streoned zemeleaste, b ? ouerhowe ? ? bode peos streone's inobedience. De neor's anchesun is, hwi ure Louerd hut him : bet tu seche him zeorneluker, I cleopie I weope efter him, ase ded bet lutel baban efter his moder. Per efter is be vifte anchesun: bet tu his zeineume underuo be gledluker. De sixte anchesun is, bet tu perefter be wisluker wite him, hwon bu hauest ikeiht him : 7 te uestluker holde : 7 siege mid his leofmone, "Tenui eum nec dimittam." Deos six reisuns beod under be sixte urouren .. bet ze muwen habben, mine leoue sustren, azean uondunges.

pe scouede kunfort is, pet alle pe haluwen weren worldliche Nim of be hexte alre uormest. Vre Louerd seide to Scinte Peter, "Ecce Satan expetiuit uos ut cribraret sicut triticum," 9c. "Lo," ewe8 ure Louerd, "Satan is zeome abuten uorto ridlen e be ut of mine corne! f auh ich habbe bisouht for be, bet ti bileaue ne trukie allunge." Seinte Powel hefde, ase telles he him sulf, flesches prikiunge. —" Datus est mihi stimulus carnis mea "and bed ure Louerd zeorne bet he dude hit from him! and he nolde, auh seide, "Sufficit tibi gratia mea: nam uirtus in infirmitate ... perficitur:" pet is, "my grace schal witen be pet tu ne beo ouercumen : beon strong in unstrenc'se." pet is muchel milite. Alle be ofre beof icruned buruh filt of fondunge. Seinte Sare, nes heo fulle preattene zer itented of hire vlesche: auh for di pet heo wuste Folio 62 b, wel pet in pe muchele anguise aros pe muchele mede, nolde heo neuer enes bisechen ure Louerd bet he allunge delinrede hire berof: auh bis was euer hire bone-" Domine, da mihi virtutem resistendi:" "Louerd," ewed heo, "gif me strencde uorto widstonden." Efter preottene zer com þe akursede gost þet helde hire itented-blac as a

[.] For he bridde bing is h. T.

[·] lite barn, T.

[&]quot; ridli T. C.

s truke, T. C.

b gemeles. T.

[&]quot; wodliche, T. C. multum, MS, Oxon.

f icoreno, T. ab chotes, MS, Oxon.

beget disobedience. The fourth reason why our Lord hideth himself is, that thou mayest seek him more earnestly, and call, and weep after him, as the little baby doth after his mother. After this is the fifth reason; that thou receive him the more joyfully on his return. The sixth reason is, that thou mayest the more wisely keep, and the more firmly hold him when thou hast got him, and say with his beloved, "I held him, and I will not let him go." These six reasons are under the sixth of the comforts that ye may have, my dear sisters, against temptations or trials.

The seventh comfort is, that all the saints were tempted like others in this world. Take this highest of all first. Our Lord said to St. Peter, " Ecce Satan expetivit vos ut cribraret sicut triticum," &c. " Behold," quoth our Lord, "Satan is earnestly desirous to sift thee out of mine elect! but I have besought for thee that thy faith fail not utterly." St. Paul had, as he himself telleth, pricking of the flesh. "There was given me a sting of my flesh; " and he prayed our Lord earnestly that he would remove it from him; and he would not, but said, "Sufficit tibi gratia mea; nam virtus in infirmitate perficitur;"d that is, "My grace shall keep thee, that thou shalt not be overcome: [but] be strong in weakness." This is great power. All the other saints are crowned on account of their resisting temptation. Was not St. Sara tempted in her flesh full thirteen years? but, because she well knew that in her great distress the great reward sprung up, she would never beseech our Lord that he would entirely deliver her from it: but this was always her prayer, "Domine, da mihi virtutem resistendi." "Lord," quoth she, "give me strength to resist." After thirteen years came the accursed spirit who had tempted her-black as a negro-and began

^{*} Song of Solomon, ui. 4

² Corinth, xii. 7.

h Luke, xxxii. 31.

⁴ Ibid, 9.

bloamon "? bigon to greden, Sare, pu hauest ouercumen me: ? heo him onswere ? seide! pu liest, cwe8 heo, fule ping! nout ich, auh haueð Jesu Crist my Louerd. Lo! hwu þe swike b wolde makien hire, a last, leapen into prude. Auh heo was ful wel iwar perof; ? turne al þe meistrie to Godes strencðe. Seinte Beneit, ? Seinte Antonie, and te oðre wel ze wuten hu heo weren itented, ? þuruh þe tentaciuns ipreoued to treowe champiuns! ? so mid rihte ofserueden kempene crune. Ant tis her efter is þe eihteoðe kunfort! e þet al so alse þe goldsmið clenseð þet gold iðe fure, al so deð God þe soule iðe fure of fondunge.

pe niede cumfort is, zif pe ueonde mid fondunge greued pe sore, " bu greuest him hwon bu etstondest a busend side more ? sarre ? ? tet for breo reisuns, nomeliche, bet on is, bet he uorleosed, ase Origenes seid, his strencd uorte tenten euermore on vuen swuch manere sunne. Det oder is, bet he fur derluker eched his hine. Det bridde is bet he uor-uret his owune hearte of sore grome ? of teone, pet he undonc his [ted], ded be idet tentaciun pet tu stonst azean : mucheled bine mede : ? for pine bet he wende uorte drawen be touward, he breided be crune of blisse. And nout one ne two, anh ase ueole siden ase bu ouerkumest him, ase ueole crunen: bet w is to siggen, ase ucole menken of misliche muruhden he greided be. Uor so seid Seint Beornard: "Quociens uincis, tociens coronaberis." The tale ine uitas patrum bered witnesse cc herof, of be deciple bet set biuoren his meister, ? his meister iweard f aslepe, mit tet pet he lerede him I slepte uort midniht: I po he awakede, ertu, ewed he, zet her? Go ? slep swide." De holi mon, his meister, iweard eft aslepe sone, ase be bet helde ber biuoren ibeon ine muchele weeche, ? iseih onne swude ueirne stude, ? iset ford ane trone: I ter on seoue crunen: I com a stefne to him I seide: peos

Folio 03.



[&]quot; bla mon. T. C.

b swoke. C.

colne. T.

e ted. T. C.

^{*} menskon, T. C.

ward, T. C.

⁶ liver artu, qued ho? Cia slop swide.

to cry out, "Sara, thou hast conquered me." And she answered him and said, "Thou liest," quoth she, "foul thing; not I, but Jesus Christ my Lord hath done it." Behold! how the deceiver wished to make her at last mount up into pride. But she was full well aware of it, and attributed the victory intirely to the power of God. Ye know well how St. Benedict, St. Anthony, and the other saints were tempted, and, through the temptations, proved to be true champions, and so justly deserved the crown of victory. And this, in the next place, is the eighth comfort, that in like manner as the goldsmith purifieth the gold in the fire, even so doth God the soul in the fire of temptation.

The ninth comfort is, if the fiend with temptation grieveth thee sore, thou grievest him a thousand times more and sorer when thou resistest; and that for three reasons; namely, one is, that he loseth, as Origen saith, his power to tempt ever thereafter to such kind of sin. Another is, that he still further addeth to his own punishment. The third is, that he frets away his own heart with anger and vexation, that he, contrary to his intention, placeth thee in a temptation which thou resistest; increaseth thy reward; and instead of the punishment which he thought to bring thee to, he braideth for thee the crown of joy. And not one or two, but as many times as thou overcomest him, so many crowns; that is to say, he prepareth for thee as many various kinds of joyful honours. For so saith St. Bernard, "Quoties vincis, toties coronaberis." The story in the Lives of the Fathers also beareth witness of this, concerning the disciple who sat before his master, and his master fell asleep whilst he was teaching him, and slept until midnight; and when he awoke, he said, "Art thou yet here? Go and sleep directly." The holy man. his master, soon fell asleep again, as he had been previously in much watching, and he saw, in a very beautiful place, a throne set forth, and upon it seven crowns, and a voice came to him and said. "This throne and these seven crowns thy disciple hath this night earned." And the holy man awaked from sleep, and called him to him.

sege I teos seoue crunen haued pi diciple peos ilke niht of earned. And te holi mon abreid ? I cleoped hine to him: "seie," ewed he, "hu stod pe peo hwule pet ich slepte, I tu sete biuoren me?" "Ich pouhte, ewed he, ofte pet ich wolde awakien pe, I fordi pet tu sleptest swote, ich ne muhte uor reoude? I peonne pouht ich gon awei, uor me luste slepen: I nolde buten leaue." "IIwu ofte," ewed he, "ouercome pu pi pouht pus?" "Seoue siden," seide he. Do understod his meister wel hwat weren peo seoue crunen: pet hit weren peo seoue kunnen blissen, pet his diciple hefde et cueriche cherre ofserued pet he widseide pe ueonde, and ouercom him suluen.

Al pus, leoue sustren, ide winstlunge b of tentaciun, arised be " bizeate. "Nemo coronabitur nisi qui legitime certauit:" ne schal non been icruned, sei Seinte Powel, bute hwo se strongliche ? treowliche uihted azean be worlde, 7 azean him sulf, 7 azan be unwiht of helle. Peo uihted treouliche bet stondet hu so heo cuer Folio 63 t. beod incorred of peos preo widerwines: I nomeliche of pe ulesche, hwuch so euer be lust beo: I so hit unmedlukere is, wunnen azean be uestluker! ? widsigged be graunt berof mid unwille heorte," ne prokie hit ou neuer so swude-beo bet tus dod, heo beod Jesu Cristes feolawes: uor heo dod as he dude honginde ode rode. "Cum gustasset acetum noluit bibere:" bet is, he smeihte bet hittre drunch ? widdrouh him anon, ? nolde hit nout drinken bauh he of Surst were. Heo is, bet so de's, mid God on his rode, buth hire burste in be luste, and te deouel beot hire his healewi to drinken. Vinderstand I penc paul, pet ter is galle under: and, tauh hit beo swete ane hwule, betere is uorto bolien burst ben norto been lattred. Let lust ouergon ? hit be wule liken. Deo hwule bet zichinge ilest, hit bunched god for to gniden : * anh berefter me iveled hit bitterliche smeorten. Weilawei! and moni on is for muchele hete so

[·] faste. T.

meadluker, T. meadluker, C.

anwille of herte, T. C.

r gnudden. T. grinden. C.

b wrestlunge, C. T.

[&]quot; ardered. T. wrinned. C.

bee a pine. T. bee of win. C.

"Tell me," quoth he, "how was it with thee while I slept, and thou didst sit before me?" "I often thought," quoth he, "that I would awaken thee, and because thou didst sleep sweetly, I could not for pity; and then I thought that I would go away, for I had a desire to sleep, and would not without leave." "How oft," quoth he, "didst thou overcome thy thought thus?" "Seven times," said he. Then understood his master well what were the seven crowns—that they were the seven kinds of joy which his disciple had merited each time that he rejected the suggestions of the fiend, and denied himself.

Even so, dear sisters, in the wrestling with temptation, ariseth the gain, "Nemo coronabitur nisi qui legitime certavit," No one shall be crowned, saith St. Paul, except he who fights vigorously and faithfully against the world, and against himself, and against the wicked one of hell. She fighteth faithfully who standeth firm, howsoever she is attacked by these three adversaries, and especially by the flesh, of what kind soever may be the desire; and the more violent it is, fighteth against it the more resolutely; and refuseth to consent to it, though with reluctant heart, however strongly it may incite her. b She who doth thus is a follower of Jesus Christ: for she doth as he did, when he hanged on the cross. "Cum gustasset acetum noluit bibere; "o that is, he tasted the bitter drink, and immediately withdrew himself, and would not drink it, though he was thirsty. She is with God on his cross who doth so, although she thirsteth in the desire, and the devil offers her his sweet drink. Understand, however, and consider that there is gall under it; and, though it be sweet for a while, it is better to suffer thirst than to be poisoned. Let the desire pass over, and you will be glad. While itching lasts, it seems an agreeable thing to rub; but afterwards it is felt painfully to smart. Alas! many a one, on account of great

a 2 Timothy, ii. 5.

b Math. xxvii. 34

[&]quot; Et consensum negat, quantumcunque temptetur."-MS. Oxon.

swude of burst mid alle bet teo hwule bet heo drinked bene drunch, ne beo hit neuer so bitter, ne jueled heo hit neuer : auh gulched in Tiuerliche, ? ne nimed neuer zeme. And hwon hit is al ouere, beonne spet heo ? scheked bet heaued, ? fod on uorto niuelen, ? makien sure ? grimme chere: auh to leto beonne. Nout fordi, efter vuel, god is penitence: bet is bet beste beonne speowen chit ut anon mid schrifte to be preoste. For bileaue hit widinnen, hit wule breden dea'd. Vor bi, mine leoue sustren, beo'd biuoren iwarre: and efter be urouren bet beod her iwritene, azean alle uondunges seched beos saluen.

Folio 64.

A 7an alle tentaciuns, and nomeliche arean vlesliche, saluen beo 8 11 ? boten under Godes grace: holie meditaciuns-inwarde, ? me &lease, ? anguisuse bonen-? herdi bileaue: ? redunge ? festen, ? wecchen: I licomliche swinkes: I froure d uorto speken touward te iden ilke stunde bet te stont stronge: and edmodnesse, I polemodnesse, 7 freolac of heorte, 7 alle gode beawes, beo's armes ibisse vilite : 7 onrednesse of lune ouer alle be odre. De bet his wepnen worped awei, him luste been iwunded.

Holie meditaciuns beod biclupped in one uers bet was zare iteiht, mine leoue sustren:

> "Mors tua, mors Domini; nota culpe, gaudia celi, Judicii terror, figuntur mente fideli."

pet is,-

pench ofte mid sor of heorte o bine sunnen. pench ec of helle wo 7 of heoueriche wunnen. Pench ek of bin owune deale 7 of Godes rode. Nim ofte itine mode & pene grime dom of demesdei. Pench eke hu uals is bes world, I hwuch book his meden. Dench ec hwat tu ownst God, nor his god deden.

21

[·] glucches in grediliche, T.

J oSres froure. T. C.

r in hearte. C.

b late, T. C.

^{*} p hire stud. T.

cachawen, C.

I itardit ow, C. T.

heat, is so very thirsty that while she drinketh the drink, however bitter it be, she never feeleth it, but swalloweth it greedily, and taketh no heed. And when it is all over, then she spitteth and shaketh her head, and begins to beat her breast, and to be grieved and sorrowful; but it is then too late. Notwithstanding, after sin, penitence is good: the best thing, then, is to vomit it out immediately in confession to the priest. For, if you leave it within, it will cause death. Wherefore, my dear sisters, be cautious beforehand; and according to the comforts which are here written, seek these remedies against all temptations.

Against all, and especially against carnal temptations, the medecines and remedies are, under God's grace, holy meditations, inward, incessant, and anxious prayers, and strong faith, and reading, fasting, and watching, and bodily labour, and comfort from others, spoken to thee in the hour of temptation, and humility, patience, and openness of heart, and all virtues, are weapons in this fight, and singleness of love above all others. He who throweth away his weapons desires to be wounded.

Holy meditations are comprehended in a verse that was long since taught you, my dear sisters:—

Mors tua, mors Domini, nota culpæ, gaudia cæli, Judicii terror, figantur mente fideli.

That is,

Think oft, with sorrow of heart, of thy sins.

Think also of the pains of hell, and of the joys of heaven.

Think also of thine own death, and of the cross of Christ.

Have oft in thy mind the fearful doom of the judgment day.

And think how false this world is, and what are its rewards.

Think also what thou owest God for his goodness.

Eucrichon of beos wordes wolde habben longe hwule norte been wel

iopened: auh zif ich hie swuße uordward, demeore ze beingre.

O word ich sigge efter ower sunnen: bet hwonne se ze benched of helle wo? of heoueriche wunne: vinderstonded bet God wolde a sume wise scheawen ham to men idisse worlde bi worldliche pinen? worldliche wunnen: and scheawede ham uord ase pauh hit were a scheadewe—uor no likure hie beod heo. Le beod ouer bisse worldes see, uppen be brugge of heouene. Loked bet ze ne beon worldes see, uppen be brugge of heouene. Loked bet ze ne beon worldes see, uppen be brugge for heouene. Loked bet ze ne beon worldes see, uppen be brugge, falled adun into be watere of be heie brugge. To scheowe heo beod mid alle bet fleod uor ane peinture, bet punched ham? grislich? grureful uorto biholden. Wo and wunne ibisse worlde al nis bute ase a scheadewe—al nis bute ase a peinture.

Nout one holie meditaciuns ase of ure Louerde, ? of alle his werkes, ? of alle his wordes: of pe deore lefdi, ? of alle his haluwen: auh oder pouhtes summe cherre ine medlease uondunges habbed iholpen—vour kunne nomeliche—to vleschliche asailed: dredfule, ? wunderfule, ? gledfule, ? seoruhfule, willes widuten neode areared in pe heorte: ase penchen hwat tu woldest don zit pu iseie openliche biuoren pe stonden, ? zeonien wide uppon pe, pene deouel of helle, ase he ded derneliche ine uondunges: oder zif me remde lude fur! fur! pet te chirche bernde! oder zif pu iherdest peones breken pine woawes. Peos ? oder swuche dredfule pouhtes. Wunderfule ? gledfule—ase zif pu iseie Jesu Crist, ? iherdest him asken pe hwat te were leouest efter pi sauuaciun, ? pine leouest ureond, ho f pinge of pisse liue, ? bede pe uorto cheosen, wid pen pet tu widstode: oder zif pu iseie sodliche al pet were ine heouene, ? al

^{*} mbide, C. * brinke, T. * brinke, T.

f To childene, T. C.

s senies t hain T.

^{*} frendes, T.

It would require a long while to explain fully every one of these words. But, if I hasten quickly onward, tarry ye the longer. I say one word in regard to your sins: that when ye think of the pains of hell and the joys of heaven, ye must understand that God designed to exhibit them, in some manner, to men in this world, by worldly pains and worldly joys; and he shewed them as it were a shadow—for the likeness to them is no greater. Ye are above the sea of this world, upon the bridge of heaven. See that ye be not like the horse that is shy, and blencheth at a shadow upon the high bridge, and falleth down into the water from the high bridge. They are, indeed, too shy who flee through fear of a picture that seemeth to them ghastly and terrible to behold. All pain and pleasure in this world is only like a shadow—it is all only as a picture.

Not only holy meditations, as of our Lord, and all his works, and his words; of the dear lady, and all his saints; but other reflections also have sometimes helped in innumerable temptations—in four kinds especially—when assailed with carnal temptations—fearful and wonderful, joyful and sorrowful thoughts, which arise spontaneously in the heart; as, to think what thou wouldest do if thou sawest the devil of hell stand openly before thee and gape widely upon thee, as he doth secretly in temptations: or if some one cried out loudly, fire! fire! the church is in flames! or if thou heardest thieves break through thy walls. These, and other like fearful thoughts. Wonderful and joytul-as if thou sawest Jesus Christ, and heard him ask thee what were dearest to thee after thy salvation, and that of thy dearest friends, of the things of this life, and bade thee choose, upon the condition of thy resisting temptation; or, if thou actually sawest, when under temptation, all that are in heaven, and all that are in hell, beholding thee alone; or, if any one came and told thee that a man very dear to thee were elected pope by some miracle, as by a voice from heaven: and other things of this kind. Wonderful and sorrowful-as if thou wert told that bet were ine helle," in be tentacion, biholden be one: over zif me come I tolde be bet a mon bet were be leouest were ichosen to pope, burnh some miracle, ase burnh sum stefne of heouene; and alle odre swuche. Wunderfule ? seoruhfule—ase zif bu iherdest siggen bet a mon bet were be leouest were uerliche adreint, ober imur-Tred: b over bet tine sustren weren in hore huse uorberne. Swuche bouhtes ofte, i vlesliche soulen, wrenched ut sonre vlesliche tentaciuns beone summe of be uorme.

Folio 65.

Inward, ? medlease, ? angresfule bonen biwinned sone sucurs? help were Louerd agean flesches fondunges: 7 ne beon heo neuer 10 so angresfule, ne so fulitowune, be deouel of helle duted ham swude : vor teken bet heo drawed sone adun sucurs arean him, and Godes hond of heouene, do't him two hermes-binde't him, ? berne's. Lo! her preoue of bode. Pupplius,d on holi mon was in his bonen, 7 com be ugond buuen him vleinde bi be lufte on hih Se. toward be west ende of be worlde, burnh Julianes heste be Amperur, I wear'd ibunden uileueste f mid te holie monnes beoden, bet of-tokens him ase heo clumben upward touward te heouene, bet he ne muhte hider ne bider, ten dawes fulle. Nabbe ze bis also of Ruffin be deouel, Beliales broder, in our Englische boc of Seinte Margarete? 10 And be over deouel bet me redevo of bet he gredde lude to Seinte Bartholomen, bet muchel was ine beoden, ? seide, "Incendunt me oraciones tue:" Bartholomeu, wo is me! uor bine bonen uorberned me! Hwo se mei, buruh Godes grace, habben teares inc bonen. heo mei don mid God al bet heo euer wule. Vor so we reded. "Oratio lenit, lacrima cogit: hec ungit, illa pungit." Eadie bonen softe & 7 paie & ure Louerd: auh teares do him strene &c. Beoden smuried him mid swete oluhnunge: auh teares prikied him, ? ne

[&]quot; al heuene ware 7 helle wars. T. C.

b imurdred, aso he p wrat his hee, C.

forbarnde in hare hus. T.

d Piplius, T.

^{· 7} schulde al on hih Se. T. 7 schulde al on sich Se. C.

s quertoken, T.

I hetefante, T. heleueste, C.

some one very dear to thee were suddenly drowned or murdered; or that thy sisters were burned to death in their house. Such thoughts, in carnal souls, often draw away carnal temptations sooner than some of the former.

Inward, unintermitted, and fervent prayers soon obtain succour and help from our Lord against carnal temptations; and, be they ever so rudely fervent, or so coarse, the devil of hell is much afraid of them. For, besides that they quickly draw down assistance, and the hand of God from heaven against him, they do him harm of two kinds: they bind and they burn him. Behold! here is proof of both. Pupplius, a holy man, was in prayer, and the fiend came flying high above him through the air toward the west end of the world, by the command of the Emperor Julian, and was bound fast by the holy man's prayers, which overtook him as they mounted up toward heaven, so that he could not proceed hither nor thither for full ten days. Have ve not also this of the devil Ruffinus, Belial's brother, in our English book of St. Margaret? And the other devil of which we read that he cried loudly to St. Bartholomew, who was much in prayer, and said, "Incendunt me orationes tuze." Woe am I, Bartholomew, for thy prayers burn me! He who can, through God's grace, shed tears in his prayers, may obtain of God whatever he desires. For so we read, "Oratio lenit; lacryma cogit: hæc ungit; illa pungit." Devout prayers soften and appease our Lord; but tears constrain him. Prayers anoint him with sweet blandishment; but tears goad him, and never give him peace nor rest, until he grant them all that they ask. When it happens that towns or castles are stormed, those that are within pour out scalding

[·] Bibl, Reg. MS. 17 A, XXVII. fol. 45 b. 47 b.

Folio 65 b. ziued him neuer peis ne reste, er ben he zettie ham al bet heo asked. Hwon hit so biualled bet me asailed buruhwes oder castles, beo bet beod widinnen helded schaldinde water ut. ? weried so be walles: ? ze don al so. Ase ofte ase be ueond asaile ouwer castel, ? te soule buruh, mid inward bonen, worped ut uppon him schaldinde teares: bet Daui sigge bi be, "Contribulasti capita draconun in aquis." bu hauest forschalded, he seid, be drake heaued mid wallinde watere. bet is, mid hote teares. Per ase his water is, sikerliche he ueond fliho, leste hoo beo uorschalded. Eft, on over norbisne: kastel pet haue's deope dich abuten, I water beo ide dich-pe kastel is wel a kareleas agean his unwines. Kastel: bet is eueriche god mon " bet te ueond weorre 8. Auli habbe ze dope dich of deope edmodnesse ? wete teares berto-ze beo's strong kastel. De weorreur of helle mei longe asailen ou, ? forleosen al his hwule. Eft, me seit, ? so hit is, a muchel wind ali mid a lutel rein: 7 te sunne per efter schine & be schennure. Al so a muchel tentaciun, bet is bes feondes bles, aualled mid a softe rein of a lut teares, 7 to sode sunne, bet is Jesu Crist, schined berefter schennure to be soule. Dus beod teares gode, mid inwarde bonen. And zif ze understonded, ich habbe iseid of ham her nour muchel efficaces, nor hwui heo beod swude 10 In alle our neoden, sended cwicliche anon beos uorto luuien. sonden touward heouene. Vor, ase Salomon seid, "Oratio humili-Folio 68. antis [se] penetrat nubes," %c. bet is, be edmodies monnes bonen burled be weolene. And ter seid Seint Austin, "Magna est uirtus pure oracionis, que ad Dominum intrat, et mandata peragit, ubi caro pervenire neguid." O muchel is, he seid, be milite of schir ? of clene bone bet flihe up ? cumed in biuoren Almihti God, ? ded be

tel car

erinde so wel, pet God hat writen o liues boc al pet heo sei8: 7 Seint Beornard bereð witnesse, ? seið pet ure Louerd ethalt hire mid him sulf, ? sent adun his engel uorte don al pet heo askeð. Mislich b [l, nullich] of bonen siggen her nam [l, nan] more.

[·] mon oder wammon. T.

b nulli, T. nulle uh. C.

¹ namare, T. C.

water, and thus defend the walls. Even so do ve. As often as the foe stormeth your castle and the soul-town, with your inward prayers cast out upon him scalding tears, that David may say of thee, "Contribulâsti capita draconum in aquis." a Thou hast scalded, saith he, the head of the dragon with boiling water; that is, with hot tears. Wherever this water is, the fiend never fails to run away, lest he should be scalded. Again, another example: The eastle that hath a deep ditch around it, if there be water in the ditch, the castle is secure against its enemies. Castle: that is, every good man on whom the fiend maketh war. But if ye have the deep ditch of deep humility, and the water of tears in it, ye are a strong castle. The warrior of hell may besiege you long, and lose all his labour. Again, it is said, and it is true, a great wind is laid with a little rain; and the sun thereafter shineth the brighter. Even so, a great temptation, which is the devil's storm, is laid with a soft rain of a few tears, and the true sun, which is Jesus Christ, shineth thereafter brighter to the soul. Such is the benefit of tears, with inward prayers. And, if ye rightly understand it, I have here mentioned four important effects of them, for which they are greatly to be loved. In all your necessities send quickly these four messengers toward heaven. For, as Solomon saith, "Oratio humiliantis se penetrat nubes," &c.; b that is, the humble man's prayers pierce through the clouds. And, to the same effect St. Austin saith, " Magna est virtus puræ orationis, quæ ad Dominum intrat, et mandata peragit, ubi caro pervenire nequit." O great, saith he, is the force of sincere and pure prayer, which flieth up and cometh into the presence of Almighty God, and doth the errand so well, that God commandeth all that she saith to be written in the book of life. And St. Bernard beareth witness and saith that our Lord retains her with himself, and sends down his angel to do all that she asketh. Concerning prayers I will here say no more.

Pealm ixaiv. 13.

b Ecclesiasticus, xxxv. 17.

Herdi bileaue bringe's pene deouel a vlihte anon-rihtes: ? tet witne's Seint Iame ? seis, "Resistite diabolo et fugiet a uobis." Etstonde's one agean pe ueonde, ? he de's him o fluhte. Edstond: puruh hwat strenc'se? Seinte Peter teche's: "Cui resistite, fortes in fide." Stond one agean him mid stronge bileaue. Beo's herdi of Godes helpe: ? wute's hu he is woc pet none strenc'se naue's on us, buten puruh us suluen. Ne mei he buten scheawe pe uor's sumhwat of his apeware: ? foluhnen, o'ser preaten pet me bugge perof: and hwe'ser so he de's, hokere's ? schornes, ? lauhwe's pe olde ape lude to bismare puruh treowe bileaue: ? I he halt him ischend, ? Led's him o fluhte swu'se. "Sancti per fidem uicerunt:" pet is, alle pe holic haluwen ouercumen puruh bileaue pes deofles rixlunge, pet nis bute sunne. Vor ne rixle's he ine none bute puruh sunne one. Nime's nu gode zeme hu alle pe seouen dea'sliche sunnen muwen beon a-vleied puruh treowe bileaue. On crest nu of Prude.

Hwo is bet halt him muchel ? prut hwon he bihalt hu lutel be muchele Louerd makede him widinnen one poure meidenes wombe? And hwo is ontful bet bihalt mid eien of bileaue hu Jesu Crist, nout for his gode, dude, ? seide, ? bolede al bet he bolede? De ontfule ne kepten nout bet me dealede of hore gode. And God Almihti zet, efter al bet he bolede, alihte adun to helle uorto sechen feolawes, ? delen mid ham bet god bet he hefde. Lo! nu, hu uronmard beo's be ontfule to ure Louerd! Deo ancre bet wernde an o'der a cwaer uorto lenen.—ful neor heo hefde heoneward hire eien of bileaue.

Steadfast faith putteth the devil to flight immediately: St. James confirmeth this, and saith, "Resistite diabolo et fugiet a vobis." a Only stand firm against the fiend, and he betaketh himself to flight. Stand firm: through what strength? St. Peter teacheth, "Cui resistite, fortes in fide." b Stand only against him with strong faith. Be confident of God's assistance, and learn to know how weak is he that hath no power over us but through ourselves. He can only shew thee some of his counterfeit wares, and wheedle or threaten to induce men to buy them; and whichever of these he doth, mock ye and despise and laugh the old ape to utter scorn, through true faith; and he will account himself defeated, and betake himself to flight quickly. "Sancti per fidem vicerunt;" o that is, all the holy saints by faith overcame the power of the devil, which is merely sin. For he hath power in none but through sin only. Now take good heed how all the seven deadly sins may be driven away through steadfast faith. First, now, of Pride.

Who is there that thinks himself great, and is proud, when he beholds how little the great Lord made himself within the womb of a poor virgin? And who is envious that beholds, with eyes of faith, how Jesus Christ, not for his own good, acted, and spoke, and suffered all that he suffered? The envious do not like that others should partake of their good things; and the Almighty, even after all that he suffered, went down into hell to seek associates, and to divide with them the good things that he had! See, now, how different are the envious from our Lord! The anchoress who refused to lend a book to another had turned away her eyes of faith very far from him!

* St. James, lv. 7. CAMD, SOC. 1 Peter, v. 9.

* Hebrews, zi. 33.

Hwo is bet halt wredde in his hearte, bet bihalt bet God libte to eorde uorte makien preouold seihte-bitweonen mon ? mon: bitweenen God 7 mon: bitweenen mon 7 engel? Auh, efter his ariste, bo he com? scheawede him, bis was his gretunge to his deore deciples, "Pax uobis!" Scihtnesse beo bitweonen on. Nime& nu gode zeme: hwon leof freond went from oder, be laste wordes bet he seid-beo he wule bet been best iholden. Vre Louerdes laste wordes, boa he steil up to be heouene ? bileauele his leoue freond ine unkube beode-beo weren of swete lune, 7 of seihtnesse, "Pacem relinquo uobis: pacem meam do uobis:" pet is, seihtnesse ich do 15 among ou. I seilitnesse ich bileaue mid ou. Dis was his driwerie bet he bileauede ? zef ham in his departunge: "In hoc cognoscetis quod discipuli mei sitis, si dilexionem ad inuicem habueritis." Loke& nu zeorne, uor his deoruwurde hue, hwuch one merke he leide uppen his icorene, boa he steih into heouene. "In hoc cognoscetis:" bi bet ze schulen icnowen, cweb he, bet ze beob mine deciples, zif swete luue? seihtnesse is euer bitweonen ou. God hit wute-? he hit wot-me were leouere bet ze weren alle obe spitel vuel ben ze weren ontfule, oder fol ? ful incorted." Vor Jesu Crist is al lune, ? ine luue he rested him, 7 haued his wuniunge. "In pace factus" est locus ejus: Ibi confregit potentias-arcum, schutum, gladium, et bellum:" bet is, ine seihtnesse is Godes stude: ? hwar se seihtnesse is 7 lune, per he bringed to nout al pe deofles strencde-per he tobreked his bowe, he seid: bet beod derne uondunges, bet he scheote's of feor: ? his sweord beobe - bet beob tentacinus keoruinde of neih, ? kene. Nime& nu gode zeme, bi monie norbisnen, hu god is onrednesse of lune, and onnesse of heorte. Vor nis bing under sunne bet me is leouere, ne so leof, bet ze habben. Nute ze wel bet ter men uihted ine beos stronge uerdes, peo ilke bet holdes ham ueste togederes, beo ne muwen beon des-

Folio 67.

Who is there that keeps wrath in his heart, who considers that God came down to the earth to make threefold peace; between man and man, between God and man, between man and angels? And, after his resurrection, when he came and shewed himself to his beloved disciples, this was his salutation, "Pax vobis!" Peace be among you! Take good heed now to this: when a dear friend goes away from another, he wishes the last words that he speaks to be well observed. Our Lord's last words, when he ascended up to heaven and left his dear friends in a strange land, were of sweet love and peace, "Pacem relinquo vobis; pacem meam do vobis; " a that is, Peace I send among you, and peace I leave with you. This was his token of love that he left and gave them at his departure, "In hoc cognoscetis quod discipuli mei sitis, b si dilectionem ad invicem habueritis." on Now observe diligently, out of his precious love, what kind of mark he placed upon his elect, when he ascended into heaven, "In hoc cognoscetis." "By this ye shall know," quoth he, "that ye are my disciples, if sweet love and peace is ever between you." May God know this-and he doth know it-I would rather that ve were all leprous than that we were envious, or cruel and spiteful. For Jesus Christ is all love, and in love he abideth and hath his dwelling, "In pace factus est locus ejus: ibi confregit potentias; arcum, scutum, gladium et bellum;" that is, In peace is God's place, and wherever there is peace and love, there he bringeth to nought all the power of the devil; there, he saith, he breaketh his bow; that is, secret temptations, which he shooteth from a distance; and his sword also, which is temptations that cut close and keen. Now attend diligently and learn by many examples, how good a thing is agreement of affection and unity of heart. For there is nothing under the sun that ye have, which is dearer to me, nor so dear. Do ye not well know that when men fight in powerful armies, they

John, xiv. 27.

b catis. Vulgate.

[·] John, zin. 85.

kumfit ne ouerkumen, o none wise. Al so hit is ine gostliche uihte

Al his attente a is norte unuestnen b heorten ? fort arean be deoffe. to binimen luue, bet halt men togederes. Vor hwonne luue alio, peonne beo'd heo isundred: and te deouel ded him bitweonen ham anonriht, ? slead on eueriche halue. Dumbe bestes habbed beos warschipe, bet hwon heo beo's asailed of wulue, o'ser of liun, heo brunged alle togederes, al be vloc ueste: ? makied scheld of ham suluen euerichon of ham to odre, ? beod sikere beo hwule: ? zif eni unseli went ut, hit bid sone awuried. De bridde norbisne is, bet ter on ged him one in one sliddrie e weie, he slit d ? falled sone: and . Folso 67 b. ter monie good togederes & euerichon halt o'dres hond, zit eni uod on uorte sliden, be oder breided hine up er ben be allunge e ualle : 7 zif bet heo werged, euerichon wreoded him bi oder. Vondunge is sliddrunge: 7 buruh wergunge beoð bitocned beo undeauwes under slouh'se, bet beo's inemned per uppe. Dis is bet Seint Gregorie sei &, "Cum nos nobis per oracionis opem conjungimus, per lubricum incedentes quasi ad inuicem manus teneamus, ut tanto quisquis amplius roboretur, quanto alteri innititur." Al so ine stronge winde, I ine swifte wateres, be bet mot ouer waden ouers monie, euerichon halt offres hond, ? be pet is isundred, he is sone iswipt 14 ford, I forfard er me lest wene. To wel we hit wuted hu be wei of bisse worlde is sliddri: ? hu be wind ? to streames beod stronge. Muchel need is bet enerichon holde mid ober, mid bisie bonen: and mid luue hold oores honden. Vor, ase Salomon seid, "Ve soli! quia cum ceciderit, non habet subleuantem:" pet is, wo is him pet is cuer one, uor hwon he ualled he naued hwo him areare. Non nis him one bet haued God to uere. And tet is cuerich [on] bet haued so hune in his hearte.

pe sequede norbisne is pis: zif ze riht telled. Dust I greot, ase ze iseod, hwon hit is isundred, I non ne halt te odre, a lutel windes 10

entente, T. b tweamen, O. twinnen, T. slibbri, C. T.

[&]quot; slides, T. " fule, T.

I Rif h ani werten, cuchan leones him to offer. T. 5 Rif. T. C. 6 lire. T.

who hold themselves firmly together can in no wise be routed and overcome. It is just so in the spiritual fight against the devil. All his endeavour is to disunite hearts, and to take away love, which keepeth men together. For when love fails, then are they separated; and the devil immediately putteth himself between them, and slayeth on every side. Dumb beasts have the wariness that, when they are attacked by a wolf, or a lion, the whole flock crowd closely together and make of themselves a shield to each other, and are secure the while; and if any unlucky creature goeth out of the flock, it is quickly worried. The third example is, that when a man goeth alone in a slippery path, he soon slides and falls; and when many go together and every one has hold of another's hand, if any of them begin to slide, the next one pulls him up before he quite fall; and, if they grow weary, every one is supported by another. (Temptation is sliding; and by wearying is meant the vices which are already mentioned under sloth.4) This is what St. Gregory saith, "When we unite together in prayer, we are like persons walking on slippery ground, who hold each other by the hand for mutual support," In like manner, in the strong wind, or in the rapid waters, they that must wade over, if they are many, hold each other's hand, and if any one is separated, he is soon swept away, and perisheth quickly. We know too well that the way of this world is slippery, and that the wind and the streams are strong. Much need is there that every one should hold by the others with assiduous prayers; and with love hold each others' hands. For, as Solomon saith, "Væ soli quia cum ceciderit, non habet sublevantem; "b that is, Woe to him that is alone, for when he falleth, he hath none to lift him up. He is not alone who hath God for his companion, and that is every one who hath true love in his heart.

The seventh example is this, if ye count right. Dust and grit, as ye see, when the particles are separated, and do not adhere to one another, a little puff of wind may utterly drive it away and disperse

[·] Page 203.

^{*} Ecclesiastes, iv. 10.

Folio 68.

puf mei al to dreuen hit to nout: ber hit lib in one clotte ueste ilimed togederes, ber hit lib al stille. An honful zerden beob erueb forte breken, beo liwule bet heo beo togederes : auh euerichon to dealed b from over libtluker to bersted. A treou bet wule uallen. me underset hit mid on over treou, ? hit stont feste: to deale eiver urom oder, 7 bode ualled .- Nu ze habbed niene. Dus, ine binges utewið. Nimeð nu uorbisne hu god is onnesse of heorte, 7 somrednesse of lune bet halt be gode somed, bet non ne mei uorwurden. And be bet wule idisse weie habben rihte bileaue he bihalt zeorne. I understont Jesu Cristes deorewurde words I werkes, bet weren alle ine luue I ine swetnesse. Oneral ich wolde bet ancren leorneden wel bis lessunes loare. Vor monie, more herm is, beod Sansumes foxes, bet hefden be nebbes euerichon iwend frommard oder, and weren bi be teiles iteied ueste, ase hit telled in Judicum. And in euerich ones teile a blase berninde. Of peos foxes ich spec ueor peruppe, auh nout o bisse wise. Nime's gode zeme hwat bis beo to siggen. Me turned bet neb blideliche touward te binge bet me luued, I frommard to binge bet me hated. Deo, beonne, habbed be nebbes wrongwende euerichon frommard oder, hwon non ne luued oder. Auh bi be teiles heo beod somed, and habbed in ham beo . . deofles blasen; bet is, be brune of golnesse. On an oder wise teil bitocne's ende. In hore ende, heo schulen been ibunden togederes, ase weren Saunsumes foxes bi be teiles, ? iset blasen berinne : bet is, fur of helle.

Al so, ase his d is iseid, mine leone sustren, loke of het ower leone nebbes been euer iwend somed, mid swete lune, neir semblaunt,? mid swete chere—het ze been euer mid onnesse of one heorte? of one wille ilimed togederes, ase hit is iwriten bi ure Louerdes deore deciples: "Multitudinis credencium erat cor unum? anima una."

Polio 68 b. heo hwule het ze habbed ou in on, offeren ou mei he ucond, zif he

arn tor to, T.

· of. C.

b itwinned, T. to twuned, C.

⁴ Albert T. C.

it; when it lies in a clod sticking fast together, then it lieth quite A handful of rods are difficult to break when they are together, but each one separately is easily broken. A tree that is about to fall stands fast when it is under-propped by another tree: but, separate either from the other, and they both fall. Now ye have nine examples to this effect, in things external. Take example then, how good a thing is unity of heart, and agreement of affections, which keeps the good united, that none may perish. And he who wishes thus to have a right faith will consider attentively, and understand Jesus Christ's precious words and works, which were done in love and kindness. Above all, I would have anchoresses to learn well the doctrine of this instruction. For many, more is the harm, are like Samson's foxes, that had their faces every one turned away from each other, and were tied fast by the tails, as we are told in Judges." And in every one's tail, a brand burning. Of these foxes I spoke long before, but not in this wise. Take good heed what this meaneth. We turn our faces gladly toward the thing that we love, and away from the thing that we hate, Those have, therefore, their faces turned away from each other, when none loveth another. But they are together by the tails, and have in them the devil's brand; that is, the fire of lust. In another sense, tail signifieth end. In their end they shall be bound together, as Samson's foxes were by their tails, and brands put therein; that is, hell-fire.

According to what has now been said, my dear sisters, see that your dear faces be always turned to each other with kind affection, a cheerful countenance, and gentle courtesy; that ye be always with unity of heart, and of one will, united together, as it is written of our Lord's beloved disciples: "The multitude of them that believed were of one heart and one soul." While ye remain united, the fiend may frighten you, if he is permitted, but not by any means

Judges, xiv. 4.

haue's leave : auh hermen nout mid alle. Det he wot ful wel: ? for bi he is umbe, deies ? nihtes, worte unlimen ou mid wredde, oder mid luder onde : and sent mon oder wummon bet telled to be. I bi be, over sum suwinde sawe, bet te suster ne oulite nout siggen bi be suster. Ich forbeode ou bet non of ou ne ileue bes deofles sondesmon. Auh loke bet euerich [on] of ou icnowe wel hwon he speke bibe vuele monnes tunge. Eucrich on nobeleas warnie ober, buruh ful siker sondesmon, sweteliche ? luueliche, ase hire leoue suster, b of binge bet heo misnimed, zif heo hit wot to sode, I makie so beo bet bered bet word recorden hit ofte biuoren hire, er heo go ut, hwu heo wule siggen, bet heo ne sigge hit oberweis, ne ne clutie nanmore berto. Vor a lute clut mei lodlichen swude a muchel ihol peche.º Hwo se underno\(\) beos luue-salue \(\) et hire suster, bonke hire \(\) zeorne, \(\) sigge mid te salmwurhte, "Corripiet me justus in misericordia ? increpabit me: oleum autem peccatoris non impinguet caput meum." And berefter mid Salomon, "Meliora sunt uulnera corripientis quam oscula blandientis," Lif heo e ne luuede me nolde heo nout warnen me in misericorde. Leouere me beo's hire wunden ben uikiinde s cosses. bus onswered euere: and zif hit is oderweis ben be oder understont, send hire word agean perof, luneliche ? softeliche, and teo over ileue hit anonriht. Vor bet ich chulle also, bet euerich of ou ileue o'der ase hire suluen. And zif be ueond blowed bitweonen ou eni wredde, oder great heorte-bet Jesu Crist forbeode-er heo beo wel iset, nouh non uorte nimen b Godes flesch 7 his blod: ne wurde non so witleas, ne o none weis bet heo elles! biholde beron. ne ne loke mid wredde touward him bet lihte to mon on corde of heouene, uorte makien preouold seihte, ase is peruppe iseid. Auh send beonne eider oder word bet heo haued imaked hire. ase bauh heo

Folio 69.

[•] p telles p an bi p over. T. to tellen of be an to be over. C.

b oder broder, T. e feier mantel, C.

d þis warninge, C.

in mine gulto. C.

h nawt ane to nimen. T. C.

nawt ane to migten. ..

hire forzeouere. T.

feier mantel. C. pilche?

he ober ho. T.

fikelinde, T. lufferes, C.

canes. T. C.

harm you. That he knows full well, and therefore he is busy, days and nights, to separate you with anger or with base envy; and he sends a man or woman who tells to thee, and of thee, some whispered rumour which a sister ought not to report of a sister. I forbid that any of you should believe this devil's messenger. But see that every one of you have certain knowledge when she speaketh in the evil man's tongue. \ Nevertheless, let every one of you, by a trusty messenger, warn each other sweetly and affectionately, as her dear sister, of any thing that she doth wrong, if she know it with certainty, and cause the person who beareth the message repeat it often in her presence before she go out, in the manner she is going to report it, that she may not report it otherwise, nor patch any thing more upon it: for a small clout may greatly disfigure a large whole garment. Let her who receiveth this kind and salutary admonition from her sister gratefully thank her, and say with the Psalmist, " Let the righteous smite me in mercy; and let him reprove me: but let not the oil of the sinner anoint my head." a And again, with Solomon, "Better are the wounds of a friend than the deceitful kisses of an enemy." b If she loved me not she would not, in pity, warn me. Dearer to me are her wounds than flattering kisses. Always answer thus: and if it is otherwise than the other believeth, send her word of it again kindly and courteously; and let the other readily believe it. For this I desire likewise, that each of you believe one another as herself. And if the fiend blow up any anger or resentment between youwhich may Jesus Christ forbid-until it is appeased, none ought to receive God's flesh and his blood; let no one be so insane, nor in any way even to behold it, nor to look with anger toward him who came down from heaven to man on earth to make threefold peace, as aforesaid. But let each of them send word to the other, that she hath humbly asked her forgiveness, as if she were present. And she who thus first gains the love of the other, and procures peace, and taketh the blame upon herself, although the other may be more

· Panim czli, 5.

b Prov. xxvii. 6.

were biuoren hire, edmodliche uenie. And peo pet ofdrauho ear pus luue of oder, ? of ged seihtnesse, ? nimed pene gult uppen hire, paul peo oder habbe more, heo schal beon mi deorewurde ? mi deore suster. Vor heo is riht Godes douhter. He him sulf hit seid, "Beati pacifici: quoniam filii Dei uocabuntur." pus prude, and onde, ? wredde beod oueral a vleied hwar se sod luue is, ? treowe bileaue to Godes milde werkes ? lufsume wordes. Go we nu furdre to pen odre areawe.

Hwo mei been, uor scheeme, slummi? sluggi? slouh, pet bihalt hwu swude bisi ure Louerd was on eerde? And efter al pet oder, when he, iden euentid of his liue swone ode herde rode? Oder men habbed reste, I fleed into chaumbre uor pe lihte, I huded han hwon hee beed ileten blod on one erm eddre. And he ode munt of Caluerie, steih zet herre on rode! ne ne swone neuer mon so swude, ne so sore ase he dude pet ilke dei pet he bledde, o uif halue, brokes of ful brode? deope wunden, al widuten eddren capitalen pet bledden on his hefde under pe pornene krune, and widuten peo ilke reoudfulle garcen of pe ludere skurgen, nout one on his schonken, such zeend al his leofliche licome. Azean slowe? slepares is swude openlich his earlich ariste from dead to liue.

A zean zissunge is his muchele pouerte pet weox euer uppon him mere and more. Vor, po he was iboren, erest, pe pet wrouhte pe eor se, he ne uond nout on cor se so muche place ase his luttle licome mulite been ileid on. Vor so neruh was pe stude pet unnease his moder ? Joseph seten peron : ? ? so heo leiden him up on heih in one

And hwefer so course ofdrahos have of hire suster, offer of hire brofer, 7 overgas hire saltte, 7 takes to guite toward hire. T.
 wid be oddre. T.

[·] be kene kernende T.

^{&#}x27; garnes, T.

in fault, she shall be my beloved and dear(sister.) For she is indeed a child of God. He himself saith, "Blessed are the peacemakers; for they shall be called the children of God." Thus pride, and hatred, and anger are banished from every place where there is sincere love and true faith in the merciful works and gracious words of God. Let us now proceed in order to the other vices.

OF SLOTH.

Who can be, for shame, slothful, and sluggish, and slow, that considers how active and diligent our Lord was on earth? And after all his other labours, how, in the eventide of his life, he finished his painful task on the hard cross? Other men take rest and retire into their chamber from the light, and hide themselves when they are let blood on the vein of an arm. But He, on the hill of Calvary, went up still higher upon the cross; and no man ever underwent such great and severe toil as he did that day when he bled, in five places, streams from full broad and deep wounds, besides the great veins that bled in his head, under the crown of thorns; and besides the woeful gashes of the dreadful scourges, not only on his legs, but over all his dear body. His early resurrection from death to life is very evidently against the indolent and the sleepy.

OF COVETOUSNESS.

Against covetousness is his great poverty, which increased upon him continually, more and more. For, at first, when he was born, he who created the earth found not on earth so much space as his little body might be laid upon. For, so narrow was the place that his mother and Joseph sat with difficulty thereon; and so they laid Him up on high in a manger wrapped about with clouts, as the gospel saith, "wrapped him in swaddling clothes." So finely was

crecche, mid clutes biwrabled, ase be gospel seit, "Pannis eum bus feire he was ischrud, be heouenliche schuppinde, be bet schruded be sunne. Her efter be poure lefdi of heouene uostrede 7 fedde hine mid hire lutle milke ase meiden deih forte habben. bis was muchel pouerte: and more com per efter. Uor hure ? hure zet he helde uode ase ueol to him? auh ine stude of in, his cradel herbaruede him. b Scoben, ase he mende him, nefde he hwar he multe resten his heaved: "Filius hominis non habet ubi caput suum reclinet." pus poure he was of in. Of mete he was so neodful bet bo he hefde in be buruh of Ierusalem, a palm sunedei, ... al dei ipreched, 7 hit neihlechede niht, he lokede al abuten him, hit seid ide gospelle, zif ei wolde cleopien him to mete, oder to herboruwe, ? nes per non. And so he iwende ut of pe muchele buruh into Bethanie, to Marie huse ? Marthe. And ber, ase he code bi be weie mid his deciples, summe cherre heo breken be eares bi be weie, I gniden be cornes ut a bitweonen hore honden I eten uor hungre, ? weren zet bereuore swude ikalenged. Auh alre mest pouerte com zet herefter. Vor steore naked he was despuiled obe rode. Do he mende him of purst, water ne mulite he habben. Let bet mest wunder was, of al pe brode eor de ne moste he habben a grot, forte ve deien uppon. De rode hefde enne uot ober lutel more: ? tet was eko norto echen his pinen. Hwon pe worldes weldinde wolde been bus poure, unbileued he is pet luued to muchel ? zisced worldes weole ? wunne.

Agean glutunie is his poure pitaunce, pet he hefde o rode. Two maner men habbed neode uorte eten wel, ? forto drinken wel—swinkinde men, ? blod-letene. Pe ilke dai pet he was bode ine sore

Folio 70.

^{*} swarbhet, T. biwrabbet, C.

^{*} in his stude of cradel \$ him herbagode, C.

 [¬] guaddeden be curnles ut T.

He, the heavenly Creator, clothed: he that clothed the sun. Afterwards, the poor lady of heaven fostered and fed him with her little milk, such as a maiden must have had. This was great poverty: but more came thereafter. For he had yet, at least, food, such as fell to him; and, instead of the inn, his cradle lodged him, Afterwards, as he himself complained, he had not where he might rest his head: "Filius hominis non habet ubi caput suum reclinet," a Thus was he poor, as to lodging. In regard to meat, he was in such want that when he had preached in the city of Jerusalem on Palm Sunday the whole day, and night was drawing nigh, he looked all around him, it is said in the Gospel, if any one would invite him to food or to lodging, and there was none. And so he went out of the great city into Bethany, to the house of Mary and Martha, And once, as he went with his disciples on the way, they broke off the ears of corn by the way, and rubbed out the corn between their hands and ate for hunger; and were, moreover, much blamed for this.c But the greatest poverty of all came afterwards. For he was stripped stark naked upon the cross. When he complained of thirst, he might not have water. But the most amazing thing was that, of all the broad earth, he was not allowed a little dust on which to die. The cross had one foot or little more: and that was also to increase his sufferings. When the Ruler of the World voluntarily became thus poor, he is an unbeliever who loveth, and coveteth too much, the riches and the pleasures of this world.

OF GLUTTONY.

Against gluttony is the poor pittance which he had on the cross. Two sorts of men have need to eat and to drink well—men who labour, and men who have been let blood. The very same day that he both laboured hard, and was let blood, as I said before, his pittance on the cross was only a spunge of gall. Consider, now, if

Math, vni, 20, Lake, ix, 58,

swinke? ec ileten blod, ase ich er seide? nes his pitaunce o rode bute a sponge of galle. Loke nu hwo grucche, zif heo bencheð wel heron, of mistrum, oðer leane mel of unsauure metes, of poure pitaunce?

A rean lecherie is his iborenesse on corbe of be clene meidene, ? al his clene lif bet he ledde on corde, 7 alle bet hine uoluwuden. bus, lo be articles, bet beod, ase paul me seide, be lides of ure bileaue onont Godes monheade. God wot hwo inwardliche bihalt ham, ? uihted agean be neonde bet fonded us mid beos scouen deadliche sunnen. Vor bi, seid Seinte Peter, "Christo in carne passo, ... et uos eadem cogitatione armemini." Arme's ou, he sei & Seinte Peter, mid bouhte uppon Jesu Crist, bet in ure vlesche was ipined. And Scinte Powel seid, "Recogitate qualem apud semetipsum sustinuit contradiccionem ut non fatigemini." pencheo, pencheo, seio Seinte Powel, hwon ze weorred b in be uite ageines be deougl, hwu ure Louerd sulf widseide his flesliche wil, ? widsigged oure. " Nordum enim usque ad sanguinem restitisti:" zet nabbe ze nout widstonden norte bet be schedunge of ower blode, asc he dude of his for on ageines him suluen, onont bet he was mon, of ure kunde. And zet, ze habbed bet ilke blod, I tet ilke blisfule bodi bet com of be meidene, ? deiede ode rode, niht ? dei bi ou. Nis ber buten a wal bitweenen! ? eueriche deie he kume of ford ? scheawed him to ou flesliche 7 licamliche ide messe, biwrien bauh, in odres like-under breades heouwe.d Vor, in his ownne heowe, vre cien ne muhten nout be brihte silvõe idolien. And so he scheauwed him ou, as bauh he seide, Lour! ich her: hwat wulle ze? Sigged me hwat were ou leof-hwarof habbe neede. Mene's to me ower neede, and zif be ueondes ferde, bet beod his tentaciuns, asailed on swude, onsweried him ? sigged, "Metati sumus castra juxta lapidem adju-

[·] of mistune meal. T. of mistrame mel. C.

[·] biwrixlot, T. C.

b werged. C worken. I.

⁴ furnie, T. C.

any one reflects well on this, would she be dissatisfied with the mistrum, or the scanty meal of unsavory food, or with the poor pittance?

OF INCONTINENCE.

Against lechery is his being born into the world of the pure virgin, and the whole of his pure life which he, and all who followed him, led on earth. Thus behold the articles, which are, so to speak, the very joints of our belief concerning the human nature of Christ. God knows her who deeply considers them, and fights against the enemy who tempts us with those seven deadly sins. Wherefore, saith Saint Peter, "Christo in carne passo, et vos eadem cogitatione armemini." " "Arm yourselves," saith St. Peter, "with thinking upon Jesus Christ, who suffered in our flesh." And St. Paul saith. "Recogitate qualem apud semetipsum sustinuit contradictionem ut non fatigemini." d "Think, think," saith St. Paul, "when ye fight in the battle against the devil, how our Lord denied his fleshly will. and so deny yours." "Nondum enim usque ad sanguinem restitisti," e "Ye have not yet resisted to the shedding of your blood;" as he did of His for you, against himself, inasmuch as he was man in our nature. And yet ye have with you, night and day, the same blood and the same blessed body that came of the maiden and died on the cross, there is only a wall intervening; and every day he cometh forth and sheweth himself to you fleshly and bodily in the massshrouded indeed in another substance, under the form of bread. For, in his own form, our eyes could not bear the bright vision. And he sheweth himself to you thus; as if he said, Behold! I am here: what would ye? Tell me what you greatly desire; of what you are in want. Complain to me of your distress: and if the army of the fiend, which is his temptations, strongly assail you, answer him and say, We are encamped by the stone of help: and the

^{*} grue! ² Perhaps it means a short allowance of food, as in times of scarcity. Mater, read, want.

* De cibo, seu sapore cibi, aut exili pitanetà " MS. Oxon.

* I Peter, iv. !

* Hebrows, xu. 3.

Folio 71.

torii: porro Philistiim uenerunt in Afphec." Le Louerd, no wunder nis: " we beod ilogged her bi be, bet ert ston of help, ? tvr of treouwe sucurs, ? castel of strenc Se, ? te deofles ferde is woddre uppon us, ben uppon eni o'der. Dis ich nime of Regum. Vor ber hit telled al bus, bet Ismeles folc b com ? loggede him bi be stone of help: and be Philisteus comen into Afech. Philisteus-bet beod unwihtes. Afech-on Ebreuwisch spele "neowe wodschipe." So hit is sikerliche. Hwon mon logged him bi ure Louerde, beonne on erest biginned be dooflen to weden: and her hit telled bet Israel wenden sone bene rug, and weren uour busunt ide uiht d soriliche ... isleiene. Ne wended ze neuer bene rug, mine leoue sustren, auh widstonded be ueondes ferde amidde be uorhefde, ase is iseid beruppe, mid stronge bileaue: ? mid te gode Iosaphat, sended beoden uor sondesmon anon efter sukurs to be Prince of heouene. In Paralipomenon. "In nobis quidem non est tanta fortitudo ut possimus huic multitudini resistere, que irruit super nos: sed cum ignoramus quid agere debeamus, hoc solum habemus residuum ent oculos nostros dirigamus ad te. Sequitur, hæc dicit Dominus, Nolite timere, et ne paueatis hanc multitudinem : non est enim uestra pugna set Dei. Tantummodo confidenter state, et videbitis auxilium Domini « super uos. Credite in Domino Deo uestro et securi eritis." pis is on English: In us nis nout, decrewurde Louerd, so muchel strenede bet we muhten widstonden bes deofles ferde, bet is so strong uppon vs. Auh, hwon we beod so bistaded? so stronge bistonden bet we mid alle nenne read ne cunnen bi us suluen: pis one we muwe don-hebben up eien ? honden to be milsfule Louerd: bu sende us sucurs: bu to dreff ure fon: vor to be we loked bus mid to gode Iosaphat. Hwon God kumed biuoren ou and freined hwat ze wulled, ? in eueriche time hwon ze neode habbed, scheaved so sweteliche to his swete earen. And zif he sone ne ihered ou, zeied

^{*} ge Luuerd, wunder is, T. C.

e Sir.

[·] residui. T.

h Isrnel, Godes fole T. - floc, C.

⁴ fluht, T. C.

i dreaue, T. fellen, C.

Philistines are come to Aphec." Yea, Lord! it is no wonder. We are encamped here beside thee, who art the stone of help, and tower of true safety, and castle of strength, and the devil's army is more enraged against us than against any other. This I take from the Book of Kings. For there we are told how the people of Israel came and encamped beside the stone of help; and the Philistines came into Aphec. Philistines, that is, enemies. Aphec-in Hebrew it signifieth "new madness." It is truly so. When a man encampeth beside our Lord, then first the devils begin to rage: and here we are told that the Israelites soon turned their backs, and four thousand of them were miserably slain in the fight. Never turn ye your back, my dear sisters, but withstand the fiend's army among the foremost, as has been said before, with strong faith; and with the good Jehoshaphat, send prayers quickly, as your messenger, to the Prince of Heaven for succour: The Book of Chronicles. "In nobis quidem non est fortitudo ut possimus huic multitudini resistere, quæ irruit super nos : sed quum ignoramus quid agere debeamus, hoc solum habemus residuum ut oculos nostros dirigamus ad te." b It is added, "Hee dicit Dominus: Nolite timere, et ne paveatis hanc multitudinem: non est enim vestra pugna sed Dei. Tantunmodo confidenter state, et videbitis auxilium Domini super vos. Credite in Domino Deo vestro, et securi eritis." This is in English: In us there is not, dear Lord, so much strength that we could withstand this devil's army that is so strong against us. But, when we are thus circumstanced, and beset with such a force, and that also we know not of ourselves what counsel to follow, this alone remains for us—to lift up our eyes and our hands to thee, () merciful Lord: do thou send us succour; do thou put our foes to flight; for to thee we thus look, with the good Jehoshaphat. When God cometh before you, and asketh what you desire, and at every time when ve have need, declare it thus affectionately to his gracious ears. And, if he do not soon hear you, cry louder and more importunately, and

^{• 1} Samuel, iv. 1, 2, and vii. 12. CAMD, SOC.

luddre and vnmedloker, and preated pet ze wulled zelden up bene castel bute zif he sende ou be sonre help? hie be swudere. Auh wute ze hwu ure Louerd onswerede Josaphat be gode? Lo bus: o bisse wise. "Noli timere," Te. pus he onswered ou, hwon ze cleopie & efter helpe. "Ne beo ze nout offered," he sei &, "ne drede ze ham nowiht, paul heo been stronge 7 monie. Pe uilt is min 7 nout Sulement etstonded sikerliche, ? ze schulen habben b mi Folio 71 b. sukurs. Habbed one to me trusti bileaue, ? ze beod al sikere." Loked nu hwuch help is strusti 7 herdi bileaue. Vor al bet help bet God bihat, strende uorte stonden wel-al is in hire one. Herdi bileaue make ou stonden upriht; and te deofel nis nodinc lodre. Vorbni bis is his sawe ? his word in Isaise, "Incuruare ut transcamus:" buh be, he seid, aduneward, bet ich muwe oner be. Deo buh's hire pet to his fondunde beied hire heorte. Vor peo hwule bet heo stont upriht ne mei he nouder on hire ne ruken, ne riden. Lo! be treitre, hwu he seid, "Incuruare ut transcamus:" buh be, he sei 8, adun ant let me up. Nullich nout longe riden : auh ich chulle wenden anon ouer awei. He liho, seid Sein Beornard, ne ilef bu nout ben treitre. "Non uult transire, sed residere:" nule he nout, he seid, wenden ouer: auh wule sitten ful ueste. Nodel as sum was pet ilefde him, ? poulite pet he schoolde sone adun ase he bihat cuere. Do, he seid, et tissend one cherre, 7 schrif be berof to morwen. Buh adun bine heorte! let me up 7 schend ome mid schrifte, zif ich alles wolde riden to longe. Sum was, ase ich er seide, pet ileuede him, I lette him up, I he rod on hire bode Edei I niht, fulle twenti zer 7 more: pet is, heo dude one swuche sunne idet ilke niht, puruh his prokiunge, I bounte bet heo wolde amorwen schriuen hire berof: I dude hit est I est, I seol so into ful wune bet heo lei I rotede perinne so longe ase ich er seide. Ant, zif a miracle nere pet pufte adun pene deouel bet set en hire so neste, heo hefde iturpled mid

^{*} luddre 7 mea Steelukere, T.

[&]quot; Isane, C.

e schet, T. wloS, C.

b scon. C. sco. T.

Do, for sein, bin, T. C.

Corplet, T.

threaten that ye will yield up the castle unless he send you help the sooner and hasten the more. But do ve know how our Lord answered Jehoshaphat the good? Lo! thus; in this manner, "Noli timere," &c. Thus he answereth you when ye call for help. "Be not afraid," he saith, " fear ye them not, though they be strong and many. The battle is mine and not yours. Only stand firmly, and ve shall have my succour. Have only steadfast faith in me and ye shall be safe." Now, observe, what a powerful help is steadfast and firm faith. For all the help that God promises—the strength to stand nobly-consists entirely in this alone. Firm faith maketh you to stand upright; and nothing is more hateful to the devil. Therefore this is his saving and his expression in Isaiah," "Incurvare ut transeamus:" "Bow down," he saith, "that I may pass over thee." She boweth herself who inclineth her heart to his tempting. For, while she stands upright, he may neither back her nor ride her. Look! how the traitor saith, "Incurvare ut transeamus:" "bow thee down," saith he, "and let me up. I do not wish to ride long. But I will go immediately away over." He lieth, saith St. Bernard, believe thou not the traitor. "Non vult transire, sed residere:" he will not, suith he, go over, but will sit full fast. Nevertheless, there was one who believed him, and thought that he would soon dismount, as he always promised. "Do it," saith he, "this once, and make confession of it on the morrow. Bow down thine heart; let me up, and throw me off with confession, if I should, perhaps, wish to ride too long." There was one, as I said before, who believed him, and let him up, and he rode her both day and night, full twenty years and more; that is, she committed one particular sin, on the same night, through his instigation, and thought that she would, on the morrow, make confession of it; but she committed it again and again, and fell into such an evil habit that she lay and rotted in it so long, as I before said. And, if it had not been a miracle that puffed down the devil that sat on her so fast, she had toppled with

^{*} Chap. h. 23.

Polio 72.

him, bobe hors ? lode, adun into helle grunde. Vorbui, mine leone sustren, holde ou euer efne upriht ine treowe bileaue. Herdeliche ileue'd bet al be deofles strenc'de melted buruh be grace of be holi sacrament, heixt over alle o'ore, bet ze iseo'd ase ofte ase be preost messed 7 sacred pet meidenes bearn, Jesu, Godes sune, pet licamliche libted oderhwules to ower in: ? widinnen ou edmodliche nimed his herboruwe. Dealeset," heo beod to woke, I to unwreste iheorted bet, wid swuche goste, herdeliche ne uihted. Le schulen habben bileaue bet al bet holi chirche redes ant singes, b ant alle hire sacramenz strenc ded ou gostliche, auh non so uord ase bis: uor hit bringed to nout alle bes deofles wieles: nout one his strencdes? his stronge c turnes, and ded also his wiltful crokes, I his wrenchfule wicchecreftes, 7 alle his zissunges :'e ase lease swefnes, 7 false scheauwinges, ? dredfule offerunges, ? fikele ? swikele reades, use paul hit were a Godes halue, ? god for to donne. Vor bet is his unwrench, ase ich er seide bet holi men mest dreded, bet he haue 8 monie holi men grimliche bizuled. Hwon he ne mei nout bringen be to non open vuel he egged be to a bing bet bunched god. Du schuldest, he seid, been mildre ? leten iwurden bine pu nouhst nout sturien ne trublen bine heorte ? stien s: into wredde, pis he seid forbui bet tu ne schuldest nout tuhten. ne chasten bi meiden uor hire gult: h ant bringed be into zemeleaste, ine stude of edmodnesse. And he eft seid riht her to-zeines -ne let tu, he seid, bine meiden no gult to zines. Lif bu wult bet heo drede be, hold hire neruwe. Rihtwisnesse, he seid, mot been nede sturne: and bus he lited cruelte mid heowe of rihtwisnesse. Me 1 mei beon al to rihtwis. Betere is liste k ben luder strencde. Folio 72 b. Hwon bu havest longe iwaked, ? schuldest gon to slepen, Nu hit is vertu, he seid, uor to wakien, uor hit greued be. Seie zet, he seid,

" Dewlengt, T. Crist hit wat. C.

^{&#}x27; rouke, T.

^{*} giseinges, I'. gulunges, C.

[·] haned wid. T.

Ach me. C.

[&]quot; - dob. Red uder aingeb.

[&]quot; wilfule. T. widfule. C.

^{*} schrininges. T.

[&]quot; guitte, ne beave bine servanz. T.

[&]quot; win liste. T. C.

him, both horse and burden, down into the depth of hell. Wherefore, my dear sisters, hold yourselves always invariably upright in true faith. Believe firmly that all the power of the devil melteth away through the grace of the boly sacrament, which we see elevated above all, as oft as the priest saith mass, and consecrateth that Virgin's child, Jesus, the Son of God, who sometimes descendeth bodily to your inn, and humbly taketh his lodging within you. God knoweth, she is too weak, and too evil hearted, who, with the aid of such a guest, fighteth not bravely. Ye ought to believe truly that all that the holy church readeth and singeth, and all her sacraments, give you spiritual strength, but none so much as this;* for it bringeth to nought all the wiles of the devil; not only his forceful and violent assaults, but his powerful stratagems, his cunning sorceries, and all his deceits; b as illusory dreams, false appearances, dreadful alarms, and flattering and deceitful counsels, as if the thing to be done were good and for the honour of God; for that is his wicked artifice, which, as I said before, holy men most dread, and with which he hath terribly beguiled many holy men. When he cannot bring thee to any open wickedness, he incites thee to something which appears good. He saith, "Thou shouldest be more indulgent, and let thy mind be quiet. Thou oughtest not to disturb nor vex thine heart, nor rouse it to anger." He saith this, signifying that thou shouldest not correct nor chastise thy servant of for her fault; and thus he leads thee into carelessness, instead of mildness. And, at another time, directly contrary to this he saith. "Permit not thyself to forgive thy servant any fault; if thou wishest her to fear thee, keep her strictly. Justice," saith he, "must be very strict;" and thus he coloureth cruelty with the hue of justice. One may be too severely just. Skilful prudence is better than rude force. When thou hast watched long, and shouldest now go to sleep, he saith, "It would now be meritorious to watch, since

[·] The merament of the mass.

[&]quot; the body "

b gulunges. C. appears to be the true reading.

one nocturne. Vor hwui seid he so? bute uorbui bet tu schooldest slepen eft, hwon time were uorto wakien. Eft, he seid riht ber to zeines. Lif bet tu muhtest wel wakien, he ded ibine boulite, oder leid on be heuinesse: wisdom is binge best: ich chulle gon nu slepen I arisen nunon. I don cwicluker ben nu bet ich schulde don nu,-ant so ofte, inouhrede, ne dest tu hit nout i rihte time. Of bis ilke materie ich spec muchel beruppe. Ine swuche manere tentaciuns nis non so wis ne so war, bute zif God ham warnie, bet nis bigiled offer hwules. Auh bis heie sacrament, ine herdi bileaue. ouer alle oder binges unwrihd his wrenches, & breked his strenedes. 14 Iwis, leoue sustren, hwon ze iveled him neih ou, vor hwon bet ze habben herdi bileaue, nule ze buten lauhwen him lude to bismare. bet he is so old cang e bet kumed uorte echen his pine, I breiden ou crune. So sone so he isiho ou herdi 7 bolde ine Godes seruise 7 in his grace, his milite melted ? he flill anon. Auh zif he mei underziten bet ower bilgaue falsie, so bet ou bunche bet ze multen beon allunge iled ouer Te weren swude i ben ilke stunde itemted, here mide ze unstrencded, ? his milito waxed.

We a reded ine Regum pet Isboset lei I slepte I sette ane wunnon norte been zeteward pet windwede hweate: I comen Recabes sunen, Remon I Banaa, I ifunden pe wunnon astunt of hire windwunge I iueollen aslepe, I wenden in and slowen pene uniselie Isboset, pet wuste him so vuele. Pe bitocnunge herof is muche need to understonden. Isboset on Ebrewish is "bimased mon" on Englisch. And nis he witterlich amased I ut of his witte pet, amidden his unwines lib him adun to slepen? Pe zeteward—pet is wittes skile—pet ouh forto winden hweate, I scheaden pe eilen I tet chef urom pe clene cornes, pet is, puruh bisi warschipe, sundren god from vuele, I don

Folio 73.

[·] unhales, T.

ald fel. T. ald ganh, C.

[·] windwe, T. C.

b for hwi, T.

d Ue. C.

watching is painful to thee. Say yet," saith he, "one Nocturn." Why doth he say this? Only that thou shouldest sleep afterwards. when it might be time for thee to watch. Again, he persuadeth quite the contrary; and if thou art well able to watch, he bringeth drowsiness upon thee, or suggesteth such thoughts as these; "Wisdom is the best thing: I will go to sleep and arise again presently, and do more quickly than now what I ought now to do," -and thus, perhaps, it often happens that thou dost it not in the right time. On this subject I spoke before at large." In temptations of this kind there is none so wise and guarded, unless God defend him, that is not sometimes deceived. But this sublime sacrament, with steadfast faith, more than any thing else, unmasks his artifices, and breaketh his strongholds. Truly, dear sisters, when we perceive him nigh you, while ye have steadfast faith, ye will only laugh him to scorn, because he is such an old fool, who comes to increase his own punishment, and plait a crown for you. As soon as he seeth you valiant and bold in the service of God, and in his grace, his power melteth away, and quickly he takes to flight. But, if he should perceive that your faith fails, so that it appears to you that ye might be quite led astray if ye were, at that hour, strongly tempted, then is your strength weakened, and his power increaseth.

We read in the Book of Kings b that Ish-bosheth lay and slept, and had set a woman to be keeper of the gate, who winnowed wheat. And the sons of Rechab, Remmon and Baanah, came and found that the woman had left off her winnowing and fallen asleep; and they went in and slew the unhappy Ish-bosheth, who guarded himself so ill. It is of importance that the meaning of this be well understood. Ish-bosheth, in Hebrew, signifieth "a man bewildered" in English. And is not he verily bewildered and out of his wits who,

^{*} Page 145. * 2 Samuel, iv. 5, 6.

The incident here related agrees with the Septuagint, and the Vulgate translation; but differs from the Hebren and the authorised English version, in which the winnowing of wheat is not mentioned.

bene hweate into be gernere, I puffen euer awei bes feones chef bet nis to none binge nouht bute to helle smurore. Auh be bimasede Isboset, lo! hwu he dude maseliche. He sette one wummon uorto beon zeteward, pet is, feble wardein. Weilawei! ase monie dod so. Wummon is be reisun, bet is, wittes skile hwon hit unstrenc ded, bet schulde beon monlich ? stalewarde b ? kene ine treowe bileaue. Des zeteward leid him to slepen so sone so me biginned kunsenten to sunne, 7 let bene lust gon inward 7 delit waxen. Hyon Recabes sunen, bet beod helle bearnes, ivinded so unwaker I so nesche zeteward, god in I slead Isboset, bet is, bene bimased gost bet in one slepie zemeleastee uorzemed him suluen. Pet nis nout to uorziten bet, ase holi writ telled, heo buruh stihten Isboset adun into [be] d schere. Her seid Seint Gregorie: "In inguinem ferire est uitam mentis carnis delectatione perforare." De ueond buruh stilto e pet scher hwon delit of lecheric burled be hearte: ? bis nis buten ine slepe of zemeleaste ? of slouh de, ase Seint Gregorie witned? "Antiquus hostis mox ut mentem ociosam invenerit, ad eam sub quibusdam occasionibus locuturus venit, et quædam ei de gestis præteritis ad Folio 73 b, memoriam reducit, audita quædam verba indecenter resonat." Et infra, "Putruerunt 7 deterioratæ sunt cicatrices meæ. Cicatrix ergo 🐯 ad putredinem redit, quum peccati uulnus, quod per poenitenciam sanatum est, in delectationem sui animum concutit." Dis is pet Englisch: hwon be olde unwine isiho ure skile slepen, he drauh him in anon intouward hire, I feolle & mid hire o slepe, [[l. speche] Penchest tu. he seid, hwu be, oder beo, spec of flesches golpesse? And speked bus, be olde swike, touward hire heorte wordes bet heo iherde zare fulliche iseide, oder sihde bet heo iseih, oder hire owen fulden bet heo sumehwiles wrouhte. Al pis he put ford binoren hire heorte eien, uorte bifulen hire mid bouhte of olde sunnen, hwon he ne mei mid neowe: ? so he bringed ofte agean into be adotede soule, buruh " licunge, peo ilke sunnen pet puruh reoubfule sore weren zare ibet:

a masedliche, T.

^{*} stalewurde, T. stadelwurde, C.

spendes, T. scheomeles, C.

⁴ i he. T. C.

burhwrenches, I. Jereli stikes, C.

f advenit. MS, Oxon. . . t speche, T. C.

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in the midst of his enemies, lieth down to sleep? The gate-ward -that is, reason-which ought to winnow the wheat and separate the refuse and the chaff from the clean grain, that is, by diligent carefulness to separate the good from the bad, and place the wheat in the granary, and blow always away the devil's chaff, which is fit for nothing but to smolder in hell. But the stupid Ish-bosheth, behold how foolishly he acted. He appointed a woman to be gateward, that is, a feeble warden. Alas! how many do the like! Woman is reason, that is, the understanding when it grows feeble, which ought to be manly, steady, and earnest in true faith. This gate-ward layeth herself down to sleep, as soon as we begin to consent to sin, and permit the desire to go inward, and the fondness to increase. When the sons of Rechab, which are the children of hell, find such an unwatchful and indolent gate-ward, they go in and slay Ish-bosheth, that is, the bewildered spirit, which in a sleepy carelessness neglecteth himself. It is not to be forgotten that, as Holy Scripture informs us, they stabbed Ish-bosheth through the groin. Upon this St. Gregory remarks, "In inguinem ferire est vitam mentis carnis delectatione perforare." The fiend stabs through the groin when the fond desire of lechery perforates the heart: and this is done only in the sleep of carelessness and sloth, as St. Gregory sheweth, "Antiquus hostis mox ut mentem otiosam invenerit, ad eam sub quibusdam occasionibus locuturus venit, et quædam ei de gestis præteritis ad memoriam reducit, audita quædam verba indecenter resonat." And further, "Putruerunt et deterioratæ sunt cicatrices meæ. Cicatrix ergo ad putredinem redit, quum peccati vulnus quod per poenitentiam sanatum est, in delectationem sui animum concutit." This is the English: When the old enemy seeth that our reason is asleep, he immediately draweth nigh to her, and falleth into conversation with her; "Dost thou remember," saith he, "how this or that one spoke of the lust of the flesh?" And thus the old deceiver speaks to her heart words that she heard long ago indecently spoken; or of some sight that she saw; or of her own uncleanness which she formerly wrought. All this he places before

CAMD. SOC.

Folio 74.

so bet heo mei weopen I menen ase sori mon, mide be salmwuruhte: "Putruerunt," %. Weilawei mine wunden bet weren ueire iheled gedered neowe wrusum, I fod on eft worte rotien. Iheled wunde become bigined for to rotien hwome bec sunnen bet weren zare ibet kumed eft mid likunge to munegunge, I slead beo unwarre soule. Gregorius: "Isboset inopinata morte nequaquam succumberet nisi ad ingressum mentis mulierem, id est, mollem custodiam deputasset." Al bis unlimp is icumen burult be zetewardes slepe. Pet nis nont iwar ne waker ne nis nout monlich, auh is wummonlich, ed to ouerkesten, beo hit wummon beo hit mon. Deonne is al pe strene Se 14 efter be bileaue, 7 efter bet me haued truste to Godes helpe bet euer is neih bute zif bileaue trukie, ase ich her biuoren seide. Heo unstrencéed pe unwhit 1 7 de 8 him suluen o fluhte anonrihte. bi beod euer agean him herdi ase leun ine treowe bileane: and nomeliche ide uondunge bet Isboset deide uppon, bet is golnesse. Lo, hwu ze muwen icnowen bet he is eruh e ? unwrest, hwon he smit bideward. Nis he cruh chaumpion bet skirmed touward be uct? bet seched so lowe uorte smiten on his kemp ifere? And flesches lust is fotes wunde, ase was feor iseid beruppe: ? It is is be reison hwareuore: al so ase ure vet bered us, al so ure lustes bered us ofte ... to pinge bet us lust efter. Nu beonne, paul pi foa hurte be ode vet, bet is to siggen, fonded mid flesches lustes, uor so louh wunde ne dred tu nout to sore, bute zif hit to swud swelle, buruh skiles zettunge, mid to muche delit, up touward be heorte: auh drinc beonne atterlose, de l'drif pene swel e ageanward urommard pe heorte : bet is to siggen, bene ode attrie pinen bet God suffrede ode rode ? be swell schal setten. Prude, 7 onde, 7 wredde, heorte-sor nor worldliche binge, deori uorlonginge, I ziscunge of eihte: beos beod heorte wunden; and bet of ham vlowed zined deades dunt anon, buten zif heo been isalued. Hwon be ucoud smit bideward, beenne se hit is iwis forto dreden, and nout for vot wunden.

[&]quot; wursum. C.

atterlaSe berien. C

b unwicht, C.

^{*} awalm. C.

s areb. C.

the eyes of her heart, that he may corrupt her with the remembrance of old sins, when he cannot with new. And thus he often bringeth again into the infatuated soul, through desire, the same sins which through penitential contrition were long since amended, so that she may weep and lament, as one in sorrow, with the Psalmist, "Putruerunt," &c. Alas! my wounds that were so well healed are gathering new matter, and begin again to fester. A healed wound begins to fester when the sins that were formerly amended come again, with desire, into the memory, and slav the unwary soul. Gregorius saith, Ish-bosheth would not have fallen by a sudden death if he had not placed a woman, that is, a timid warder, at the door of his mind. All this mishap came through the gate-ward's sleep. That which is not wary and watchful is not manly but womanly—easy to overcome, whether it be man or woman. All our strength, then, is according to our faith, and according to our confidence in God's help, which is ever nigh, except our faith give way, as I said before. Faith weakeneth the enemy and putteth him to flight immediately. Wherefore, be always as bold as a lion against him, with true faith; and especially in that temptation by which Ish-bosheth died, namely, the lust of the flesh. Behold how you may know that he is cowardly and weak, when he smites in this direction. Is not he a cowardly champion who strikes at the feet? who seeks to smite his antagonist so low? Now the lust of the flesh is a foot wound, as was said long before; and this is the reason of it: in like manner as our feet carry us, so our lusts often carry us to the object of our desires. Now then, although the enemy wound thee in the feet, that is to say, tempt thee with carnal pleasures, be not too much afraid for so low a wound, unless it should swell greatly, through the mind's consent, with too much delight, up toward the heart; and then, drink the antidote, and drive the swelling away from the heart; that is to say, think of the bitter pains that God suffered on the cross, and the swelling will abate. Pride, envy, wrath, anxiety about worldly things, listless indolence,

[.] The berb betony, or penny-grass. Boseceth.

Prudes salue is edmodnesse: ondes salue, feolauliche luue: wre 8 des salue, bolemodnesse: accidies salue, redunge and misliche werkes, and gostlich urouren: ziscunges salue, ouerhowe of cordliche binges: vestschipes salue, ureo heorte. Nu of be uorme. On alre crest, zif bu wilt been edmod, benc cuer hwat be wonted of holinesse? of gostliche beawes. Penc hwat tu hauest of pi sulf. Pu ert of two dolen ! of licame, ? of soule, ? in ciber beo's two binges bet muwen swude muchel meeken be, zif bu ham wel biholdest. Folio 74 b. I bine licame is ful'de ? unstrencoe. Nu, kumeo of be vetles swuch bing ase [is] berinne. Of bine flesches vetles hwat cumed berof? Kume's perof smel of aromaz, oder of swote healewi? Deale. Of te druie sprintles bere's winberien? And breres bere's rosen, ? berien, ? blostmen? Mon, bi flesch, hwat frut bered hit, in all his openunges? Amidden be meste menkes of bine nebbe, bet is, bet feirest del bitweonen smech mudes I neoses smel, ne berest tu two purles, ase paul hit weren two prine purles? Nert tu ienmen of ful slim? Nert tu mid ful se a ifulled? Ne schalt tu beon wurmes fode? Nu a uleih mei eilen bo, ? makien be to blenchen. Eade meiht tu beon prut! Philosophus: "Sperma es fluidum: vas stercorum : esca uermium." Bihold, holie men bet weren sumehwules, hwu heo uesten, I hwu heo wakeden! ine hwuche passiun, I ine hwuche swinke heo weren! and so bu meiht icnowen bine owune woke unstrencee. Auh wostu hwat awilegee monnes feble cien bet is heie ichunben? Det he bihalt aduneward. Ang. "Sicut incentium est elationis respectus inferioris, sic cautela est humilitatis consideratio superioris." Al so ase hwa bihalt to beo bet beod of

as ber in m. C.

Dele, C. Deu le set ?

[&]quot; swote basmu. C.

[&]quot; mensku, C.

. . . .

and covetousness of wealth,—these are the wounds of the heart, and that which emanates from them immediately giveth a death blow, unless it be remedied. When the enemy smiteth in this direction, then is he truly to be feared, and not for foot wounds.

1. The remedy of pride is humility; of envy, love to one another; of wrath, patience; of indolence, reading, and various kinds of work, and spiritual consolation; the remedy of covetousness is contempt of earthly things; of avarice, liberality. Now, concerning the first. First of all, if thou wilt be humble, reflect always on your want of holiness and spiritual-mindedness. Consider what thou hast of thyself. Thou art of two parts-of body and soul, and in each are two things which may greatly humble thee, if thou rightly apprehendest In thy body is uncleanness and infirmity. Now, there cometh out of a vessel such things as it contains. What cometh out of the vessel of thy flesh? Doth the smell of spices or of sweet balsam come thereof? God knoweth. Do dry twigs often bear grapes? And do briars [4 thorns] bear roses, and berries, and flowers, Man, what fruit doth thy flesh bear in all its apertures? Amidst the greatest ornament of thy face; that is, the fairest part between the taste of mouth and smell of nose, hast thou not two holes, as if they were two privy holes? Art thou not formed of foul slime? Art thou not always full of uncleanness? Shalt thou not be food for worms? Even now, a fly may hurt thee and cause thee to shrink. Truly thou mayest easily be proud! "Thou art," saith the philosopher, " of slimy origin, a vessel of filth, food for worms," Look at the holy men of old; how they fasted, and how they watched; how great were the sufferings and labours they underwent; and thus thou mightest know thine own weak infirmity. But knowest thou what distorteth the weak eves of a man who has climed up high? That he looks downward. Augustin saith, "As the sight of an inferior is an incentive to pride, so that of a superior is a warning to humility." For, as he who looks at those who are of humble station seemeth to himself to be of high station, so do thou look

[·] Ex spinis flores mearum. M8. Uxon.

lowe live, pet make's him bunchen bet he is of heie live, auh bihold euer upward touward heouenliche men bet clumben so heie? teonne schalt tu iseen hu lowe bu stondest. Vesten ane sequeniht to breade I to watere : oder bree niht togederes wakien, -hwu wolde hit unstrenceen pine fleschliche strencee! pus peos two pinges bihold i bine licame—fulde ? unstrencde. I bine soule, oder two—sunne ? ignorance: bet is, unwisdom? unwitenesse. Vor ofte ber tu wenest bet beo god is vuel, ? soule murore. Bihold mid wet cien bine scheomefule sunnen: dred zet bine woke kunde bet is ed aworpen: and seie mid te holie monne, pet bigon uorte weopen ? seide, po me ... tolde him bet on [of] his feren was mid one wummone iuallen ine flesliche ful'de, "Ille hodie, ego cras:" pet is, "He to dai, ich to morwen." Ase bauh he seide: Of al so unstronge cunde ich am ase he is, I al swuch me mei bitiden, bute zif God me holde. pus, lo, be holi mon nefde, of ben obre mone bet was inallen inc sunne, non wunderliche ouerhowe, auh biweop his unhep, ? dredde bet him al swuch muhte bitiden. O bisse wise makied edmod * 7 meoked our heorte. Bernardus: "Superbia est appetitus proprie excellencie: humilitas contemptus ejusdem." Al so as prude is wilnunge of wurðschipe, riht al so, per to zeines, edmodnesse is forkesting of wurd- : schipe, I luue of lute hereword I of louhnesse. Des peau is alre beauwene moder, ? streoned ham alle. De bet is umbe, widouten hire, uorte gederen gode beauwes, he bered dust ide winde, ase Scint Gregorie witned: "Qui sine humilitate uirtutes congregat quasi qui in uento puluerem portat." pes one bid iboruwen: pes one widbuwed pes deofles gronen b of helle, ase ure Louerd seide to Seint Antonie pet isein al pene world ful of pes deofles tildunge.º "A, Louerd!" ewed he, "hwo mei wid beos witen him bet he ne beo mid summe of peos ikeiht?" "One be edmode," eweb ure Louerd. So lutel bing is edmodnesse I so smel bet no grone ne mei hire

etholden. And, lo, muche wunder: bauh heo makie hire so lutel. ?

Polio 75.

endmodiel, T. C.

tyld, to oncer. Seat.

b marcs. T. grunen, C. Scottee, meat, great,

always upward to heavenly men, who have climbed on high, and then thou shalt see how low thou standest. To fast a week on bread and water, or to watch three nights together, how would it enfeeble thy bodily strength? Thus, look at these two things in thy body, uncleanness and weakness; in thy soul, other two, sin and ignorance; that is, folly and want of judgment; for often that which thou thinkest to be good is evil and soul-murder. Behold with wet eyes thy shameful sins. Dread continually thy weak nature, which is easily overcome, and say, with the holy man who began to weep and said, when he was told that one of his companions had fallen with a woman into carnal uncleanness, "Ille hodie, ego cras; " that is, " He to day, I to-morrow: "a as if he had said, I am of the same infirm nature as he is, and the very same may happen to me, unless God sustain me. Lo! thus, the holy man had no overweening contempt of the other man that was fallen into sin, but wept his mishap, and dreaded that the very same might beful him-In this manner, keep your heart humble and meek. Bernard says, "Superbia est appetitus propriæ excellentiæ; humilitas contemptus ejusdem." As pride is a desire of worship, so, on the contrary, humility is the rejecting of worship, and the love of moderate commendation and of meckness. This virtue is the mother of all virtues, and giveth birth to them all. He who tries, without this, to acquire excellent virtues beareth dust in the wind, as St. Gregory testifieth, "Qui sine humilitate virtutes congregat, quasi qui in vento pulverem portat." This virtue alone is saved: this alone evadeth the snares of the devil of hell, as our Lord said to St. Antony, who saw all the world full of the devil's hidden traps, "Ah Lord!" quoth he, "who may guard himself against these so that he is not caught with some of them?" "Only the humble," quoth our Lord. So little a thing is humility, and so small, that no snare may hold it fast. And here is a very wonderful thing: for, though it make itself so little, and so meek, and so small, yet it is the strongest thing of all, inasmuch as all spiritual strength comes

^{*} The same story is told in page 226.

Folio 75 h. so meoke, 7 so smel, heo is paul pinge strengest, so bet of hire is euerich gostlich strenc'se. Seint Cassiodore hit witne's : "Onnis fortitudo ex humilitate:" auh Salomon seið þe reisun hwui? "Vbi humilitas ibi sapiencia:" per ase edmodnesse is, per, he seið, is Jesu Crist, bet is, his Feder wisdom, I his Feder strencoe. Nu, nis no wunder beonne, bauh strenc'e beo ber ase he is, buruh grace inne wuniinde. Duruh be strenc'e of edmodnesse he awern bene wurse a [1. purse] of helle. De zeape wrastlare nime& zeme hwat turn his fere ne cunne nout, bet he mid wrastled : vor, mid ben ilke turn he mei hine unmunlunge aworpen. Al so dude ure Louerd. He iseih hu ueole be grimme wrastlare of helle breid up on his hupe, ? werp, mid be haunche turn, into golnesse, bet rixled i be lenden. He hef an heih monie, ? iwende abuten mid ham, ? sweinde ham puruh prude adun into helle grunde. O, bouhte ure Louerd bet al bis biheold, "I schal don be enne turn bet tu ne cubest neuer, ne ne meiht neuer cunnen "-bene turn of edmodnesse, bet is, be uallinde turn. And feol urom heouene to per eorde, I streihte him so bi per eorde, bet te feond wende bet he were al eordlich : 7 was bicherd mid tet turn, ? is zete eueriche deie of edmode men ? wummen let hine wel cunnen. On over half, ase Job seide, he ne mei, uor >> prude, zet bute biholden heie: "Omne sublime uident oculi ejus." Holie men bet holdet d ham lutte 7 of lowe live, heo beod ut of his sih de. De wilde bor ne mei nout buwen him uorte smiten hwam se ualled adun, I buruh meoke edmodnesse strecched him bi ber eorde. Folia 76, He is al kareleas of his tuxes. Dis nis nout arean bet ich habbe iseid er, bet me schal stonden euer to-zeines be deofuel! nor bet stonding is treowe trust of herdi bileane uppon Godes strenc e: and his fallinge is edmod enowunge of bin owune woenesse? of bine owune unstrencoe. Ne non ne mei stonden so bute zif he bus falle: bet is, bute zif he lete lute tale ? unwurd of him suluen: biholden

o burse? byra. gigas, latro, lupus.

b hodlinges casten. T. hollings, Scotice, unobservedly,

[·] bilurt. T. bilurd. C.

⁴ holde S.

from it. St. Cassiodore sheweth this, "All courage is from humility." And Solomon telleth the reason of it, "Ubi humilitas, ibi sapientia: " Where there is humility there, saith he, is Jesus Christ; that is, his Father's wisdom and his Father's strength. Now it is no wonder, then, that there is strength where he is, through in-dwelling grace. Through the strength of humility he overcame the giant of hell. The warv wrestler carefully observes what stratagem his mate, with whom he wrestles, is ignorant of; for with that particular stratagem he may overthrow him unawares. Thus did our Lord. He saw how many the fierce wrestler of hell caught up on his hip, and threw, with the cast of the thigh, into lechery, which rules in the loins. He heaved up many, and turned round with them, and swung them through pride down into the depth of hell. O! thought our Lord when he beheld all this, "I shall practise upon thee a sleight that thou never knewest nor ever could know "-the sleight of humility, which is the falling stratagem. And he fell from heaven to the earth, and stretched himself in such a manner on the earth, that the fiend thought that he was all earthly; and he was outwitted by that stratagem, and is still every day, by humble men and women who are well skilled in it. On the other hand, as Job saith, he may not yet for pride but look high. "His eyes behold all high things." b Holy men who think little of themselves and live humbly are out of his sight. The wild boar cannot stoop to smite him who falleth down, and through meek humility stretcheth himself on the ground: he is quite secure from his tusks. This is not contrary to that which I said before, that we ought always to stand against the devil. For this standing is faithful confidence of firm belief in God's power; and this falling is humble consciousness of thine own weakness, and of thine own want of strength; nor can any man so stand except he thus fall; that is, except he think himself of small account and unworthy, and look always at his blackness and not at his fairness, because the fairness

euer his blake I nout his hwite, uordi pet hwit awileged pe eien. Edmodnesse no mei neuer beon inouh ipreised: uor pet was pet lescun pet ure Louerd inwardlukest lerede alle his icorene, bode mid werke I mid worde: "Discite a me, quia mitis sum I humilis corde." In hire he helded nout one dropemele, auh zeoted vlowinde wellen of his grace, ase seid pe salm-wuruhte: "Qui emittis fontes in conuallibus." I pe deales, he seid, pu makest wellen uorto springen. Auh heorte to-bollen I to-swollen, I ihouen on heih ase hul—peo heorte ne ethalt none wete of Godes grace. A bleddre ibollen ful of winde ne duued nout into peos deope wateres: pauh a nelde prikiunge worped al ut pene wind. Al so, on edelich stiche, oder on edelich eche maked uorte understonden hwu lutel wurd is prude, and hwu egede ping is horel.

Ondes salue, ich seide, bet was feolaulich luue, and god vnnunge: I god wil, ber ase milite of dede wonted. So muchel strencee haue'd lune 7 god wil bet hit make'd odres god ure god, ase wel ase his bet hit wurched. Sulement luue his god: beo wel ipaied " ? gled berof, 7 so bu turnest hit to be, 7 makest hit bin owen. Seint Gregorie hit witned: "Aliena bona si diligis tua facis." Lif bu hauest onde of obres god, bu attrest be mid helewi, ? wundest be ... mid salue. Di salue hit is, Tif bu hit luuest, a Tean soule hurtes ? and bi strenc'de arean be ueond is al bet god bet obre dod, zif bu Polio 78 b. hit wellumest." Sikerliche ich ileue bet ne schal flesches fondunge. nan more ben gostlich, ameistre be neuer zif bu ert swete iheorted, ? edmod ? milde, and luuest so inwardliche alle men ? wummen, ? nomeliche aucren, bine leoue sustren, bet tu ert sori of hore vuel. ? gled of hore god ase of bin ownne; vnnen bet alle bet luvied be luneden ham ase pe, ? dude ham uroure ase pe. Lif bu hauest knif oder clod, mete oder drunch, scrowe oder quaer, holi monne uroure, 14

^{*} ane drope in a lim. T

duder warch, T.

[·] eweme, T. C.

b halewinde, T. C.

⁴ other. T. orchel C.

I bode have bredre I time. T.

dazzles the eyes. Humility can never be sufficiently commended, for it was the lesson which our Lord most carnestly taught all his elect, both by word and work, "Learn of me, for I am meek and lowly in heart." In this [virtue] he poureth not merely drop by drop, but he poureth in a flowing stream, the fountains of his grace, as the Psalmist saith, "Qui emittis fontes in convallibus." "In the dales," saith he, "thou makest fountains to well up." But a heart inflated, and swollen, and lifted up as a hill—such a heart retains none of the dew of God's grace. A bladder inflated full of wind diveth not into those deep waters; but the pricking of a needle letteth out all the wind. In like manner a slight stitch or a slight pain maketh one understand how worthless is pride, and how stupid be a thing is vanity.

11. The remedy for envy, I said, was love to one another, and doing them good; and good will, where the ability to do is wanting. So great efficacy hath love and good will, that it maketh the good which it doth to another our own, as well as his. Only love his good; be well pleased and glad of it, and thus thou turnest it to thyself, and makest it thine own. St. Gregory sheweth this: "If thou lovest the good of another, thou makest it thine own." If thou hast envy of another's good, thou poisonest thyself with balsam and woundest thyself with salve. Thy salve it is -if thou lovest it-against the wounds of the soul; and thy strength against the fiend is all the good that another doeth, if thou art well pleased with it. I firmly believe that neither carnal nor spiritual temptation shall ever master thee if thou art kind-hearted, and humble, and meek, and lovest so sincerely all men and women, and especially anchoresses, thy dear sisters, that thou art as sorry for their evil, and glad of their good, as of thine own: desire that all who love thee love them as well as thee, and comfort them as well as thee. If thou hast a knife or a garment, food or drink, scroll or book, the holy man's comfort, or

[.] Math. xt. 29.

b Stolida. MS, Oxon.

oder eni oder ping pet ham wolde ureomien, vnnen pet tu heuedest wonte perof, wid pen pet heo hit heueden. And zif eni is pet naued nout pe heorte pus afeited, mid seoruhfule sikes, bode bi deie ? ec bi nihte, grede on ure Louerd, and neuer grid ne ziue him er he, puruh his grace, habbe hire swuch aturned and imaked.

Salue of wredde, ich seide, was bolemodnesse! bet haued breo steiren-heie, ? herre, ? alre heixt, ? nexst be heie heouene. Heih is be steire zif bu bolest for bine gulte: herre zif bu nauest gult: alre hexst zif bu bolest uor bine god dede. "Nai," seið sum amased bing, "zif ich heuede gult berof, ich nolde neuer menen." Ert tu, bet " so seist, ut of bine witte? Is be leouere uorte beon Judases feolawe ben Jesu Cristes fere? Bode heo weren anhonged: auh Judas for his gulte, I lhu, widuten gulte, uor his muchele godleich was anhonged o de rode. Hwederes fere wult tu beon? Mid hweder wult tu bolien? Of his is beruppe iwriten muchel! hu he is bi uile bet misseid be oder misded be; and nis bet iren bacursed bot iwurded be swarture ? be ruhure so hit is ofture ? more iviled? Gold and seoluer clensed ham of hore dros ide fure. Lif bu gederest dros perinne, pet is agean kunde. Argentum reprobatum vocate eos. pe caliz pet was imelt ide fure I stroncliche iwelled, and is seo & den, buruh so monie duntes 9 frotunges, to Godes nebbe [biheue] so swude ueire afeited, wolde he, zif he kude speken, awarien his clensing fur ? his wuruhte honden? Al bes world is Goddes smidde, uorte smeodien his icorene. Wultu bet God nabbe no fur in his smidde-ne belies-ne homeres? Fur! bet is, scheome ? pine: be belies: bet beod beo bet missigged be: bine homeres: bet beed bee bet hermed be. Denc of bis asaumple, [Augustinus] "Quid gloriatur impius si de ipso flagellum faciat Pater meus?"

Folio 77.

^{. [}be file fret of be irn be rust 7 tet ragget, 7 makes hit hwit 7 smede.] C. Note.

or, T. C. [Golt, selucr, stel, irn, copper, mostling, breas, al is icleopet or.] C. Note.

^{&#}x27; [behoof, or use]; written in the margin, in paler tak, probably by some one who disapproved of making images of Christ, nebbe, face, in the text is expuncted, and is therefore omitted in the translation.

any thing that would benefit them, desire that thou hadst it not, provided that they had it. And if any one hath not her heart thus disposed, let her, with sorrowful sighs, cry to our Lord by day and by night, and never give him peace until he, by his grace, have so changed and formed her.

III. The remedy of wrath, I said, was patience, which hath three degrees, high, and higher, and highest of all, and nearest the high heaven. The degree is high if thou sufferest patiently for thy own guilt; higher if thou art not guilty; highest of all if thou sufferest for the good thou hast done. "Nay," saith some bewildered thing, "if I were guilty of it, I would never complain." Art thou that sayest so out of thy wits? Wouldst thou rather be Judas's fellow than the companion of Jesus Christ? Both were hanged; but Judas for his guilt, and Jesus without guilt, was hanged on the cross for his great goodness. Of which of the two wouldest thou be the fellow sufferer? Upon this subject much is already written above. as how he that saith or doth thee wrong is thy file: and is not that iron accursed that becometh the blacker and the rougher the oftener and the more it is filed? Gold and silver are purified from their dross in the fire. If thou gatherest dross therein, it is contrary to nature. "Reprobate silver call ye them." b If the chalice could speak, which was molten in the fire, and made to boil vehemently, and then, with much beating and polishing, made into so very beautiful a form for the service of God, would it curse the purifying fire and the hands of its artificer? The whole world is God's smithy, in which he forgeth his elect. Wouldst thou that God had no fire in his smithy, nor bellows, nor hammers? Fire-that is, shame and pain; bellows—that is, they who speak evil of thee; thy hammers—that is, they who do thee harm. Think of this example. Augustine saith, "Why doth the wicked man boast, if my Father make of him a scourge?" When a day of redress

[·] Page 185.

b Jeremiah, vi. 30.

Hwon dei of rihte is iset, ne ded he muchel scheome be demare bet, a bis half be iset deie, breked be triws, ? awreked him of be, oder of him seoluen? And hwo is bet not wel bet domesdei is dei iset uorte don alle men riht. Hold be triws beo hwules. Hwat would so me euer dod be, be rihtwise demare haued iset enne dei uorte loken a riht bitweonen ou. Ne do bu nout him scheome, so bet tu uorhowie wreche of his dome ? nime to bin owune dome. Two pinges beod bet God haued etholden to him sulf-bet beod, wurdschipe ? wreche, ase holi writ witned. Hwo so euer on him sulf nimed ouder of bees two, he robbed God 7 reaued. "Gloriam" meam alteri non dabo." Item: "Mihi uindictam b et ego retribuam." Deale. Ert tu so wrod wid mon oder wid wummon bet

Folio 77 b. tu wult, forte wreken be, reauen God his strencee?

Accidics salue is gostlich gledschipe, ? froure of gledful hope. burnh redunge, I burnh holi poulte, over of monnes mude iscid. Ofte, leoue sustren, ze schulen vren lesse uorte reden more. Redunge is god bone. Redunge teches hu? hwat me schal bidden: and beoden bigited hit efter. Amidde be redunge, hwon be heorte liked wel. beconne cumed up a denociun, ? tet is wurd e monie bonen. Vor so seid Seint Ierome : "Semper in manu tua sacra sit lectio : tenenti : tibi librum sompnus subripiat et cadentem faciem pagina sancta suscipiat." Holi redunge beo euer i bine honden : slep go uppe be ase bu lokest peron, ? be holie pagine ikepe bi uallinde neb; " and so bu schalt reden ? zeorneliche ? longe. Euerich bing me mei, bauh. ouerdon. Best is euer imete.

A reines ziscunge. Ich wolde bet obre schuneden, ase ze dob. gederunge. To much felreolac kundled hire offe. Vreo iheorted ze schulen beo. Anker, of oder freolac, haned ibeon oderhwules to free of hire suluen." Golnesse cumed of zinernesse ? of flesches

[.] to don, T.

the text has " burnh!" " wurd " is substituted as a better reading from T, and C.

is fixed, doth not he greatly affront the judge, who, before the appointed day, breaketh the truce and avengeth himself on thee or on himself? And who does not know well that Doomsday is a day appointed in which to do justice to all men? Meanwhile, keep the truce. Whatever wrong men do thee, the righteous Judge hath appointed a day in which to see justice done between you. Do not thou affront him by despising the vengeance of his judgment, and taking vengeance according to thy own judgment. There are two things which God hath reserved to himself—worship and vengeance, as Holy Writ sheweth. Whosever taketh to himself either of these two, robbeth God and reaveth from him. "My glory will I not give to another." Also, "Vengeance is mine, and I will repay." God knoweth! Art thou so emaged against man or woman that, to avenge thyself, thou wilt rob God of his might?

IV. The remedy for indolence is spiritual joy, and the consolation of joyful hope from reading and from holy meditation, or when spoken by the mouth of man. Often, dear sisters, ye ought to pray less, that ye may read more. Reading is good prayer. Reading teacheth how, and for what, we ought to pray; and prayer afterwards obtaineth it. In reading, when the heart feels delight, devotion ariseth, and that is worth many prayers. St. Jerome saith, "Semper in manu tua sacra sit lectio; tenenti tibi librum somnus subripiat, et cadentem faciem pagina sancta suscipiat." "Let holy reading be always in thy hand. Sleep may fall upon thee as thou lookest thereon, and the sacred page meet thy drooping face;" and thus long and intently must thou read. Every thing, however, may be overdone. Moderation is always best.

V. Against covetousness. I could wish that others avoided, as ye do, gathering. Too much liberality often breedeth it. Free hearted ye ought to be. But an anchoress, from other's liberality, hath sometimes been too free of herself. Lechery cometh of gluttony and of carnal ease; for, as St. Gregory saith, "Meat and

[.] Isaiab, Alii. 8.

^{*} Romans, ati. 19.

Folio 78.

eise! vor ase Seint Gregorie seid, "Mete ? drunch ouer rihte temed breo teames: libte wordes, ? libte werkes, ? lecheries lustes." Vre Louerd beo idoncked, bet haued iheled ou of ziuernesse, mine leoue sustren: auh golnesse ne bið neuer allunge clene acweint of flesches fondunge. Auh bet understonded wel, bet breo degrez beod berinne, as Seint Beornard witned. De norme is cogitaciun: De over is affection? be bridde is kunsence. Cogitaciuns, bet beo's fleoinde bouhtes bet ne lested nout: I peos, ase Seint Beornard seid, ne hurte's nout be soule ! auh pauh heo bispete's hire mid hire blake spotle, b so bet heo nis nout wurde bet Jesu Crist, hire leofmon, bet ... is al ueir, ne cluppe hire ne cusse er heo beo iwaschen. Swuch fulbe, ase hit kumeb lihtliche, ageb awei lihtliche, mid uenies, mid confiteor, I mid alle god deden. Affectiun is hwon be bouht ged inward, ? be delit kumed up, ? be lust waxed. peonne, ase was be spotle er upon be hwite hude, ber waxed wunde ? deoped into be soule, efter bet be lust ged, I te delit berinne, furdre I furdre. peonne is need forto zeien, "Sana, Domine, animam meam:" Louerd hel me, uor ich am iwunded. "Ruben, primogenitus meus, non crescas:" Ruben, bu read peof, bu blodi delit, ne waxe bu neuer! Kunsence, bet is skiles rettunge hwon be delit ide luste is 2 igon so oueruord bet ter nis non widsigginge, zif ber were eise uorto fulfullen be dede. d pis is hwon be heorte drawed lust into hire, ase bing bet were amased, I fod on use to winken I forte leten bene ueond iwurden, ? leid hire sulf aduneward, ? buhd him ase he bit, ? zeied creaunt, creaunt, ase swowinde. Peonne he, kene bet was er eruh, -beonne leaped to bet stod er ueorrento, ? bit deades bite o Godes deore spuse. I wis deades bite, vor his ted beod attrie, ase of ane wode dogge. Dauid, ide sauter, cleoped hine dogge. "Erue a framea Deus animam." 7c.

o [h is in hire shee bodi, large towart lechur, burh hire gestninges.] C. Note.

specken, T. speckes, C. "fordant maculis," MS, Oxon,

b ter nere na wičanke. T.

[&]quot; to be fole dede. T. to fulle be dede. C.

feoles, T.

^{&#}x27; kurre, T. cucard, C.

drink more than enough bringeth forth a threefold progeny; light words, light deeds, and wantonness. Our Lord be thanked, who hath cured you of gluttony, my dear sisters; but carnal desires are never completely extinguished from among the temptations of the flesh. But know this, that there are three degrees therein, as St. Bernard testifieth. The first is cogitation; the second is affection; the third is consent. Cogitations are flying thoughts that do not last; and these, according to St. Bernard, hurt not the soul; but yet, they spit upon her with their black spittle, so that she is not worthy to be embraced or kissed by Jesus Christ, her beloved, who is altogether fair, before she is washen. Such impurity, as it cometh lightly, goeth away lightly with the help of prayer, confession, and all good works. Affection is when the thought goeth inward, and fondness is excited, and the desire increaseth. Then, as was the little spot at first upon the white hood, there groweth a wound, and penetrateth deeply into the soul, according as the desire and the fondness go in further and further. Then there is need to cry, "Sana, Domine, animam meam;" "Lord, heal me, for I am wounded." "Reuben primogenitus meus non crescas!"" "Reuben thou red thief; thou bloody desire; mayest thou never increase!" Consent, that is, the willingness of the mind when the fondness of the desire is gone'so much too far that there is no refusing, if there were a convenient opportunity to commit the action. This is when the heart draweth desire into itself, as a bewildered thing, and begins, as it were, to wink b and to permit the fiend to do what he pleases, and layeth herself down and inclineth to him as he bids, and crieth "I yield, I yield," as if about to faint. Then he becometh bold who was at first timid. Then he leapeth near, who was at first at a distance, and bites the bite of death on God's dear spouse. I wis, the bite of death, for his teeth are venomous as the teeth of a mad dog. David, in the Psalms, calleth him dog, " Deliver my soul from the sword, my darling from the power of the dog." e

* Genesis, alix 3, 4.

b Qu. to wavee Wancol A. S. wavering, irresolute.

Psalm xxii, 20,

CAMD. SOU.

Uor bi, mi leoue suster, so sone so bu euer underzitest bet ten dogge of helle kumed snakerinde mid his blodie vlien a of stinkinde bouhtes, ne lie bu nout stille, ne ne site nouver uorte loken hwat he wule don, ne hu ueor he wule gon! ne ne seie bu nout slepinde, "Ame dogge go herut: hwat wultu nu herinne?" pis tolled him Folio 78 t. touward be. Auh nim anon bene rod stef, mid nemmunge idine mude, I mid be merke idine hond, mid bouhte idine heorte, I hot him ut hetterliche-be fule kur dogge-? lidere to him luderliche mid te holie rode steue. Lif him stronge bac duntes: bet is to siggen, rung up ? sture be :' hef up on heie eien ? honden touward heouene: gred b efter sukurs, "Deus in adjutorium: Veni Crentor: Exurgat Deus, in nomine tuo: Domine, quid multiplicati sunt: Ad te, Domini, levavi: Levavi oculos meos." Alle be salmes ouer. And zif be ne cumed nout sone help, gred luddure mid hote heorte. "Vsquequo, Domine, obliuisceris me, in finem?" And so, al pene salm ouer. Pater noster: Credo: Aue Maria: mid halsine bonen o bine owune ledene ! I smit herdeliche adun bine eneon to ber earde ! I breid up bene rode stef, 7 sweng d him azean a nour halue - bene helle dogge. Pet nis nout elles bute blesce be al abuten mid te cadie rode Spit him amidde be bearde to hoker ? to schom, pet flikered ... so mit be, I fiked mid dogge uawenunge, hwon he uor so liht wurd -for be licunge of a lust one hand hwule, cheaped bine soule, Godes deore spuse, bet he bouhte mid his blode, I mid his deorwurde deade ode deore rode. Euer bihold hire wurd bet he paide uor hire! I dem perefter pris, I beo on hire be deorre! I ne sule bu neuer so edeliche, his fo 7 bin eider, his deorewurde spuse, bet costnede him so deore. Vorte makien be deofles hore of hire is reouve ouer reouse. To unwreste, mid alle, heo is bet mei, uorte hebben up hire preo uingres onercumen hire fo, ? ne last uor sloude. Hef up, fordi, mid treowe bileaue ? mid herdie, up bine breo uingres, ?

Folio 79.

[&]quot; flelies, T. flegen C.

^{*} emerteliche T. C.

[·] schoarne, T. searn C.

k geie. T.

⁴ awench. T.

¹ hugging, T. C. mercem, MS, Uzon,

Wherefore, my dear sister, as soon as ever thou perceivest that this dog of hell cometh sneaking with his bloody fleas of corrupt thoughts, lie thou not still, nor yet sit, to see what he will do, or how far he will go; and say not to him in a sleepy manner, "Friend dog, go out hence; what wouldest thou have here?" This enticeth him toward thee. But take up at once the staff of the cross, at the same time pronouncing the sacred name with thy mouth, with the sign in thy hand, and with thought in thy heart, command him sternly to go out—the foul cur dog; and beat him severely with the staff of the holy rood. Give him hard back strokes; that is to say, rouse up and bestir thyself: lift up your eyes and hands toward heaven, cry for succour, "Haste thee, O God, to deliver me." a "Come Holy Ghost." "Let God arise." "Save me. O God, for thy name's sake." " "Lord, how are they increased that trouble me." d "To thee, O Lord, have I lifted up my soul." "I have lifted up my eyes." All the Psalms through. And if help cometh not to thee soon, cry louder with fervent heart, " How long wilt thou forget me, O Lord, for ever?" g' And so on through the whole Psalm: the Lord's Prayer, the Belief, the Salutation of the Virgin Mary, with deprecatory prayers in thy own language; and smite your knees down smartly to the earth, and snatch up the rood staff, and swinge him again on every side—the hell hound. That is nothing else than bless thyself all around with the holy sign of the Spit, in contempt and scorn, upon his beard who thus dangleth about thee, and flattereth thee with the fawning of a dog, when, for so small a price—for the momentary gratification of a desire, he tries to purchase thy soul-God's dear spouse, which he bought with his blood, and with his precious death on the dear cross. Look always at her price that he paid for her; and by that value her, and hold her the dearer; and never sell thou so cheaply, either to his enemy or thine, his beloved spouse that cost him so dear. To

[·] Paslm lax.

b Psalm lavin.

^{*} Paulm liv.

⁴ Pailm m.

[·] Psalm xxv.

^{&#}x27; Psaim ezai.

[·] Paalm zin.

mid te holie rode steaue, bet him is lodest kuggel, leie on be deouel

dogge. Nem ofte Jesu, ? cleope his passiun to helpe, ? halse him bi his pinen, 7 bi his decrewurde blode, 7 bi his deade o rode. Vlih into his wunden: creop in ham mid bine bouhte. Pet beod al opene. Muchel lunede ho us bet lette makien swuche burles in him norte huden us inne. And mid his deorewurde blode biblodege bine heorte, "In petram: abscondere fossa humo." Go into be stone, he seid, be prophete, and hud be ide doluene eorde: bet is, ide wunden of ure Lourdes flesche bet was ase idoluen mit te dulte b neiles, ase he ide sautero longe biuoren seide, "Foderunt manus o meas, et pedes meos:" bet is, heo duluen mine vet ? mine honden. He ne seide nout bet heo burleden mine vet ? mine honden, auh duluen. Vor efter bisse lettre, ase vre meistres sigged, be neiles weren so dulte pet heo duluen his flesch, I to breken pe bones, more ben burleden, norte pinen him sarre. He himsulf cleoped be touward peos wunden: "Veni columba in foraminibus petrae, in cauernas macerie." Mi kulure, he scio, ure Louerd, kum and hud be ide burles of mine limen, and ide holes of mine side. Muchel lunede he peo kulure, pet he swuche holes makede. Loke nu pet tu bet he cleoped kulure, habbe kulure kunde, bet is widuten galle, and kum to him baldeliche, and make be scheld of his passiun, and seie, mid Jeremie: "Dabis scutum cordis, laborem tuum:" bet is, bu schalt zinen me. Louerd, heorte-scheld azean be ueonde: bet beod pine swincfule pinen. Det heo swincfule weren he scheauwede hit sobliche e inouh pe he swette ase blodes swotes dropen bet urnen adun to ber eorde. Me schal holden scheld ine vihte, up a buuen be heaved, ofer agean be breoste, and nout drawen hit behinden be-And riht al so zif bu wult bet te holie rode-stef beo bi scheld, and tet Godes stronge passiun falsie pes deofles wepnen, ne drauh pu hit nout efter be, and hef hit on heih abuuen bin heorte heaved, idine :: breoste eien. Hold hit up agean be ueonde, and scheau hit him

^{*} no bood ha al opene C * dulle, 1 C

[·] Interam MS, Oxon, "Larras, unde, Larma lugua." Du Conge-

^{*} hudles, T. C. * openicht T. witterbeln t.

make of her the devil's paramour, is sorrow beyond all sorrow. Too depraved, withal, is she, who might, by holding up her three fingers, overcome her foe, and desires it not, through sloth. Hold up, therefore, with true and firm faith thy three fingers, and with the holy rood-staff, which is the cudgel which he loathes most, lay on the devil-dog. Name Jesus often, and invoke the aid of his passion, and implore him by his sufferings, and by his precious blood, and by his death on the cross. Fly into his wounds; creep into them with thy thought. They are all open. He loved us much who permitted such cavities to be made in him, that we might hide ourselves in them. And, with his precious blood, ensanguine thine heart. "Ingredere in petram, et abscondere in fossa humo; " " Go into the rock," saith the prophet, "and hide thee in the pit which is dug in the earth;" a that is, in the wounds of our Lord's flesh, which was as if dug into with the blunt nails, as he said long before in the Psalter, "Foderunt manus meas et pedes meos; "b that is, they dug my feet and my hands. He did not say, they pierced my feet and my hands, but dug. For, according to this Latin, as our teachers say, the nails were so blunt that they digged his flesh, and broke the bones rather than pierced them, to torment him the sorer. He himself calleth thee toward those wounds, "Veni columba in foraminibus petræ, in cavernas maceriæ: " " " My dove," saith our Lord, "come and hide thyself in the cavities of my limbs, and in the holes of my side." Great was his affection for the dove for which he made such hiding places. See now that thou, whom he calleth dove, have the nature of a dove, which is without gall, and come to him boldly, and make his sufferings thy shield, and say with Jeremiah, "Dabis scutum cordis laborem tuum;" d that is, "Thou shalt give me, O Lord, a heart-shield against the enemy; which is thy laborious sufferings." That they were laborious, he shewed manifestly enough, when he sweated, as it were drops, the sweat of

^{*} Issuah, it. 10.

[•] Psalm xxn. 16.

Cantieles, 11, 14,

⁴ Lament, in. 65. Vulgate translation.

Folio 80.

witterliche. De sihoe one perof bringed him o fluhte: vor bode him agrised ber azean I scheomed ut of his witte, efter be ilke time bet ure Louerd ber mide brouhte so to grunde his kointe kuluertschipe I his prude strencee. Lif bu, buruh bine zemeleaste, werest te erest wocliche, " ? zinest be ueonde inzong to uord ide urum de, so bet tu ne meiht recoilen him azanward uor bine muchele unstrene Se, auh ert ibrouht so uord ouer bet tu ne meiht bis scheld holden o bine heorte, ne wrenchen be berunder frommard be deofles carewen, nim be nord alast Seinte Beneites salue, bauh ne berf hit nout beon so ouerstrong ase his was :' bet of be walewing, rug ? side ? wombe orn al o grure blode: auh hure ? hure b zif bi sulf, hwon be [4 he] strongest stont, one smerte discepline, 7 drauh, ase he dude, bet swete likunge into smeortunge. Ant zif bu bus dest nout, auh slepinde werest be, he wule gon to uord upon be er bu lest wene, ant bringen be of fule bouhte into delit of ful sunne: e and so he bringed be al oner into skiles zettunge, bet is deadliche sunne, widuten be dede : I so is ek be delit of be stineginde lust widnten graunt of be werke, so long hit mei ilesten, hwon be skile ne uihted no lengre per tozeines. "Nunquam enim judicanda est delectatio esse morosa dum ratio reluctatur ? negat ascensum."d Vor bi. leoue suster, ase ure Louerd lere's be, to tred be neddre heaved, bet is, be beginnunge of his fondunge: "Beatus qui tenebit? allidet parvulos suos ad petrum." Eadi is he, seid Dauid, bet widhalt hire on erest, and to breked to be stone be ereste sturunges hwon bet fleschs arised beo hwule bet heo beed zunge. Vre Louerd is icleoped ston uor his treounesse. And ek in Canticis: "Capite nobis unless paruulas quæ destruunt vineas." Nimes ? kecches us, leofmon, anon be zunge uoxes. Det beod be erest prokunges bet sturied be wingeardes, he seid, ure Louerd, bet beod ure soulen,

[&]quot; unwroastliche, T. waclichliche, C.

b all be hwedere. T. ach lan hure. C. Saltem. MS. Uxon.

c lust. '1. C.

^{... 10}

[·] bim. T.

struien, T. struck, C.

blood, that ran down to the earth. A shield should be held up, in battle, above the head or against the breast, and not dragged behind thee; and, in like manner, if thou wish that the holy rood-staff should be thy shield, and that the Lord's painful sufferings should foil the devil's weapons, drag it not after thee, but lift it up on high above the head of thy heart, in the eyes of thy breast. Hold it up against the enemy, and shew it him distinctly. The mere sight of it putteth him to flight; for it both terrifieth him and shameth him to distraction, since the time when our Lord therewith battled his crafty wiles, and his proud strength. If thou, through thy negligence, defendest thyself at first feebly, and givest the enemy entrance too far in the beginning, so that thou mayest not be able to drive him back again because of thy great weakness, but art so far overcome that thou canst not hold this shield upon thy heart, nor shelter thyself under it from the devil's arrows, take, at last, St. Benedict's remedy, though it need not be excessively strong as his was, who, from the wallowing, on back, and side, and belly, ran all over with gory blood: but, at least, when the temptation is strongest, give thyself a smart flagellation, and draw, as he did, the sweet inclination into smarting. If thou dost not so, but defendest thyself in a sleepy manner, he will advance upon thee too far, before thou art in the least aware, and bring thee from foul thoughts to the desire of foul sin; and so he bringeth thee completely to give thy mind's consent, which is mortal sin, without the deed; and so is likewise the pleasure of the stinging desire, without consenting to its effect, so long as it may last, when the reason no longer contendeth against it. For the delight in it must never be judged to be wilful though it continue, as long as the reason strives against it, and refuses its consent. Wherefore, dear sisters, as our Lord taught thee, trample upon the serpent's head, that is, the beginning of his temptation, "Beatus qui tenebit et allidet parvulos suos ad petram." "Blessed is she," saith David, "who restraineth herself at first, and breaketh

^{*} See Acta Sanctorum, March 21.

b Paulin Carren D.

pet mot muche tilunge to uorte beren windberien. Pe deouel is beorekunnes, and haued asse kunde: vor he is bihinden strong, and feble ide heaued, pet is, ide urumde, and so is beore? asse. Ne zit him neuer inzong: auh tep him ode schulle, nor he is eruh ase beore peron! and hie him so peoneward,? ascur him so scheomeliche, so sone so pu underzitest him, pet he hold him ischend, and pet him agrise wid pe stude pet tu wunest inne! vor he is pinge prudest, and him is scheome lodest.

Al so, leoue suster, so sone so pu euer ivelest pet pin heorte mid luue ualle touward eni monne, ouermete, anonrihtes beo iwar of peneddre atter, and to-tred his heaued. Pe cwene seide ful so pet meddre atter, and to-tred his heaued. Pe cwene seide ful so pet mid one strea brouhte o brune alle hire huses: bet muchel kume of lutel. And nim nu zeme hu hit fare pet pet pet wint up ne bringed nout anonriht pet hus al o fure: auh lid recent more fur, fostred hit ford, waxed from lesse to more vort al pet hus blasic uord er me lest wene. And pe deouel blowed to from pet hit erest kundled: and mucheled his beli bles euer ase hit waxed. Understond pis bi pi suluen. O sihd pet tu isihst, oder on elpi word pet tu mis-iherest, zif hit out stured pe, cwench hit mid teares of watere, mid lesu Cristes blode, peo hwule pet hit nis buten a sperke, er pen hit waxe tende pe so pet tu hit ne muwe acwenchen. Vor so hit biualled ofte: Thit is riht Godes dom, pet hwo ne ded hwon he mei, he ne schal nout hwon he wolde.

[.] win bernes, T.

wantes, T, castres, C.

^{*} adut, f. adet, C.

f ewt. T. cowet, C.

I am mon a wild, T. - wicht, C.

o lete. T. C.

^{&#}x27; muccles, T, mudle8, C.

against the stone the first emotions when the flesh ariseth, while she is young. Our Lord is called a stone because of his faithfulness. And also in the Canticles, "Take us the little foxes that spoil the vines;" these are the first enticements which are felt, which destroy the vineyards, saith our Lord, which are our souls, that need much tilling in order to bear grapes. The devil is of the nature of a bear and of an ass; for he is strong behind and feeble in the head, that is, in the beginning, and so is the bear and the ass. Never give him entrance, but tap him on the scull, for he is weak as a bear in that part; and thus hasten him away and hurry him away so shamefully, as soon as thou perceivest him, that he may hold himself as disgraced, and dread the place wherein thou dwellest; for he is the proudest creature, and shame is most disagreeable to him.

Thus, dear sister, as soon as ever thou feelest thy heart incline with too much love toward any man, beware immediately of the venom of the serpent, and trample upon his head. The old woman spoke very truly, when with a single straw all her houses caught fire, that "much cometh of little." And now observe how it happeneth: the spark that goeth up, doth not immediately set the house all on fire, but lieth and catcheth more fire, and continueth feeding it, and it groweth from less to more until the whole house blaze forth before we are in the least aware. And the devil bloweth upon it from the time that it first kindleth, and always bloweth a greater blast with his bellows as it increaseth. Understand this from thyself. If any sight that thou seest, or a single word that thou hearest amiss, at all move thee, quench it with the water of tears, and with Jesus Christ's blood, while it is only a spark, before it increase and inflame thee so that thou mayest never be able to quench it; for so it often happens, and it is the just decree of God. that "he who doth not when he may, shall not when he would."

Monie kunnes fondunge beoð ine pisse uorme a dole, and misliche urouren 7 moniuolde saluen. Vre Louerd ziue ou grace pet heo moten ou helpen. Of alle peo oðre peonne, of schrift pe biheuest of hire, schal beon pe vifte dole, ase ich bihet peruppe. And nimeð zeme hu euerich dole ualleð into oðer, ase ich er seide. Her biginneð pe uifte dole,

OF SCHRIFTE.

Of two pinges nimed zeme, of schrifte, ide beginnunge. Det forme ping, of hwuche milite hit beo. Det oder ping, hwuch hit schulle beon. Dis beod nu ase two limes: and eider is to-dealed: pe uorme o six stucchenes: be oder o sixtene. Nu bis is of be uorme.

Schrift haued monie milites. Auh nullich of alle siggen, buten sixe: preo agean be deouel, ? preo onont us suluen. Schrift schent bene deouel ? hacked of his heaued, ? to-dreaued his ferde. Schrift wasched us of alle ure fulden, 7 zet b us alle ure luren, 7 maked us Godes children. And eider haued his preo. Preoue we nu alle. De erest preo beod alle ischeawed ine Judites deden. Judit, bet is schrift, ase was zeare iseid, slouh Oloferne, bet is, be ueond of helle. Turn beruppe ase we speken of fuwelene cunde, bet beod is fined to ancre. Heo hackede of his heaued, ? seo 8 Sen com and scheawede hit to be burnh preostes. Deonne is be ueond ischend hwonne me scheaue's ine schrifte alle his cweadschipes. "Compuncte conscientie: unde in cubiculo ejus abscidit caput ejus." His heaned is ihacked of, ? he is isleien ode monne so sone se he euer is riht sori uor his sunnen, ? haue's schrift on heorte. Auh he is nout be zet ischend be hwule his heaved is ihud, ase dude on erest Iudit, er hit beo ischeawed: bet is, or ben be mud ine schrifte do ut be heaved

Folio 81.

There are many kinds of temptation in this fourth part, and various comforts and manifold remedies. May our Lord give you grace that they may help you! The fifth part then shall be of confession, the most necessary of them all, as I promised above. And observe how every part falleth into another, as I said before. Here beginneth the fifth part.

PART V.-OF CONFESSION.

Concerning confession. To begin, take notice of two things: first, of what efficacy it is; secondly, of what kind it should be. These are two branches; and each of them is divided: the former into six parts; the other into sixteen. Now this is concerning the former.

Confession bath many powers. I will not, however, speak of them all; but only of six: three against the devil, and three concerning ourselves. Confession confoundeth the devil, and hacketh off his head, and disperseth his forces. Confession washeth us from all our filthiness, and giveth us back all our losses, and maketh us children of God. And each of these divisions hath its own three. Let us now prove all these. The first three are all exemplified in the history of Judith. 1. Judith, that is, confession, as was said before, slew Holofernes, that is, the fiend of hell. Turn back to the place where we spoke of the nature of fowls, which are compared to anchoresses.* She hacked off his head, and then came and shewed it to the priests of the city. Then is the fiend confounded when all his iniquities are disclosed in confession, "Compunctæ conscientiæ; unde in cubiculo ejus abscidit caput ejus." His head is cut off, and he is slain in the man as soon as ever he is truly sorry for his sins, and hath set his heart on confessing them. 2. But he is not yet confounded while his head is concealed, as Judith did at first, nor sunne. And nout one be sunne, auh al be beginnunge berof, and

al be norrideles bet brouhten in be sunne, bet is be deofles heaved bet me schal to-Areden anon, ase ich er seide. "Vna mulier Ebrea fecit confusionem in domo Regis Nabugodonosor:" beonne vlih his And his wixeles ? his ferde anon ase dude Judit Olofernes. wrenches bet he us mide asailed, do ham alle o vluhte! and be buruh is ared bet heo heueden biset: but is to siggen, be sunfule is deliured. Iudas Makabeus-hwo stod agean him? Al so hit telled in Judicum bet tet folc beo hit askede, efter Josues dead, hwo schulde been hore duc, ? leaden ham in bere uerde? Vre Louerd . 2 onswerede? seide, Iudas schal gon binoren ou: I chulle ower foes lond bitechen in his honden. Loke's nu ful zeorne, hwat tis beo to Iosue speled hele, ? Iudas speled schrift, ase Iudit. Folio 81 b. siggen. peonne is Josue dead hwon soule hele is forloren vor eni deadlich sunne. Pe sunfule is be unwihtes lond, bet is ure deadlich fo, and tis lond ure Louerd hat buorto bitechen in Judases honden. Uor hwon bet he go biuoren, schrift, lo nu, is gunfaneur, ? beredher be banere biuoren alle Godes ferde, pet beod gode peawes. Schrift reaued be ueonde his lond, bet is, be sunfule mon, and al to-dreaued Canaan, be used the series of hells. Indas hit dude licomliche: and schrift, bet he bitocned, ded bet ilke gostliche. Dis beod nu breo binges bet schrift de 8 o be deouel. De over breo binges bet hit de 8 on us suluen beod bees her efter.

Schrift wasched us of alle ure fulden: uor so hit is iwriten: "Omnia confessione lavantur." Glosa super: "Confitebimur tibi Deus: confitebimur," 7c. And tet was bitoened pet Iudit weosch hire, 7 despoilede hire of hire widewe schrude, pet was merke of seoruwe: and seoruwe nis bute of sunne one. "Lanit corpus suum,

* wid. T. burch, C.

b bilick, T.

until it is shewn; that is, until the mouth in confession put forth the capital sin. And not only the sin, but the whole beginning thereof. and the previous circumstances which brought in the sin, which is the devil's head, which we ought immediately to trample upon, as I said before. "One Hebrew woman hath made confusion in the house of King Nebuchodonosor; " a then his army immediately flies, as Judith made that of Holofernes, and his wiles and fraudulent tricks, wherewith he assailed us, all take to flight; and the city which they had besieged is delivered; that is to say, the sinner is delivered. Judas Maccabeus-who stood against him? manner, we are told in the Book of Judges, that, after the death of Joshua, when the people asked, "Who should be their leader, and go before them in the army? 7 Our Lord answered and said. "Judah shall go before you: I will deliver the land of your enemies into his hands." Consider now attentively, what this meaneth. Joshua meaneth health, and Judah confession, the same as Judith. Then is Joshua dead when the health of the soul is lost through any deadly sin. The sinner is the enemy's land, who is our deadly foe. and this land our Lord promises to deliver into Judah's hands.b For when he goeth before, behold now, confession is the standard bearer, and beareth here the banner before all God's army, which is good morals. 3. Confession reaveth from the fiend his land, which is the sinful man, and completely defeateth Canaan, the army of the fiend of hell. Judah did it bodily; and confession, which he betokeneth, doth the same spiritually. Now these are the three things that confession doth against the devil. The other three things which it doth to ourselves are those which follow.

V. Confession washeth us from all our defilements: for thus it is written, "Omnia confessione lavantur;" as a comment upon this: "We will confess to thee, O God, we will confess," &c. and this was figuratively shewn when Judith washed herself, and stripped off the garments of her widowhood, which were a token of sorrow; and

[&]quot; Judith, xiv. 18.

? exuit se uestimentis uiduitatis." Schrift zelt eft al pet god pet we hefden uorloren buruh heaued sunne ? I bringeo al azean, I zelt al togederes. Ioel: "Reddam uobis annos quos comedit locusta, brucus, rubigo et erugo." pis was bitocned puruh pet Iudit schrudde hire mid helidawene weaden and makede hire ueir " widuten, ase schrift de us widingen, mid alle be ueire urnemenz bet bitocne's blisse. And ure Louerd sei's, buruh Zacharie: "Erunt sicut fuerunt antequam proiceram eos:" pet is, schrift schal makien bene mon al swuch ase he was biuoren bet he sunege: ase clene? ase ueir ? ase riche of alle god bet limpe ot be soule. Det bridde ... bing bet schrift ded to us suluen is be frut of bis over two, ? ended ham bode-bet is, maked us Godes children. Dis is bitocned berbi bet Judas, ine Genesi, biwon of Jacob, Benjamin. Benjamin seis ase muche ase Sune of riht half. Iudas, bet is, schrift: al so ase Iudit: for bobe heo spelet on an Ebreische ledene. Dis gostliche Iudas bizet of Iacob his feder, bet is, ure Louerd, to been his riht hondes sune, I bruken buten ende pe eritage of heouene. Nu we habbed iseid of hwuche milite schrift is, ? hwuche efficaces hit haued, & inemned sixe. Loke we nu zeomeliche hwuch schrift schule been bet bere'd swuch strenc'de! I for to scheawen hit bet dele we nu bis lim o sixtene stucchenes.

Schrift schal been wreiful, bitter, mid seeruwe, ihol, naked, ofte imaked, hihful, edmod, scheemeful, dredful, ? hopeful, wis, so ? willes: owune ? studeuest: bisouht biuoren longe. Her beo's nu, ase pauh hit were, sixtene stucchenes pet beo's ineied to schrifte: and we schulen siggen of enerichen sum word sunderliche areawe.

· fairhede ture. T. [grat5ede] hue. C.

Folio 82.

there is no sorrow but from sin only, "Lavit corpus suum, et exuit se vestimentis viduitatis." a 2. Confession gives us back all the good that we had lost through mortal sin: it bringeth it all again, and completely restoreth it. Joel saith, "I will restore to you the years that the locust, the canker-worm, and the mildew, and the palmer-worm have eaten." b This was figuratively shewn in that Judith clothed herself with holiday garments, and made herself fair without, as confession maketh us within, with all the goodly ornaments which are tokens of joy. And our Lord saith in Zechariah, "They shall be as they were before I had cast them off; "c that is, confession shall make the man such as he was before he sinned; as clean, and as fair, and as rich in all the good that appertaineth to the soul. 8. The third thing which confession doth to ourselves is the fruit of the other two, and which completes them both, that is, maketh us children of God. This is represented in the Book of Genesis, when Judah obtained the consent of Jacob to carry Benjamin with him into Egypt.d Benjamin, signifieth Son of the right hand. Judah, that is, confession; in like manner as Judith; for both have the same meaning in the Hebrew tongue. This spiritual Judah obtained of Jacob his father, that is, our Lord, to be the son of his right hand, and to enjoy, without end, the inheritance of heaven. We have now said how great is the power of confession. and what effects it hath, and we have mentioned six. Let us now consider attentively what sort of confession that must be which produceth such good effects; and to shew it the better, divide we now this part into sixteen particulars.

Confession shall be accusatory, bitter and sorrowful, full, candid, frequent, speedy, humble, with shame, anxious, hopeful, prudent, true, voluntary, spontaneous, steadfast, and premeditated. These now are, as it were, sixteen particulars, which belong to confession; and we shall say a word of each of them separately in order.

[&]quot; Judith, z. 3.

Genesia, xliii, 13.

b Joel, ii, 25.

Zechariah, x. 6.

Schrift schal been wreiful. Mon schal wreien him suluen inc schrifte, ? nout werien him ne siggen, Ich hit dude buruh obre: Ich was ined b berto: be ueond hit makede me to don. bus Eue and Adam wereden ham. Adam buruh Eue: and Eue buruh be neddre. De neond ne mei neden nenne mon to don sunne, banh he eggi perto. Auh ful wel he is ipaied hwon eni seid bet he him makede norto sunegen, ase banh he henede strencoe, bet haued none mid alle, buten burnh us suluen. Auh me ouh forto siggen: Min ownne unwrestschipe hit dude: and willes ? woldes Ich beih to be deoffe. Lif bu witest eni bing bine sunne bute bi suluen, bu ne schriuest be nout! and zif bu seist bet bin unstrence ne muhte nout elles, bu wrenchest bine sunne o God, bet makede be swuch bet tu, bi bine tale, widstonden ne muhtes. Wreie we us suluen: vor lo! hwat sei's Seinte Powel? "Si nos ipsos dijudicaremus, non ntique judicaremur:" bet is, zif we wreið wel her, ? demeð her us suluen, we schulen been cwite of wreiunge ette muchele dome. Der ase Seint Aunselme sei's peos ilke dredfule wordes, "Hinc crunt accusantia peccata: inde, terrens justicia: subtus, patens horridum chaos inferni: desuper, iratus Judex: intus, urens conscienția: foris, ardens mundus. Uix justus saluabitur. Peccator sic deprehensus, in quam partem se premet?" %. O be one halue, a domesdei schulen ure swarte sunnen bicleopen us stroncliche of ure soule murbre: and on ober half stont rihtwisnesse, bet no reoube nis mide, dredful ? grureful uorto biholden. Abuuen us, be corre Demare: vor ase softe as he is her, ase herd he bid ber: and ase mild ase he is nu her, ase sturne he bid per-lomb her ? linn per. ase be prophete witned: "Leo rugiet: quis non timebit?" be liun schal ber greden, he seid, hwo is bet ne schal been ofered? Her we cleopied him lomb ase ofte ase we singed, "Agnus Dei qui tollis peccata mundi." Nu, ase Ich seide, we schulen iseon buuen us ben ilke corre Demare, bet is, ec witnesse, ? wot alle ure gultes. Bincoben us, geoniinde wide pe wide preote of helle: wibinnen us

Foi 111 82 1

I. Confession shall be accusatory. In confession a man ought to accuse himself, and not defend himself and say, "I did it through the fault of others: I was forced to do it: the devil compelled me to do it." Thus did Eve and Adam defend themselves. Adam through Eve, and Eve through the serpent. The devil cannot compel any man to commit sin, although he instigates him thereto. But he is very well pleased when any one saith that he made him to sin, as though he had power, who really hath none, except through ourselves. But we ought to say, "My own wickedness did it; and willingly and wilfully I yielded to the devil." If thou blamest any thing but thyself for thy sin, thou dost not confess thyself; and if thou sayest that thy weakness was unable to do otherwise, thou throwest the blame of thy sin upon God, who made thee such that, by thine own account, thou hadst not power to resist. Let us accuse ourselves: for lo! what saith St. Paul? "Si nos ipsos dijudicaremus, non utique judicaremur; " a that is, "if we accuse and judge ourselves well here, we shall be freed from accusing at the great judgment." Concerning this St. Anselm saith these terrible words, "On this side will stand accusing sins; on the other, the dreadful judgment seat; above, the angry Judge; beneath, the yawning horrid pit of hell; within, a gnawing conscience; without, a burning world. Scarcely shall the righteous be saved. Where shall the sinner, thus detected, hide himself?" On Doomsday our black sins on the one side shall sternly accuse us of our soul-murder; on the other side stands Justice, with whom there is no pity, dreadful and terrible to behold; above us the angry Judge, for as soft as he is here so hard he is there; and as mild as he is now here so stern he is there; a lamb here and a lion there, as the Prophet testifieth, "Leo rugiet; quis non timebit?"b "The lion shall roar," saith he, "who is he that shall not be afraid." Here we call him Lamb as oft as we sing, "Lamb of God, who takest away the sins of the world." Now, as I said, we shall see above us the same angry Judge, who is also the

[&]quot; 1 Corinth. xi. 31. CAMD, SOC.

h Amos, iii. 8.

⁴ St. John, i. 29,

Palio 83.

suluen, ure owune conscience, bet is, ure inwit, uorkuliinde hire suluen mid be fure of sunne : widuten us, al bene world leitende of swarte leite up into weolcne. De sorie sunfule bus biset, hwu schal him beonne stonden? To hwuche of beos foure mei he him biwenden? Nis ber beonne bute bet herde word, bet grisliche word I grureful ouer alle, "Ite maledicti in ignem eternum," 7c. Gos ze awariede ut of mine eihsih de into be eche fure bet was igreided to be ueonde and to his engles. Le uorbuwen e minne dom bet ich demde mon to, bet was iset forto libben ine swincke ? in seoruwe on eoroe: and ze schulen nu, uoroi, habben bes deoffes dom, & bernen ... mid him ide eche fure of helle. Mid tisse schulen be uorlorene worpen a swuch zeor d bet heouene? eorde muwen beode grisliche agrisen. Vordi Seint Austin lerede us leofliche, "Ascendat homo tribunal mentis sue, si illud cogitat quod oportet eum exiberi ante tribunal Christi. Adsit accusatrix cogitatio: testis conscientia: carnifex timor:" bet is, benc, mon, of domesdeie, ? deme her him suluen bus, o bisse wise: let skile sitten ase demare upon be dom stol! kume per efter uord his bouht! bouhtes munegunge wreie him, I bicleope him of misliche sunnen. O, belami, bis bu dudest ber, I pis per, I tis per, I o pisse wise. His inwit beo iknowen perof, I we bere him witnesse: "So's hit is, so's hit is ! bis, ? muchele more." Kume uord per efter ferlac, buruh be demarcs heste, bet hetterliche hat, "Nim ? bind him heteueste, uor he is dendes wurde: and bind him so querich lim be he haued mide isuneged, bet he ne muwe mid ham sunegen nan more." Fearlae haued ibunden him hwon he ne der, uor fearlac, sturien him touward sunne. Let nis nout be Folio 83 b. demare, bet is, skil, ipaied ban he beo ibunden ? holde him widuten sunne, bute zif he abugge be sunne bet he wrouhte; and cleoped ford pine I secruwe, I hat bet secruwe preciche him widinne be heorte mid sore bireousunge? so bet him suwie 9 pinie bet flesch "

forswiffunde. T. for eweffinde. C. for ewellende?

[&]quot; heren but harde word, h waword. T. C.

gur. T. gei. C.

forhobeden, T.

[·] readeb. C.

witness, and knows all our guilt; beneath us, yawning wide, the wide throat of hell; within ourselves our own conscience, that is, our mind, reproaching itself with the fire of remorse for sin; without us, all the world blazing in black flame up to the welkin. The unhappy sinner being thus beset, how shall it then stand with him? To which of these four can be turn? There is nothing then but that severe sentence—that awful, and above all terrible sentence, "Ite maledicti in ignem eternum," &c. "Go, ve accursed, out of my eye-sight, into the eternal fire that was prepared for the devil Ye disobeved my statutes which I ordained for and his angels. man, who was appointed to live in toil and in sorrow on earth; and ve shall now, therefore, have the devil's doom, and burn with him in the everlasting fire of hell." Then shall the lost utter such wailing that both heaven and earth may fearfully shudder. Wherefore St. Austin affectionately teacheth us, "Ascendat homo tribunal mentis suze, si illud cogitat quod oportet eum exhiberi ante tribunal Christi. Adsit accusatrix cogitatio, testis conscientia, carnifex timor; "b that is. Let man think of Doomsday, and judge himself here, in this wise: let reason sit as judge upon the judgment seat; let his thought then come forth; let his thoughts bring to his remembrance, accuse him, and charge him with divers sins, "O, good friend, thou didst this, and this, and this, in such a place, and in this manner." Let his conscience acknowledge it, and bear him witness; "true it is, true it is, this and much more." After this, let Fear come forth, by the judge's command, who sternly orders, "Take him and bind him fast, for he is worthy of death; and bind him so in every limb with which he hath sinned that he may sin with them no more." Fear hath bound him, when he dare not, for fear, make any movement toward sin. Yet is not the judge, that is, reason, satisfied, though he is bound and keeps himself from sin, unless he pay the penalty for the sin he has done; and he calleth forth pain and sorrow, and commands sorrow to scourge him within the heart with sore re-

^{*} Math. xxv. 41.

Glosea in 1 Corinth. zi.

wiðuten mid festen, ? mid oðer fleschliche sores. Hwo se o þisse wise, biuoren þe muchele dome, demeð her him suluen, eadi is he ? iseli. Vor, ase þe prophete seið, "Non iudicabit Deus bis in id ipsum." "Nule nout ure Louerd," he seið, þe prophete, "þet o man beo uor one þinge twien idemed." Hit nis nout ine Godes kurt ase hit is iðe schire, þer ase þe þet nickeð wel mei beon iboruwen: and þe fule þet is icnowen [is idemed?]. Biuore God is oðerweis. "Si tu accusas, Deus excusat: et uice uersa." Lif þu wreiest þe wel her, God wule unwreien þe þer, and skeren mid alle, et te neruwe dome: uor hwon þet tu deme þe, ase ich iteiht habbe.

Schrift schal beon bitter, agean bet to sunne buhte sume chere Judit pet speled schrift, ase ich ofte habbe iseid, was Merarihtes douhter: 9 Judas, bet is ec schrift, wivede o Thamar. Merariht ? Thamar bode heo spelied bitternesse o Ebreu. Nimed nu georne geme of be bitochunge. Ich hit sigge scheortliche: bitter, sor, 7 schrift. Pet on mot kumen of pet oder, ase Indit dude of Merariht, and bode heo moten been jueied somed, ase Judit ? Thamar [weren]: uor nouver widuten over nis nout wurd, over lutel. Fares ? Zaram ne teme's heo neuer. Uour binges, zif me [l. mon] penched bet heaved sunne dude him, muwen makien him to seoruwen, 7 bittren his heorte. Lo! his is be uorme. Lif a mon heuede uorloren, in one time of be deie, his fader and his moder, his bredren and his sustren, and al his kun eke, and alle his freend bet he euer hesde weren istoruen uerliche in one deie, nolde he ouer alle men seoruhful beon ? sori, alse he eade muhte? God hit wot, he mei been vniliche b scoruhfulure bet haued, mid deadliche sunne, gostliche isleien God widinnen e his soule. Vor he naued nout one uorloren bene swete Ueder of heouen ? Seinte Marie his moder, ober holi chirche, hwon he of hire naues more d ne lesce, and alle be engles of heouene, and allo be haluwen bet weren him er uor

Folio 84.

[·] ibi qui negat poterit liberari; et danmari qui fatotur. MS, Oxon.

b vnimeteliche, T.

[&]quot; mwi8 1 f

[&]quot; ne mare T. C

^{*} allo halt halties, T. - - lusiegen, C.

pentance, so that he sigh and punish the flesh outwardly with fasting, and with other bodily pains. He who thus judgeth himself here, before the great judgment, is blessed and happy. For, as the prophet saith, "Non judicabit Deus bis in id ipsum." "Our Lord," saith the prophet, "will not suffer a man to be judged for one thing twice." It is not in God's court as it is in that of the shire, where they who deny well may be acquitted; and the fool who is detected a is condemned. Before God it is otherwise, "Si tu te accusus, Deus excusat; et vice versa." If thou accusest thyself well here, God will excuse thee there, and clear thee also, at the strict judgment—because thou judgest thyself, as I have taught above.

II. Confession shall be bitter, inasmuch as the sin, at one time, was thought sweet. Judith, which signifieth confession, as I have often remarked, was the daughter of Merari; b and Judah, which is also confession, wived with Tamar.c Merari and Tamar both signify bitterness in Hebrew. Now, pay earnest attention to the signification. I mention it briefly: bitterness, sorrow, and confession. The one may come from the other, as Judith did from Merari, and both may be joined together, as were Judith and Tamar; for either without the other is worth little or nothing. Pharez and Zarah d never bring forth offspring. There are four things that mortal sin has done to him which, if a man reflect, may make him sorrowful, and embitter his heart. Lo, now, this is the first: If a man had lost, in a single hour of the day, his father and mother, his brothers and sisters, and also all his kindred, and if all his friends that he ever had had died suddenly in a single day. would he not be sorrowful and grieved more than all other men, as he well might? God knoweth he may be, without comparison, more sorrowful who, by mortal sin, has slain God within his soul. For he hath not only lost the sweet Father of heaven, and Saint Mary his Mother, or Holy Church-since he hath nothing more or less from her-and all the angels of heaven, and all the saints, which

o or, " who confesses,"

Gences, xxxviii.

b Judith, vin. 1.

⁴ Had, xxxviii, 29, 30,

bredren I for sustren, and for ureond. Ase to him, heo beod deade.

Ase onont him is, he have sisleien ham alle, and have ber ase beo liuied euer, lodnesse a of ham alle, ase Jeremie witned: "Omnes amici ejus spreverunt eam :" bet is, alle bet him luueden, zeieden spi him on, and hatied him alle. Let more, his children alle, so sone so he sunegede deadliche, deiden alle clene: bet beo'd his god werkes, bet beo'd forloren alle. Let, uppen al bis ilke, he is him sulf al biwrixled, ? bicumen, of Godes child, bes deofles bearn of helle, atelich forto iseon ; ase God sulf seit ite gospel, "Vos ex patre diabolo estis." Penc euerich of his owune stat bet he is, oder o was, inne, and he mei iseon hwareuore he ouh te siken sore. Vordi. seid Jeremie, "Luctum unigeniti fac tibi planctum amarum." Make bitter mon ase wif ded uor her childe bet naued buten him one, and isih'd hit biuoren hire uerliche astoruen. Nu be oder bet ich bihet! Folio 84 b. a mon bet were idemed uor a luber murbre to been forbernd al cwic, o'der scheomeliche anhonged-hu wolde his heorte stonden? Me, [l. Ne?] bu uniselie sunfule! bo bu, buruh deadliche sunne, murbredest Godes spuse, bet is, bi soule-bo bu were idemed for to been anhonged o berninde waritree ide eche pine of helle-bo bu makedest foreward mid be deougl of bi dead, I seidest in Isaie, mid 20 be uorlorene, "Pepigimus cum morte fedus, et cum inferno pactum iniuimus:" bet is, we habbed troude inluht deade. I foreward istefned mid helle: vor bis is bes feondes cheffare: he ziued be sunne, and tu zinest him pine soule, ? ti bodi eke, to weane ? to wondrede, b world a buten ende. Nu be pridde scheortliche. Dene hu a mon bet helde al bene world awold, 7 helde, uor his cweadschipe, uorloren al on one stunde, hwu he wolde murnen 7 sori iwurden! Deonne owustu uorte been an hundred side soriure, bet buruh on heaved sunne, norlure be riche of heovene, and forlure ure Louerd pet is an hundred side, ze a pusent side betere pen is al bes . world-corbe bobe ? heouene. "Que enim conuentio Christi ad Belial?" Nu zet be ucorde. Eif be king houede biteiht his leone

· ladde, T. C.

wondrose f. woutrede, C.

were formerly as brethren, and sisters, and friends to him. They are dead, as relates to him. He hath slain them all, and is there, where they live for ever, abhorred of them all, as Jeremiah witnesseth, "Omnes amici ejus spreverunt eam;" a that is, all they who loved him cried spit on him, and they all hate him. Moreover, all his children, as soon as he sinned mortally, died every one; which are his good works, which are all lost. And, in addition to all this, he is himself completely changed, and from being a child of God is become a child of the devil of hell, frightful to look upon; as God himself saith in the Gospel, "Ye are of your father the devil." b Let every one reflect upon his own state in which he is, or was, and he may see wherefore he ought to sigh sore. Therefore Jeremiah saith, "Luctum unigeniti fac tibi planctum amarum." c Make bitter moan as a woman doth for her child, that hath but him alone, and seeth him before her suddenly cut off by death. Now the second example which I promised is this: If a man were condemned for a horrid murder to be burned alive, or disgracefully hanged, what would be the state of his heart? Nay, but, thou unhappy sinner! when thou by mortal sin didst murder God's spouse, that is, thy soul-when thou wert condemned to be hanged on a burning gallows-tree in the everlasting torments of hell-when thou madest a covenant with the devil concerning thy death, and saidest with the lost ones in Isaiah, "Pepigimus cum morte fœdus, et cum inferno pactum inivimus;" d that is, "We have plighted troth with death, and established a covenant with hell;" for this is the devil's bargain; he giveth thee sin, and thou givest him thy soul, and thy body too, to suffer woe and misery world without end-Now, briefly, the third example. Think how a man who had the whole world under his dominion, and had, by his wickedness, lost it all in one hour, would mourn and be grieved? Then oughtest thou to be a hundred times more grieved, who, by one mortal sin, hast lost the kingdom of heaven, and hast lost our Lord, who is an

[·] Lament, i. 2.

^{&#}x27; Jeremiah, vi. 26.

b St. John, vili, 41.

⁴ Isaiah, xxvii 15.

deore sune one of his knihtes forte witene, ? un'écode ledden uor'é pis child in his warde, so pet tet child sulf weorrede uppon his feder mid te un'écode, nolde pe kniht beon sori ? scheomen ful sore ? We beo's alle Godes sunen pe kinges of heouene, pet haue's biteiht ure

euerichon enne engel ine warde. Sori is he, on his wise, hwon undeode leded us ford, I hwon we ure Gode Ueder weorred mid sunne. Beo we sorie bet we euer schulden wredden swuch feder, I sweamen swuchne wardein, bet wit wered us euer wid be unseiene [unseinede] gostes: uor elles vuele us stode. Auh we schunched hine ueor awei hwon we dod deadliche sunne? fulde and be deouel leaped to so sone so he us fursed. Holde we him

and be deouel leaped to so sone so he us fursed. Holde we him neih us mid smelle of swete werkes: and do we us ine his warde. Wat Crist ure cucrichen to so gentil wardein bered to lutel menske, hunnen him to lutel penc of his seruise. Dees home odre reisuns beed hwui mon mei been bitterliche sori uor his sunnen, weepen ful sore: and wel is him pet so mei: uor wop is soule hele. Vre Louerd ded touward us ase me ded to vuel dettur: he nimed lesse pen we owen him, his pauh wel ipaied. We owen him bled for blode: and ure bled pauh agean his blede pet he shedde for us were ful unefne chaunge. Auh wostn hwat me ded get? Me nimed et vuel dettur oten uor hweate: and ure Louerd nimed et us ure teares agean his blede, his wel ipaied. He weeped for ure owune hit is nout muchel wunder. Weepe we cwed be holi

mon in "Uitas Patrum," be me hefde longe igeied on him efter sarmun. "Lete we," cweb he, "teares, leste ure owune teares

norseogen us ine helle!"

^{*} sweame, T. sweme, C.

hostibus MS, Oxon,

^{*} godden, T. gedde5, C.

b unschone, T. unseinede, C.

⁴ schutten, T. schuchted, C.

hundred times—yea, a thousand times, better than all this world both earth and heaven. "For what concord hath Christ with Belial ? " a Now again, the fourth example. If the king had given his beloved son in charge to a knight to guard, and enemies took away this child, his ward, so that the child himself made war upon his father along with the enemies, would not the knight be grieved and sorely ashamed? We all are the sons of God, the King of Heaven, who hath given each of us in charge to an angel to guard. Sorry is he, as angels are sorry, when enemies lead us away, and when we make war against our heavenly Father, by sin. Let us be sorry that we ever should displease such a Father, and disgrace such a guardian who constantly watches over and protects us from invisible [unblest] spirits, for otherwise we should stand in evil plight. But, when we commit deadly and foul sin, we contemptuously drive him far away, and the devil leapeth in as soon as he is gone from us. Let us hold him nigh us with the sweet smell of good works, and let us put ourselves in his keeping. knoweth that every one of us pay too little honour to so kind a guardian, and feel too little gratitude for his service. For these and many other reasons, a man may bitterly grieve for his sins, and weep full sore; and well it is with him whose may, for weeping is health to the soul. Our Lord doth to us as men do to a bad debtor; he accepteth less than we owe him, and yet is well satisfied. We owe him blood for blood; and moreover our blood in return for his blood which he shed for us, were a very unequal exchange. But knowest thou what men often do? We accept from a bad debtor oats instead of wheat; and our Lord accepteth from us our tears instead of his blood, and is well satisfied. He wept upon the cross. and for Lazarus, and for Jerusalem-for other men's sins. If we weep for our own, it is no great wonder. "Weep we," quoth the holy man, in the Lives of the Fathers, when he had been long time entreated for a sermon, "shed we tears," said he, "lest our tears seethe us in hell."

Schrift schal been ihol: bet is, iseid al to one monne, ut of child-De poure widewe hwon heo wule clensen hire hus, heo gedered al bet greste on one heape alrerest of schuned beonne hit ut: per efter heo kumed agean eft, ? heaped eft togederes al pet Folio 85 b. was er bileaued, I schuued hit ut ester ! perester o be smele duste : zif hit dusted swude, heo vlasked water peron, 7 swoped hit ut awei efter al bet oder. Al so schal be bet schriued him, efter be greate, schuuen ut bet smele :'c and zif dust of lihte bouhtes winde & up to swude, flaskie teares on ham: I ne schulen heo nout beonne ablenden be heorte eien. Hwose hele's out, the naue's iseid nout. Uor hwon he beo be skerre, auh is iliche ben monne bet haue's on him monic wunden deadliche, ? scheawed be leche alle bute one, ? let helen alle bute one, bet he deied upon. He is eke iliche men in one schipe bet haue's monie burles, ber bet water brest in, ? heo dutten alle buten on, puruh hwam heo adrenche alle clene. telled of be holie monne bet lei on his dead vuele, ? was lod forte siggen one sunnen of his childhode, and his abbod bed allegate bet he scholde siggen. And he answerede ? seide bet hit wes & [l. nes] neod, fordi pet he was lutel child peoa he hit dude. Unneade, paul a last, buruh pen abbodes gropunge, he hit seide, 7 deide sone perefter. Efter his deade, he com one niht, and scheawede him to his abbode, ine snou hwite clodes, ase be bet was iboruwun; ? seide bet sikerliche zif he nefde iseid utterliche bet ilke bing bet he dude ine childhode, he were idemed among be uorlorene. Also of on over mon bet was wel neih idemed fordi pet he nedde one cherre enne mon worte drincken, I deide unschriuen berof. Also of one lefdi uordi pet heo hefde ileaned one wummone to one wake on of hore weaden. Auh hwoso haue & zeorne isouht alle be hurnen of

Folio 86.

[·] greatest. T.

^{*} emalere, T. smelre, C.

[·] for hwi. T. parfore, C.

s pee un T. nere un C' wester, T. schrudes, C.

[&]quot; alre careet, C.

d Hwase bunes and bing T.

f - upon, as he schulde on alle. T. C.

h ropinge, I', reping [todding]. C.

III. Confession shall be complete, that is, all said to one man, from childhood. When the poor widow would cleanse her house, she gathereth into a heap, first of all, all the largest sweepings, and then shoveleth it out; after this she cometh again and heapeth together all that was left before, and shoveleth it out also; again, upon the small dust, if it is very dusty, she sprinkleth water, and sweepeth it quite away after all the rest. In like manner must be that confesseth himself, after the great sins, shovel out the small, and if the dust of light thoughts fly up too much, sprinkle tears on them, and they will not, then, blind the eyes of the heart. Whose hideth ought hath told nought; for, be he ever so faultless, yet he is like the man who hath upon him many deadly wounds, and sheweth them all but one to the physician, and lets them all be healed but one, of which he dies. He is also like men in a ship that hath many leaks, into which the water makes its way in, and they stop them all but one, by means of which they are every one of them drowned. We are told of a holy man who lay in his death-sickness, and was unwilling to confess a particular sin of his childhood, and his abbot urged him by all means to confess it. He answered and said that it was not necessary, because he was a little child when he did it. Reluctantly, however, at last, through the searching exhortations of the abbot, he told it, and died soon thereafter. his death, he came one night and appeared to his abbot in snowwhite garments, as one who was saved; and said that if he had not fully confessed that particular thing which he did in childhood, he should certainly have been condemned among those who are lost. We are told also of another man who was well nigh condemned because he once compelled a man to drink, and died unshriven of it. Likewise, of a lady because she had lent one of her garments to a woman to go to a wake. But if any one hath searched diligently all the recesses of his heart, and can discover nothing more, if there yet lurketh any thing unobserved, it is, I hope, thrust out with the rest, since there was no negligence about it; and if he had been

his hearte ? ne con of-sechen more ut, zif per out ethute's, hit is, ich hopie, ide schrifte ischuuen ut mid ten odre, hwon ber ne lid no zemeleaste abuten, and he wolde vein zif he kube siggen more. Si conscientia desit, pena satisfacit. Augustinus.

Schrift zet schal been naked: bet is, nakedliche imaked, and nout bisaumpled feire, ne hendeliche ismoked: b auh be wordes schulen beon ischeawede efter be werkes. Det is toene of hatunge bet men tuked to wundre bet bing bet me hated swude. Lif bu hatest bine sunne, hwui spekes tu menskeliche bi hire? Hwi hudest bu hire fulden? Spec hire scheome schendfuliche, I tuc hire al to wundre, al so ase bu wel wult schenden bene schucke. Me Sire, beo wummon seid, Ich habbe iheued leofmon: oder, Ich habbe ibeon fol of me suluen. Dis nis nout naked schrift. Ne biclute bu hit nowiht. Do awei be totages, bet beod be circumstaunces. Vnwrih be ? seie, Sire, Godes ore ? tin! Ich am a ful stod mere: a stinckinde hore. Lif bine uo enne fulne f nome, and bicleope bine sunne steornaked: bet is, ne hele bu nowiht of al bet lit ber abuten. pauli to fule ne mei siggen. Me ne berf nout nemmen be fule dede bi his owune fule nome. Inouh hit is to siggen so bet be schrift feder witterliche understonde hwat tu wulle menen. Abuten sunne ligged six binges bet hit helied; o Latin, circumstances; on Englisch, heo muwen been ihoten totagges: persone, stude, time, manere, tale, cause.

Persone, be bet dude beo sunne, oder mid hwam me dude hire. Folio 86 b. Unwreon, I sigge: "Sire, Ich am a wummon, and schulde mid rihte been more scheomeful uorte habben ispeken ase ich spec, oder iden ase ich dude : and fordi mi sunne is more ben of one weotmonne, uor hit bicom me wurse. Ich am on ancre, a nunne, a

^{*} be ne con rungen. T. - rungge. C. h ismacked, C. * tus. T. C. * hit. T. C. * schucke, T. C. schucke, A. S. diabolus, ful. T. C. * ne lsin bu pang. T.

conscious of more guilt, he would willingly have confessed it. "Si conscientia desit, pæna satisfacit." Augustine.

IV. Confession must also be candid, that is, made without any concealment, and not palliated by comparisons, nor gently touched upon. But the words should be spoken plainly according to the deeds. It is a sign of hatred when men reprehend severely a thing that is greatly hated. If thou hatest thy sin, why dost thou speak of it in gentle terms? Why dost thou hide its foulness? Speak out its shame reproachfully, and rebuke it very sharply, if thou wouldst indeed confound the devil. "Sir," saith the woman, "I have had a lover;" or, "I have been foolish concerning myself." This is not plain confession. Put no cloak over it. Take away the accessories, that is, the circumstances. Uncover thyself and say, "Sir, the '" mercy of God, and thine! I am a foul stud mare: a stinking whore," Give thy enemy a foul name, and call thy sin by its name without disguise, that is, conceal thou nothing at all that is connected with it. Yet what is too foul may not be spoken. The foul deed need not be named by its own foul name. It is sufficient to speak of it in such a manner that the father confessor may clearly understand what thou wouldst express. There lieth about sin six things which conceal it; in Latin, circumstances; in English, they may be called adjuncts: person, place, time, manner, number, cause.

Person—she that committed the sin, or with whom it was committed. Lay it open, and say, "Sir, I am a woman, and ought rightly to have been more modest than to speak as I have spoken, or to do as I have done; and therefore my sin is greater than if a man had done it, for it became me worse. I am an anchoress, a nun, a wedded wife, a maiden, a woman in whom such confidence is put, and one that had before been burnt with the same thing, and ought to have been more on my guard. Sir, it was with such a man; " and then name him—" a monk, a priest, or clerk, and of

wif iwedded, a meiden, a wummon pet me ilened so wel, and pet habbe er ibeon ibernd mid shwuche pinege, I oulte pe betere uorte beon iwarned. Sire, hit was mid swuche monne: "I nemmen peonne—"munuch, preost, oder clerk, and of pet hode, iwedded mon, a lodleas ping, a wummon ase Ich am." pis is nu of persone.

Also of be stude: "Sire, bus ich pleiede, oder spec ine chirche! eode ode pleouwe ine chircheie! biheold hit, I ode wrastlinge I oder fol gomenes! spec bus oder pleiede biuoren worldliche men! biuoren religiuse! in ancre huse, I et oder burle pen ich schulde! I neih holi binge. Ich custe him ber! ich hond- lede him ine swuche stude! oder mi sulf ine chirche I bouhte bus! biheold him ette weouede."

Of pe time al so: "Sire, Ich was of swuche elde pet ich ouhte wel uorte habben iwust me wisluker. Sire, Ich hit dude inne leinten, ine uestendawes, holidawes? hwon oore weren et chirche. Sire, Ich was sone ouerkumen! and pereuore pe sunne is more pen zif ich hefde ibeon akest mid strencoe, 7 mid monie swenges. Sire, Ich was pe beginnunge hwi swuch ping hetde uorozong! puruh pet I com ine swuche stude, ? ine swuche time. Ich biouhte me ful wel, er pen ich hit euer dude, hu vuel hit were uorto don, ? dude 22 hit no be later."

Folio 87.

De manere siggen al so ? pet is, pe ucorde totagge. "Sire, pees summe I dude pus, ? o pisse wise ? pus I leornede hire erest ? ? pus I com erest perinne ? ? pus I dude hit fordward ? ? o pus monie wisen ? pus fulliche ? pus scheomeliche. pus I souhte delit ? hwu I mest mulite paien mine lustes brune : "? ? sechen alle pe wisen.

onire. T. C. Gode in ring i chirche geard. T.

bilicald obe wrastling, ober me self wrastlede. T.

d felde, T. datte woulde as he offrede, T.

ACCOMPLICE, PLACE, TIME, AND MANNER TO BE CONFESSED. 319

such an order, a married man, an innocent creature, a woman, as I am." Thus far as to the person.

Also concerning the place: "Sir, I played or spoke thus in the church; went to the play in the churchyard; looked on at this, or at the wrestling, and other foolish sports; spoke thus, or played, in the presence of secular men, or of religious men, in a house of anchorites, and at a different window than I ought; and near something sacred; I kissed him there; I touched him with my hand in such a place; or being alone in the church I thought thus; I looked upon him at the altar."

In like manner as to the time: "Sir, I was of such an age that I ought indeed to have kept myself more wisely. Sir, I did it in Lent, during the fast days, the holidays, when others were at church. Sir, I was soon overcome, and therefore the sin is greater than if I had been overcome by force, and by much violence. Sir, it was my fault, at first, that this thing went forward, through my coming into such a place, and at such a time. Before I ever did it, I reflected well how evil it were to do it, and did it nevertheless."

The manner likewise must be told, which is the fourth circumstance: "Sir, this sin I did thus, and in this manner; thus I first learned it, and thus I came first into it, and thus I went on to do it; and in so many ways; so fully, so shamefully; thus I sought pleasure; how-I might give the most satisfaction to my inflamed desires;" and search out all the ways.

Tale is be vifte totagge—tellen al, hu ofte hit is idon. "Sire, Ich habbe bis bus ofte idon! iwuned for to speken bus, I herenen swuche spechen, I benchen swuche bouhtes! vorzemed binges I forziten! lauhwen, eten, drinken, lesse ober more ben neod were." Ich habbe ibeon bus ofte wrod, seodden ich was ischriuen nexst!" I for swuche binge! I bus longe hit ileste. Dus ofte I seide leas! bus ofte I bis I tis. Ich habbe idon bis bus feole siden, o bus feole wisen, I to bus feole."

Cause is be sixte totagge. Cause is, hwi bu hit dudest, over hulpe berto, o'der buruh hwon hit bigon. "Sire, Ich hit dude uor " delit ? I for vuel lune ? I for bizeate : vor fearlac, vor flatterunge. Sire, Ich hit dude uor vuel, bauh ber ne come non vuel of. Sire, mi liht onswere, ober mine liht lates, tulde him erest upon me. Sire, of bisse word com oder! of bisse dede, wredde ? vuele wordes, Sire, be ancheisun is bis hwi bet vuel ilested zet. Dus woe was min heorte." Euerich, efter bet he is, sigge be totagges,-mon ase limpe's to him: wummon bet hire rine's: vor her nabbe ich none iseid, bute uorte munegen mon ober wummon of beo bet to ham ualled, puruh peo pet beod her to dreuedliche iseide. Dus, of peas six wricles despoile bine sunne. Make hire stere naked i bine >0 schrifte, ase Icremie lered, "Effunde sicut aquam cor tuum." "Sched ut," he seid, Ieremie, "ase water bine heorte." Vor, zif eoli schet ut of one vetles, c zet per wule bileauen inne sumliwat of pe likur: and zif milk schet, bet heon wule bileauen: and zif win schet, be smel bileaued : auh water ged altogedere ut somed. Al so sched bine heorte: bet is, al bet vuel bet is i bine heorte. zif bu ne dest nout, lo! hu grurefulliche God sulf breated be buruh Naum be prophete, "Ecce ego ad te, dicit Dominus, ostendam in gentibus nuditatem tuam et regnis ignominiam tuam : et projiciam super te abhominationes tuas." Pu noldest nout unwreon be to be .

Folio 87 b.

[·] aske5. C.

h last ischeigen, C.

sechedos of a fat. T. school of an vet. C.

Number is the fifth circumstance—to tell the whole, how often it has been done: "Sir, I have done this so often; been accustomed to speak thus, and to listen to such speeches, and to think such thoughts, to neglect and forget things; to laugh, eat, drink, less or more than was needful. I have been so often angry since I last confessed, and for such a thing, and it lasted so long. I have so often spoken falsely, so often, and this, and this. I have done this so many times, and in so many ways, and to so many persons."

Cause is the sixth circumstance. Cause is, why thou didst it, or belped to do it, or through what means it began: "Sir, I did it for pleasure, and for guilty love, and for gain, through fear, through flattery. Sir, I did it for evil, though no evil came of it. Sir, my light answer, or my light behaviour enticed him toward me. Sir, of this word came another; of this action, anger and evil words. Sir, the reason why the evil still continues is this: my heart was so weak." Let every one, according to what he is, tell the circumstances-man, as relates to him; woman, as it concerns her; for I have not said any thing here, but to remind man or woman of that which happeneth to them, by what is here said in a desultory manner. Thus strip thy sin of these six coverings. Make it stark naked in thy confession, as Jeremiah teacheth, "Effunde sicut aquain cor tuum." a "Pour out," saith Jeremiah, "thy heart as water." For, if oil be poured out of a vessel, yet there will be left in it somewhat of the liquor; and if milk be poured out, the colour will remain; and it wine be poured, the smell remaineth; but water goeth completely out at once. In such a manner, pour out thine heart: that is, all the evil that is in thine heart. And, if thou dost not, behold how terribly God threateneth thee by the prophet Nahum, "Behold, I am against thee," saith the Lord, "and I will show the nations thy nakedness, and the kingdoms thy shame, And I will cast abominations upon thee." b Thou wouldest not un-

^{*} Lamentations, ii. 19.

b Nahum, ili. 5, 6.

preoste, ine schrifte: ? Ich chulle scheawen al nakedliche to alle uolcke pine eweadschipes, ? to alle kinedomes pine scheomeful sunnen-to be kinedome of earle, 7 to be kinedome of heouene, 7 to be kinedome of helle! I trussen at bi schendfulnesse o bine owune necke, ase me ded o be beone bet me let forte demen: ? so, mid al pet schendlac, bu schalt trussen ? al torplen into helle. "O!" sei S Seint Beornard, "quid confusionis, quid ignominie erit quando dissipatis foliis ? dispersis, universa nudabitur turpitudo, sanies apparebit," "O!" he seid, Seint Beornard, "hwuch schendlae I hwuch scoruwe per bid hwon alle be leaues schulen beon to-warpled, ? al ... bet fule wrusum scheawed him, 7 wringed ut biuoren al be wide worlde "-eorde ware 7 heouene ware-nout one of werkes, auh of idelnesses of wordes ? of pountes pet ne beo's her ibet, ase Seint Aunseame witnes, "Onne tempus impensum requiretur a nobis qualiter sit expensum." Enerich tide ? euerich time schal beon ber irikened, hwu hit was her ispened. "Quando dissipatis folis," %. "Hwon alle be leaues," he seid, Seint Beornard, "schulen beon towarpled." He hefde iseien, ase me punched, hwu Adam ? Euc, poa heo hefden ide urum'de isuneged, gederen leaues ? makeden wrieles of ham to hore schendfule limes: and pus dod zet monie efter ham: := "Declinantes cor suum in uerba malicie ad excusandas excusationes in peccatis."

Schrift schal been ofte imaked. Vordi is ide sautere, "Confite-bimur tibi Deus." And ure Louerd sulf seide to his deciples, "Eamus in Iudeam iterum." "Go we eft," cwed he, "into Iudee." Judee speled schrift: 7 so we iuinded pet he wende ofte ut of Galilee into Iudee. Galilee speled hweel, uorte leren us pet we of pe worldes torpelnesse, 7 of sunne hweel, ofte gon to schrifte. Vor pet is pet sacrament efter weeuedes sacrament. ? efter sacrament of fuluht, pet pe decuel is lodest: ase he haued to holie men himsulf,

al he fulde scheaves him 7 wringes ut tat wirsum. T.

sure his undonkes ibeon hit, iknowen. Wule a weob beon, et one

Fulio 88

cloak thyself to the priest in confession, and I will shew quite nakedly thy wickedness to all people, and thy shameful sins to all kingdoms-to the kingdom of earth, and to the kingdom of heaven, and to the kingdom of hell; and I will bind up all thy vileness upon thine own neck, as is done to a thief when he is brought to be judged; and thus, with all that ignominy packed upon thee, thou shalt be hurled headlong into hell. "O!" saith St. Bernard. "quid confusionis, quid ignominiae erit, quando dissipatis foliis et dispersis, universa nudabitur turpitudo, sanies apparebit." "O!" saith St. Bernard, "what disgrace and what sorrow there will be when all the leaves shall be shaken off, and all that foul corruption is exposed and wrung out before all the wide world,"—the dwellers in earth and dwellers in heaven-not only of works, but of idle words and thoughts that are not amended here, as St. Anselm witnesseth, "Omne tempus impensum requiretur a nobis qualiter sit expensum." "Every tide and every time shall be there reckoned, in what manner it was here spent." "Quando dissipatis foliis," &c. "When all the leaves," saith St. Bernard, "shall be shaken off." He had seen, as it seems, how Adam and Eve, when they had in the beginning sinned, gathered leaves and made of them coverings to their unseemly members; and thus do many still, after them, "turning their hearts aside to words of craftiness, to justify themselves in their sins."

V. Confession ought to be made often. Wherefore we find in the Psalter, "We will confess to thee, O God;" and our Lord himself said to his disciples, "Eamus in Judeam iterum." "Go we again," said he, "into Judea." Judea means confession; and so we find that he went often out of Galilee into Judea. Galilee significant wheel, to teach us that we should often retire from the whirl of worldly things, and the wheel of sin, and go to confession. For that is the sacrament which, next after the sacrament of the altar, and that of baptism, is most hateful to the devil; as he hath himself

[·] Psalm lxxv, i,

cherre, mid one watere wel ibleched: oder a sol clod hwit iwaschen? Pu waschest pine honden in one cipi deie twies oder pries: I nult nout pine soule, Jesu Cristes spuse? Vor euere so heo is hwitture, so pe fulde is schenre I more upon hire bute zif heo beo iwaschen. Nult tu nout, to Godes cluppunge, ofte umbe scoueniht waschen hireches. Confiteor, I haliwater, I beoden, I holie pouhtes, blessunges, kneolunges, I euerich god word, I euerich god were wasched sinele sunnen: pet me ne mei alle siggen: auh euere is schrift pet heaued of alle.

Folio 88 L.

Schrift schal been on hihde imaked. Lif sunne bitimed bi nihte—anonriht, oder a morwen? and zif heo bitimed bi deie—er pen me slepe. Hwo is pet durste slepen peo hwule pet his deadlich fo heolde on itowen sweord ouer his heaued? Pe pet napped upon helle brerde, he torpled ofte al in er he lest wene. Hwose is inallen amidden pe berninde fure, nis he more pen a-med zif he lid? bidenched him hwonne he wale arisen? A wummon pet haued forloren hire nelde, oder a sutare his el, he seched hime anonriht,? to-went euerich strea uort he beo ifunden: and God forloren uor sunne schal liggen unsoult fulle seque dawes.

"Inabbed biset me." Hwon gredie hundes stonded binoren pe borde, nis hit neod zerde? Ase ofte ase eni kecched touward pe I binimed pe pine mete, nultu ase ofte smiten? Elles heo wolden kecchen of pe al pet tu hefdest. And pu do al so peonne. Nim pe zerde of pine tunge, I ase ofte ase pe hund of helle kecched ei god from pe, smit him anonriht mid te zerde of tunge schrifte: and smit hime so luderliche pet him lodie to snecchen eft to pe. Pe dunt of alle duntes is him dunte lodest. Pe hund pet fret leder, oder awuried eihte me beated him anonriht, pet he understonde uor hwuche binge

 [&]quot;Crux, aqua, confileor, oratio, corpus in ara, Luncio, cum flexu faciunt venialia remitti," MS, Oxon.

acknowledged to holy men, sorely against his will though it be. Can a web be well bleached, or a dirty cloth washed white, at one turn with a single watering? Thou washest thy hands two or three times in a single day; and wilt thou not wash thy soul, Jesus Christ's spouse? For the whiter it is, the impurity upon it is always the more apparent and the greater. if it is not washen. Often thou wilt not wash it, for the embrace of God, once a week. Confession, holy water, prayers, and holy meditations, benedictions, kneelings, and every good word and work wash small sins, though we may not say all sins, but confession is always the head of all.

VI. Confession ought to be made speedily. If sin occurs by night, immediately, or in the morning; and if it occurs by day, before we sleep. Who would dare to sleep while his mortal foe holds a drawn sword over his head? He who slumbereth upon the brink of hell, often rolleth headlong into it, before he is at all aware. When any one has fallen amid the burning fire, is he not more than mad, if he lieth and considereth when he shall arise? A woman who hath lost her needle, or a shoemaker his awl, seeketh it immediately, and turns over every straw until it be found; and God, when lost by sin, shall lie unsought full seven days!

"Circumdederunt me canes multi." "Many dogs," saith David, "have beset me." When greedy dogs stand before the board, is there not need of a rod? As oft as any of them snatch toward thee, and taketh from thee thy food, wilt thou not as often smite? Else it would snatch from thee all that thou hadst. Do thou so then. Take the rod of thy tongue, and as oft as the dog of hell snatcheth any good from thee, smite him immediately with the rod of tongue-shrift, and smite him so rudely, that he shall be loath afterwards to snatch at thee. Of all striking this is the blow which is most hateful to him. Men beat immediately the dog that gnaweth leather, or worrieth sheep, that he may understand for what he is

[&]quot; Psalm xan, 16.

Folio 89.

he is ibenten, and become ne der he nout eft don bet ilke. Al so, beat mid bine tunge ine schrifte bone hund of helle anonriht; ? he wule been afered norte don be eft swuche bucke. Ilwo is bet bet is so muche fol bet seid bi be hunde bet fret leder, "Abid for to-morwen: ne beat tu hine nout 7et." Auh anonriht, "Beat, beat, beat anonrihtes." Nis bing i bisse worlde bet smeorted him so sore ase him dod swuch beatunge. Nie binges beod bet ouhten hien touward schrifte. De pine, bet okered euere: vor sunne is bes deofles feili bet he rined to gauel, I to okere of pine: I cuer so be mon lid lengre in his sunne so be gauel waxed more of pine ine purgatorie, oder her, oder ine helle. "Ex usuris et iniquitate redimet animas corum." Det oder bing is be muchele 7 be reoudfule lure bet he uorleosed: bet no bing bet he euer ded nis Gode liewurde ne ieweme. Jeremie. "Alieni comederunt robur ejus." Det pridde bing is dead, - bet he not hweder he schulle bet ilke daie nerliche asteornen. Ecclus. "Fili, ne turdes conuerti ad Dominum; nescis enim," 9c. Pet feorde bing is secnesse: bet he ne mei wel benchen bute ouer on b of his secnesse, ne speken ase he schulde, bute gronen uor his eche, c and grunten uor his stiche more ben uor his sunnen. Ecclus, "Confiteboris et uiues." Det fifte bing is muche scheome bet hit is, efter val, to liggen so longe-and hure? hure,d under be schucke: "Surge qui dornis." Det sixte bing is be wunde bet euer wurse an hond, I strengre is forte helen. "Principiis obsta, sero medicina paratur." Pet seoue de ping is vuel wune: bet bitoche's bi Lazre bet stone so long he hefde ileien i ber corde: on hwam are Louerd weop, ase be Gospel telled, and grisbatede, and meingde his blod, ?? gredde a lude upon him. Deos four Futer 89 b. binges he dude car he hine arcrede, norte scheaven hu strong hit is to arisen of vuel wane, be bet rote 8 in his sunne. Seinte Marie merei!

b ane, T. warche, T.

⁴ to be longe-7 hure. T. to ligge se longe 7 hure. C.

I has blad, is probably interpolated. * remde. T.

[&]quot; 7 resede 7 mengde him selven 7 gende. T. C.

^{*} Si potris due che il salvatoro piangesse per quella che Lazaro significava, che era il prevature invecentato nel peccato.- I diegas Legicadario,

beaten, and then he dare not again do the same. In like manner beat thou the dog of hell immediately, with thy tongue in confession, and he will be afraid to do thee again such a spiteful trick. Who is so great a fool as to say of the dog that gnaws leather, "Stay till to-morrow: beat him not vet." But at once, "Beat, beat, beat, immediately." There is nothing in this world, that maketh him smart so sore, as doth such beating, There are nine things that ought to urge us to confess quickly. The punishment, that is always increasing with usury. For sin is the devil's money, which he giveth upon interest, and upon usury of punishment, and the longer the man lieth in his sin, the increase of punishment in purgatory, here, or in hell, waxeth always more. "He shall redeem their souls from usuries and iniquity." The second thing is the great and lamentable loss that he loseth, that nothing he ever doth is worthy of the approbation of God, nor pleasing to him. Jeremiah. "Strangers have devoured his strength." b The third thing is death-that he knoweth not whether he shall not die suddenly that very day. Ecclus. "Fili, ne tardes converti ad Dominum; nescis enim," &c.e "Delay not to be converted to the Lord, and defer it not from day to day. For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee." The fourth thing is sickness: he that is sick cannot easily fix his thoughts on anything but his sickness, nor speak as he ought, but groan and cry out for his pain and suffering more than for his sins. "Thou shalt confess and live." d The fifth thing is, the great shame that it is, after a fall, to lie so long; and especially under the devil. "Arise thou that sleepest." e The sixth thing is, that the wound is now always getting worse through delay, and is more difficult to heal. "Resist evil in the beginning, lest the remedy should be administered when too late." The seventh thing is evil habit; which is betokened by Lazarus, who had lain so long in the earth that he stank; over whom

[·] Psalm lxxii 14. Vulgate.

Mosen, vii. 9.

^{*} Ecclus, v. 7.

Ecclus, xvii. 26.

^{*} Ephesians, v. 14.

¹ Ovid's Remedy of Love.

pe Lazre stone of four dawes, hu stinckeð þe sunfule þeonne of four zer, oðer of fiue? "Quam difficile surgit quem moles male consuetudinis premit!" "O Deus!" seið Seint Austin, "hu eruedliche" he ariseð þet under wune of sunne haueð ileien longe." Þet eihteoðe þing is þet Seint Gregorie seið, "Peccatum quod per penitentiam non diluitur mox suo pondere ad aliud trahit:" þet is, þe sunne þet nis nout b ibet draweð anon anoðer, ? þerefter þe þridde! ? so euerich on kundleð more ? wurse kundles þen þe sulue moder. So me deappre wadeð into þe ueondes leie uenne, so me kumeð later up. Þe nieðe reisun is þis: so me ear biginneð her uerte don his penitence, so he haueð lesse uerte beten iðe pine of purgatorie. Þis beoð nu nie reisuns, ? monie moa þer beoð, hwi schrift ouh forte beon imaked euer on hihðe.

Schrift schal beon dedmod, ase was per-Pupplicanes, 7 nout ase was per Pharisewus pet tolde his god deden, and scheawude uord pet ihole, po he schulde unwrien his wunden: and fordi he iwende awei unhealed, ase ure Louerd sulf telled, ut of pe temple. Edmodnesse is iliche peos kointe harloz pet scheawed ford hore gutefestre! I hore vlowinde eweisen pet heo puted euer uord: and zif pe eweise is atelich heo scheawed hire openluker ine riche moune eien, uor heo schulden habben reoude of ham, I zinen ham god pe rader. Heo hudet eke hore ihole clodes, I dod an alre vuemeste on viterokes al to torene. Al riht, o pisse wise, edmodnesse eadiliche

Folio 90.

^{*} armliche, T. C.

[&]quot; wades ibe deoneles lei mure. T.

e ewointe herlos, T,

s aterliche, T.

h nie sone, T. C.

[&]quot; all to bean, T. C.

f gute feastre, T.

a unemaste, T. uneward [werren], C.

our Lord wept, as we are told in the Gospel, and gnashed his teeth," and moaned, and cried aloud upon him. These four things he did before he raised him, to shew how difficult it is for a man to arise from an evil habit, who lies putrifying in his sin. Saint Mary have mercy! When Lazarus stank after four days, how, then, must the sinful stink, after four or five years? "Quam difficile surgit quem moles make consuctudinis premit!" "O God!" saith St. Austin, "with what difficulty doth he arise who hath lain long under the habit of sin." The eighth thing is that which Saint Gregory saith, "Peccatum quod per penitentiam non diluitur mox suo pondere ad aliud trahit;" that is, the sin that is not amended by penitence soon draws on another, and thereafter a third, and so on, every one giveth birth to another and a worse progeny than the mother herself. Thus the deeper men wade into the devil's muddy fen they are the longer in getting out of it. The ninth reason is this: the sooner a man begins here to do his penance, he hath the less to amend in the pain of purgatory. Now these are nine reasons, and there are many more, on account of which confession ought to be made quickly.

VII. Confession ought to be humble, as the publican's was, and not as the Pharisee's who recounted his good deeds, and shewed openly that which was whole, when he ought to have uncovered his wounds; and therefore he departed from the temple unhealed, as our Lord himself telleth. Humility may be compared to those crafty variets who expose their dropping ulcers and their running sores, which they always put forth; and if the sore is hideous they shew it the more openly in the sight of the rich, that they may pity them, and give them alms the more readily. They likewise conceal their whole clothes, and put on smock-frocks over them, all torn. Just in this manner, humility happily and humbly beguileth our Lord, and obtaineth good things from him; begging with pious knavery, be she always concealeth her good things and sheweth her poverty, and weeping and groaning,

[.] Grist-hitan. A.-S. eveBoungaro, John, xt. 33, was moved, fell pity.

b Trutannisatione. MS. Oxon. Truand, Fr. a sturdy beggar.

CAMD. SOC.

bigiled ure Louerd, ? edmodliche, ? bizit of his gode: mid iseli truwandise heo hut ever hire god, ? scheawed ford hire pouerte, ? put ford hire cancre, weopinde? groninde, biuoren Godes eien!? halse of me oleasliche bi his deorewurde opassiun, ? bi his deorewurde blode? bi his fif wunden? bi his moder teares? bi beo tittes bet he sec be mile bet hine uedde! uor alle his haluwene luue! uor be deore driwerie bet he haued to his deore spuse, bet is, to be cleane soule, uor his dead o rode uor hire to bizitene. Mid bus onwille halsunge, weoped ? gret c efter sume helpe to be wrecche meoseise, uorte lecnen mid be seke, ? forte healen mide hire cancre : ? halse 8 19 ure Louerd so ? I he ne mei uor reoude wernen hire, ne sweainen hire heorte mid wernunge, nomeliche so ase he is so unimete large bet him nis no bing leouere ben bet he muwe ivinden ancheisun uorto zinene. Auli hwoso zelpe of his gode, ase doo ine schrifte peos prude, hwat need is ham to zelpen? Moni haue's ane swuche manere to siggen hire sunnen, bet hit is wurd a derne zelpunge? huntunge efter hereword of more holinesse.

Dec. 1.1

Schrift auh forto beon scheomeful. Bi pen pet tet folc of Israel wende puruhut pe reade see! pet was read? bitter, is bitocned pet we moten puruh rudi scheome passen to pe heouene,? puruh bitter penitence! pet is, ine soo schrifte. Wat Crist hit is god riht pet us scheome biuoren monne, pet forzeten scheome po we duden pe dede? te sunne biuoren Godes sihoe. "Nam omnia nuda sunt et aperta oculis ejus ad quem nobis sermo:" "Vor al pet euer is, al is naked," seio Scinte Powel, "? open to his eien wio hwam we schulen rikenen alle ure deden." Scheome is pe meste del, ase Seint Austin seio, of ure penitence! "Verecundia pars est magna penitencie." And Seint Bernard seio pet no deoruwurde zimston ne delited mon so muchel uorto biholden ase ded godes eie pe rude of monnes nebbe pet seio ariht his sunnen. Vuderstand wel pis word. Schrift is a sacrament pet haued one ilienesse widuten of pen pinge pet hit

• derue. T.

» раррев Т.

ropes, T. roped, C.

exposeth her rankling sore in the sight of God; and, without ceasing, beseecheth him by his precious sufferings, and by his precious blood, by his five wounds, by his mother's tears, by the paps from which he sucked the milk that fed him, for the love of all his saints, (. for the kind affection which he hath to his dear spouse, that is, to the pure soul, and by his death on the cross for her redemption. Thus doth she, with earnest adjuration, weep and cry for help to the wretched sufferer, wherewith to administer medicine to the sick, and to heal her festering sore; and thus she adjureth our Lord; and he cannot, for pity, refuse her, nor grieve her heart with a refusal, since he is so exceedingly bountiful that there is nothing more agreeable to him than to find an occasion to give. But, when any one boasteth of his goodness, as the proud do in confession, what need is there to help them? Many have such a way of speaking of their sins, that it is equivalent to a covert boasting and hunting after the praise of greater sanctity.

VIII. Confession must be made with shame. By the passing of the people of Israel through the Red Sea, which was red and bitter, it is signified that we must go to heaven through red shame and bitter penitence, that is, in true confession. Christ knoweth that it is very just that we should be ashamed before man, who forgot shame when we did the deed and the sin in the sight of God, "Nam omnia nuda sunt et aperta oculis ejus ad quem nobis sermo." "For all that ever exists, is naked," saith St. Paul, "and open to His eyes to whom we must give an account of all our doings." Shame is the greatest part of our penance, as St. Austin saith, "Verecundia pars est magna penitentiae." And St. Bernard saith that the sight of no precious jewel giveth so much delight to man, as the blushing of a man's face who truly confesseth his sins delighteth the eye of God. Understand rightly this matter. Confession is a sacrament,

The original gelpon is evidently a mistake of the transcriber, for helpon. Que necessitas cos juvandi? MS. Oxon.

wurched widinnen! ase hit is ine fuluhte. De wassunke ine fuluhte widuten bitoened he wassehunge of he soule widinnen. Also is of schrifte. De cwike rude of he nebbe maked to understonden het te soule het was bloc, I nefde bute dead heou, haued ikeiht cwic heon, I is iruded feire.

Schrift schal beon dredful! þet tu sigge, mid Jeremie, "Quotiens confessus fui, uideor mihi non esse confessus:" "Ase ofte ase ich am ischriuen euer me þuncheð me unschriuen." Vor euer is sum of þe circumstances b forziten. Vorði, seið Sein Austin, "Ve laudabili hominum uite, si remotâ misericordiâ discutias eam:" þet 'b is, " þe beste mon of al þisse worlde zif ure Louerd demde him al efter rihtwisnesse? nout efter merci, wo scholde him iwurðen: "Sed misericordia superexaltat judicium:" "Auh his merci touward us weieð euer more þen þet rihte nearuwe."

Polio 91.

Schrift schal been hopeful. Hwoso seið al þet he con, ? deð al þet he mei, God ne bit nan more. Auh hope ? dred schulen euer been imeind e togederes. Þis forte bitocnen was ihoten i þen olde lawe þet no mon ne scholde twinnen þe two grindstones: d þe neoðere þet lið stille, ? bereð heui charge bitocneð ferlac, þet teieð mon from sunne, ? is iheuegeg e her mid herde uorte been cwite of 20 herdre. Þe vuere ston bitocneð hope þet corneð ? ? stureð hire euer ine gode werkes, mid trust of muchele mede. Þeos two no mon ne to-dele urom oðer. Vor, ase Seint Gregorie seið: "Spes sine timore luxuriat in presumtionem: timor sine spe degenerat in desperationem:" "Dred wiðuten hope makeð mon untrusten: and hope wiðute dred makeð ouertrusten." Þeos two unðeawes, untrust and ouertrust, beoð þes deofles tristren, þer þet wrecche best selden etsterteð. Tristre is þer me sit s mid þe greahundes forte kepen þe

[.] Jegome, T. C.

^{&#}x27; Moret, T.

^{*} theneget T thoused, C.

[&]amp; mon luttes T.

b totagges, T. C.

d grandelstanes, T. C.

for turnes, T.

which hath an outward resemblance of the effect which it worketh within, as it is in baptism. The outward washing in baptism betokeneth the washing of the soul within. It is the same with regard to confession. The lively red of the countenance tells that the soul, which was livid, and had nothing but the hue of death, hath got the hue of life, and is beautifully reddened.

IX. Confession ought to be made with such anxious fear that thou mayest say with Jeremiah [St. Jerome], "Quotics confessus fui, videor mihi non esse confessus:" "Whenever I have confessed, it always seems to me as if I had not confessed." For some of the circumstances are always forgotten. Wherefore, said St. Austin, "Væ laudabili hominum vitæ, si remotâ misericordiâ discutias eam;" that is, "The best man of all this world, if our Lord judged him according to strict justice, and not according to mercy, should be in a woful condition." "Sed misericordia superexaltat judicium." "But his mercy toward us always outweigheth his strict judgment."

X. Confession must be hopeful. When a man saith all that he knoweth, and doth all that he can, God requires no more of him. But hope and fear should always be mingled together. To intimate this, it was commanded in the old law that no man should separate the two grindstones: b The nether, that lieth still, and beareth a heavy load, betokeneth fear, which draweth man from sin, and is loaded here with hard things, that it may be free from harder. The upper stone betokeneth hope, which runneth, and is always actively employed in good works, trusting to receive a great reward. Let no man separate these two from each other, For, as St. Gregory saith, "Spes sine timore luxuriat in præsumptionem; timor sine spe degenerat in desperationem:" "Fear without hope maketh a man to despair; and hope without fear maketh him presumptuous." These two sins, despair and presumption, are the devil's tristres, s where the unhappy beast seldom escapeth. A tristre is where

[·] St. James, ii. 13.

b Deuteronomy, xxiv. 6.

[.] Truta, a station or post in hunting. - Bailey.

hearde, over tillen be nettes agean ham. Touward on of bees two is al bet he sleated: vor ber beod his nettes, ? per beod his greahundes, untrust 7 onertrust, igedered togederes? and beod of alle sunnen next be zete of helle. Mid dred widute hope, bet is mid untrust, was Keimes b schrift, 7 Judases: and for bi heo uoruerden wid [uten] hope, bet is [mid vntrust]. Widute dred, mid ouertrust, is bes vniselies sawe o bet Dauid seid, i be sauter, "Secundum multitudinem ire sue non requiret."d Nis nout, cweb he, God so grim ase ze him uore makies. "No!" he seis, Dauid, zuihe, and seis benne hwareuore: "Propter quid irritauit impius Deum? Dixit enim in corde suo, Non requiret." Alre uormest he cleoped be ouertrusti, unbileued. Pe unbileuede-mid hwon gremed he God Folio 21 b. Almihti? "Mid hwon?" he seid, "mid tet bet he seid, bet he nule nout so neruhliche demen ase ze sigge 3." " Lui sikerliche, auh he wule." Dus beos two undeawes beod two grimme robbares: vor be on, bet is ouertrust, binimed h God his ribte dom? his ribtwisnesse: be ofer, bet is untrust, binimed him his milce. And so heo beod umbe uorte uordon God sulf: vor God ne muhte nout beon widuten rihtwisnesse ne widuten milce. Nu. beonne, hwuche undeauwes beod efnunge to peos bet wulled acwellen God, on hore fule wise! 35 Lif bu ert to trusti, I holdest God to nesche uorto awreken sunne : sunne like bin, bi bine tale. Auh bihold hu he awrec him of his heih engel bet bouhte of one prude: ? hu he awrec him of Adam uor be bite of one epple: and hu [he] biscinte Sodome & Gomorre, men ? wummen ? children, ?? alle be nomecube buruhwes, al anc muchele schire, adun into helle grunde, per ase is nu pe reade see, bet nowiht ewikes [nis] inne : ? hu he ine Noes flode adreinte al bene world, bute eihte i ben arche: hu he ine his owune uole

^{*} tildes. T. tildes. C.

Caymes, T. C.

[&]quot; will hope willuten dred; p is, will ouertrust is tis unsches sake. T.

quaret. Vulgate.

[&]quot; Soul liv. T. Seihe. C.

wid to be sels, as he seis, Nule he. T

f fortelles, T.

reaues. T. reaued. C.

¹ bisenete, T. C.

ware, 7 wif, 7 wenchel. T. C.

deade, C.

⁴ no. P. C.

men wait with the greyhounds to intercept the game, or to prepare the nets for them."a All that he driveth is toward one of these two [points]; b for there are his nets, and there his greyhounds, Despair and Presumption, are met together, and of all sins they are nearest the gate of hell. With fear, and without hope, that is, with despair, was the confession of Cain and of Judas; and therefore, they died without hope, that is, in despair. Without fear, with presumption, is that unhappy person's saying, of whom David saith in the Psalter, "Secundum multitudinem iræ suæ non requiret." "According to the multitude of his wrath he will not seek him." God is not so angry, saith he, as ye pretend that he is. "No!" saith David, "Yea!" and then saith wherefore. 66 Wherefore hath the wicked provoked God? for he hath said in his heart, He will not require it." d First of all he calleth the presumptuous wicked. The wicked, wherewith provoketh he God Almighty? "Wherewith?" saith he, "with this, that he saith, He will not judge so strictly, as ye say." "Yea, surely, but he will." Thus, these two sins are two fierce robbers; for the one, that is, presumption, taketh away from God his righteous judgment and his justice; the other, that is, despair, taketh away from him his mercy. And thus they both are endeavouring to destroy God himself; for God could not exist without justice, nor without mercy. Now then, what sins are worthy of being compared to these which would, in their corrupt manner, kill God? If thou art too confident, and accountest God too mild to inflict vengeance upon sin, according to thy account he is pleased with sin. But consider how he avenged upon his archangel that thought of pride alone, and how he avenged himself upon Adam for the bite of an apple, and how he sunk Sodom and Gomorrah, men, women, and children, and all the famous cities, an entire region of great extent, down to the abyss of hell, where the Dead Sea now is, in which there is nothing that

[·] Vide Du Cange, in voc. Trista.

b See Coles's Eng. Diet. Slete; in Bailey, Sleet.

[·] Psalm x. 4. English R. C. translation of the Vulgate.

[&]quot; Ibid, verse 13.

Israel, his deorling, hu grimmeliche he awrec him, ase ofte ase heo agulten. Dathan and Abiron, Chore and his feren: pe obre also pet he slouh bi monie pusendes ofte, uor hore grucchunge. An ober half, loke, zif pu hauest untrust of his vnimete milee, hu lihtliche and hu sone Seinte Peter pet hefde uorsaken him, and tet for ane cwene worde, was mid him iseihtned; and hwu pe peof o perode, pet hefde euer iliued vuele, in one sterthwule hefde of him milee, mid one ueire speche. Vor pi, bitweonen peos two, untrust ouertrust, hope of dred beon deuer iveied togederes.

Folio 92.

Schrift zet schal been wis, ? to wise monne imaked, of unkube sunnen! and nout to zunge preestes—zunge i sigge of witte—ne to sot olde. Bigin uormest et prude, ? sech alle pe bowes perof, ase heo beob per uppe iwritene, hwuc falle to pe. Perefter al so of onde! ? I go so adunewardes bi reawe? bi reawe, uor tu kume to pe laste, !? drauh togedere al pene team under pe moder.

Schrift ouh forte been soo. Ne lih pu nout o pi sulf: vor, ase Seint Austin seio, "Qui causa humilitatis mentitur fit quod prins ipse non fuit, id est, peccator." Pe pet liho on him sulf puruh to muchel edmodnesse, he is imaked sunful, pauh he er nere. Seint Gregorie seio pauh, "Bonarum mentium est culpam agnoscere, ubi voculpa non est." Kunde of gode heorte is to been offeared of sunne, per ase non nis ofte: oder weien swuder his sunne summechere pen he purfte. Weien hit to lutel is ase vuel, oder wurse. Pe middel weie of mesure is euer guldene. Drede we us euer: vor ofte we wened to don a lutel vuel, I dod one greate sunne: I ofte we wened wel to donne I dod al to cweade. Sigge we euer peonne mid Seint

[·] fenle, T. C.

[&]quot; after b lie. T. C.

oner code at him his milee, T, of code ed him milee. C.

d schulen beo. T.

hath life; and how, in Noah's flood, he drowned all the world but eight persons who were in the ark; how severely he avenged himself upon his own beloved people Israel, as often as they were guilty. Dathan and Abiram, Korah and his companions, and others whom, in like manner, he slew, often in many thousands, for their murmuring. On the other hand, if thou hast despair of his unbounded mercy, consider how easily and how soon Saint Peter, who had forsaken him, and that for a word spoken by a maid-servant, was reconciled to him; and how the thief on the cross, who had always lived in sin, obtained mercy of him in an instant, by one caudid speech. Wherefore, between these two, despair and presumption, let hope and fear be always joined together.

XI. Confession of secret sins ought also to be always prudent, and made to a prudent man, and not to young priests, I mean young of wit, nor yet to foolish old men. Begin with pride, and examine all the branches thereof, as they are written above, which apply to thee. Thereafter, of envy, in like manner; and thus proceed downward, from one to another, until thou comest to the last, and draw together the whole progeny under the mother.

XII. Confession ought to be truthful. Do not lie concerning thyself, for, as St. Austin saith, "Qui causa humilitatis mentitur fit quod prius ipse non fuit, id est peccator." "He who lieth concerning himself, through too much humility, becomes sinful though he were not so before." St. Gregory saith, however, "Bonarum mentium est culpam agnoscere, ubi culpa non est." It is the nature of a good heart to be afraid of sin, often where there is none, or to ponder his sin somewhat more than he need. To ponder it too little is as bad, or worse. The middle way is always the golden mean. Let us always fear; for, often we think to do a little harm, and we commit a great sin; and often we think to do good, and we do much evil. Say we always, then, with St. Anselm, "Even our good is, in a manner, so tainted with evil that it cannot please God, or rather must displease him." St. Paul saith, "I know that in me, that is,

Aunselme, "Etiam bonum nostrum ita est aliquo modo corruptum ut possit non placere Deo, aut certe displicere." Paulus : "Scio quod non est in me, hoc est, in carne mea, bonum." No god in us nis of us: vre god is Godes: auh ure sunne is of us, 7 ure owune. "Godis a god, hwon ich hit do," cweb he, Seint Aunselme, "so, o summe wise, min vuel hit forgnawed: b oder ich hit do ungledliche: oder to er? oder to leate? oder lete wel berof. Paul no mon hit nute : oder wolde bet ei hit wuste : oder zemeleasliche do hit : oder to unwisliche, to muchel, oder to lutel. Dus euer sum vuel Folio 92 b. mongled him mit mine gode, bet Godes grace viued me, bet hit mei lutel liken God, and o misliken ofte." Scinte Marie! hwon be holi mon seide bus bi him suluen, hwu muwe we hit sooliche siggen bi us wrecches!

> Schrift out to been willes: bet is, willeliche, iureined, and nout idrawen of be, ase bauh hit were bin unbonckes. De hwule bet tu const siggen out, e seie al unasked. Me ne schal asken none bute uor neode one? vor of be axunge mei uallen vuel? bute zif be axunge beo be wisre. On over half, moni mon abit to schriuen him nort be nede tippe. Auh ofte him lied be wrench, " bet he no mei hwon he wule, be nolde hwule bet he muhte." Nan more kang- : schipe h nis ben setten God terme: ase bauh grace were his, to nimen up o grace perinne ide terme ase he him sulf sette. Nai. belami, nai! De terme is ine Godes honden! and nout i pine baundune. Hwon God beot be, reched ford mid bode houden : vor widdrawe he his hond, bu mei loken efter, zif vuel oder oder bing net be to schrifte. Lo! hwat seid Seint Austin? "Coacta servitia Deo non placent: " " Seruises inedde ne cwemed nout ure Louerde,"

h forgacies. T. forgacied. U. · Godes, T. C. " offer. T.

⁴ fremet. T. vnfreined. C. The latter is doubtless the genuine reading, and it is adopted in the translation. oht. T. cut. C. f abides. T.

I liben hise wrenches, T. 1 ged be wrench, C.

b madschipe, T. kanhschipe, C. bandun, C. beies. T.

neodes, T. ned. C.

in my flesh, dwelleth no good thing." No good that is in us is of ourselves: our good is God's; but our sin is of ourselves, and is our own. "When I do God's good," saith St. Anselm, "my own evil, somehow, so corrodes it that I do it either without pleasure, or too soon, or too late, or I think highly of it. If no man should know it, I either wish that some one might know it, or I do it negligently, or too inconsiderately, too abundantly, or too sparingly. Thus is some evil always mingled with my good, which the grace of God giveth me, so that it can please God little, and may often displease him." St. Mary! when the holy man spoke thus of himself, how truly may we unhappy sinners say the same of ourselves!

XIII. Confession ought to be voluntary, that is, willingly, unasked, and not drawn out of thee, as if it were against thy will. When thou hast any thing to confess, say all, unasked. We are not to put any questions, unless it be quite necessary; for evil may come of questioning, unless it be done the more wisely. On the other hand, many a one puts off confession until he is in the last extremity. But the proverb, "He may not when he would, who would not when he might," often applieth to him. There is no greater absurdity than to set a time to God, as if grace were one's own, and a man could take grace to himself at whatever time he set. Nay, my friend, nay! The time is in God's hand, and not at thy discretion. When God offers, reach forth with both hands; for, if he withdraw his hand, thou mayest afterwards wait long. Should sickness, or any other cause drive thee to confession, behold! what saith St. Austin? "Coacta servitia Deo non placent:" "Forced services please not our Lord." But yet, "Better is clay than nay." b Before is

a Rom. vii. 18.

b The Editor is not quite sure that he has rightly translated this passage. It is evidently proverbial. In the MS. Oxon, it is "Melius est tune quam nunquam." be signifying either then or clay. If the reading of the MS. T. be adopted, it might be translated "Better is one than none," or, perhaps, "Better is yea than may."

panh, no pe later, "Betere is po pene no." Betere is er pen to lete. "Nunquam sera est penitencia, si tamen uera." Nis neuere to lete penitence, pet is sobliche imaked, he seib him suluen. Auh betere is, ase Dauid seib, "Refloruit caro mea et ex uoluntate mea confitebor ei:" pet is, "Mi vlesch is iflured 7 bicumen al neowe, uor ich chulle schriuen me, 7 herien God willes." Wel seib he, "is iflured:" vorte bitochen wilschrift: vor pe eorbe al unnet, 7 pe treou also, openeb ham 7 bringeb forb misliche flures. Edmodnesse, 7 abstinence, kulure unlohnesse, 7 ober swuch uertuz beob feire ine Godes eien, 7 swote smellinde flures ine Godes neose. In Canticis, "Flores apparuerunt in terra nostra." Of ham, pet is, of swuche flures make pu his herboruwe wibinnen pe suluen: vor his delices, he seib, beob forto wunien per. "Et delicie mee cum filiis hominum." In libro sapiencie.

Schrift ouh forte beon owune. No mon ne schal ine schrifte wreien buten him suluen, ase uorð ase he mei. Þis ich sigge uorði þet swuch cas, and swuch auenture bitimeð to summe monne þet he ne mai nout fulliche ne allunge wreien him suluen bute zif he wreie oðre. Auh, bi nome, no þe later, ne nemne he nout þen ilke, þauh þe schrift-feder wute to soðe touward hwam hit turne. Auh, bus þu meiht siggen—a munuch, oðer a preost : and nout Willam ne Water, þauh þer ne beon non oðer.

Schrift schal been studeuest forte holden pe penitence, ? bileauen pe sunne. Pet tu sigge to pe preeste, "Ich habbe studeuestliche ine penke, ? ine heorte uerte bileauen pees sunne ? den pe penitence." Pe preest ne schal neut asken pe zif pu wult peenne ueromore, uerhoten pine sunne. Inouh hit is pet tu hit hauest en heorte treeulich to denne, puruh Godes grace: ? ? zif pu uallest est perinne, pet tu wult anenriht arisen puruh Godes helpe, ? kumen azean to schrifte.

Mulio 93.

better than too late. "Nunquam sera est pœnitentia, si tamen vera." "True repentance," saith he, "is never too late." But it is better, as David saith, "Refloruit caro mea, et ex voluntate mea confitebor ei," that is, "My flesh hath flourished again, and is altogether renewed; for I will make my confession, and praise God with my heart." He saith well, "has flourished," to signify voluntary confession; for the earth quite unconstrained, and the trees likewise, open themselves and bring forth various flowers. Humility, abstinence, dove-like meekness, and other such virtues are fair flowers in the eyes of God; and sweet smelling in his nostrils. Thus, in Canticles, "Flores apparaerunt in terra nostra: "" "The flowers have appeared in our land." Of these, that is, of such flowers, make thou his bower in thy heart; for he saith his delight is to dwell there: "Et deliciæ meæ cum filiis hominum." b "My delight is with the sons of men."

XIV. Confession ought to be our own. Inconfession, no man must expose any one but himself, as far as possible. I say this because such a case and such an accurrence may happen to a man that he may not be able fully and entirely to confess himself without exposing another. But, yet, let him not mention the name of such a one, even though the father confessor should well know to whom it refers. But thou mightest say thus: a monk, or a priest, and not William nor Walter, although there be no other.

XV. Confession must be made with a firm purpose to do the penance, and to leave off the sin. Thou must say to the priest, "I am firmly resolved, in my mind and heart, to leave off this sin, and to do the penance." The priest ought not to ask thee if thou wilt then furthermore vow to leave off thy sin. It is enough that thou hast it in thy heart faithfully to do it, through God's grace, and if thou fallest afterwards into it, that thou wilt immediately arise, through God's

[.] Song of Solomon, ii. 12.

Proverbs, viii. 31.

"Vade et amplius noli peccare." "Go," cweð ure Louerd, "I have ine wille þet tu nult nan more sunegen." Lo! þus ne askede he non oðer sikernesse.

Schrift ouh forto been bisouht biueren longe. Of fif pinges, mid pine pouhte, gedere pine sunnen. Of al pin elde, of childhode, uf zuweschode; gedere al togederes. Per ester gedere pe studen pet sunderliche, in eueriche zeonne hwat pu dudest in euerich stude sunderliche, in eueriche elde. Per ester sech al ut. it to-trodde pine sunnen, bi pine vif wittes: per ester bi alle pe limes pet un hauest mide isuneged: I ine hwuche pu hauest mest isuneged, over oftest: a last sunderliche, bi dawes and bi tiden.

Nu ze habbeð alle ihened, ase ich understonde, þe sixtene stucchenes þet ich bihet to dealen? 7 alle ich habbe to-broken ham ou, mine leoue sustren, ase me deð to children, þet muhten wiðuten brokene breade deien of hungre. Auh me is, þet wute ze, moni crume etfallen. Secheð 7 gedereð ham? uor heo beoð soule uode. Swuch schrift, þet haueð þus þeos sixtene stucchenes, haueð þeo ilke muchele mihten þet ich erest spec of? þreo azean þe deofte, 7 þreo azean us suluen, deorewurðe ouer alle gold hordes, 7 ouer alle zimstones b of ýnde.

Mine leoue sustren, peos fifte dole, pet is of schrifte, limped to alle men iliche. Vordi ne awundri ze nout pet ich touward ou nomeliche nabbe nout ispeken i pisse dole. Habbed, pauh, to ower bihoue, pesne lutle laste ende, of alle kudde ? kude sunnen: asc of prude: of great heorte: oder of heih heorte: of onde: of wredde: of slouhde: of zemoleaste: of idele wordes: of vntowune pountes: of sum idel herunge: of sum uals gledunge: oder of heui murnunge: of ipocrisie: of mete, ? of drunche, to muchel oder to

[·] i hwuch, T. C.

⁵ xummes, T. C.

of alle cube.

help, and come again to confession. "Vade et amplius noli peccare." "Go," saith our Lord, "and resolve that thou wilt no more sin." Lo! thus he asked no other security.

XVI. Confession ought to be long premeditated. By reflecting upon five things, recollect thy sins. Of every age of thy life, of childhood, of youth; bring them all into remembrance. Thereafter recollect the places in which thou dwelledst, and think earnestly what thou didst in each place separately, and at every age. Thereafter, seek and trace out all thy sins in thy five senses, then in all the members wherewith thou hast sinned, and in which thou hast sinned most or oftenest: lastly, on particular days and times.

You have now had, as I think, all the sixteen parts, into which I promised to divide the subject, and I have broken them all to you, my dear sisters, as is done to children, who might die of hunger if they had not their bread broken; and, as ye know, many a crumb hath fallen from me. Seek and gather them up, for they are food for the soul. Such confession, that hath these sixteen parts, hath those same great powers of which I spoke first; three against the devil, and three against ourselves, more precious than all treasures of gold, and than all jewels of India.

My dear sisters, this fifth part, which is of confession, belongeth to all men alike. Wherefore do not wonder that I have not spoken to you in a particular manner in this part. Take, however, to your behoof this short and concluding summary of all mentioned and known sins, as of pride, of ambition, or of presumption, of envy, of wrath, of sloth, of carelessness, of idle words, of immoral thoughts, of any idle hearing, of any false joy, or of heavy mourning, of hypocrisy, of meat and of drink, too much or too little, of grumbling,

Folio 94.

lutel: of grucchunge: of grime chere: of silence ibroken: of sitten to longe et burle: of vres misseide: widuten zeme of heorte: over in untime: of sum uals word; of sware; of pleie; of schorn leihtre: of sheden crumen, oder ale: oder leten binges muwlen oder rusten, oder norrotien: clodes unsequwed: bireined b oder unwaschen: ibroken nep e oder disch: oder biseon zemeleasliche eni bing bet me mide uared, oder ouhte to zemen : oder of keorfunge, oder of hurtunge, buruh unbiseinesse.d Of alle be binges in bisse riwle bet beog miszemed e-of alle swuche binges schriue hire enes a wike ette leste: vor nis non so lutel bing of beos bet be deouel naued enbreued on his rolle. Auh schrift screaped hit of. and maked him uorte leosen muchel of his hwule. Auh al bet schrift ne schreaped nout of-al he wule a domesdei reden ful readeliche s uorte bicleopien be mide. O word ne schal ber wonten. Nu beonne ich reade uorto ziuen him bet leste bet we euer muwen to writen: vor no mester nis him leouere. And hwat se writ beod umbe uorte schreapien hit of clenliche. Mid none pinge ne muwe ze ouerkumen ne maten him betere. To eueriche preoste mei ancre schriuen hire of swuche openliche b sunnen bet to alle men biualle 8: auh ful trusti ? ful siker heo schal beon of be preostes godnesse! " bet heo allunge scheawed to hu hire stont abuten vleschliche tentaciuns, zif heo ham haued : oder zif heo is mid ham k ivonded : bute rif hit beo ine deades dute. Dus paul me punched bet heo mei siggen: "Sire, vlesches fondunge bet ich habbe, oder habbe iheued. good to uord upe me, buruh mine feblesce. Ich am of dred leste I Folio 94 b. go drivinde oberhwules to swude uordward upe fole bouhtes, and fule umbestunde: ase paul ich huntede efter likunge. Ich multe. buruh Godes strencec, scheken ham ofte of me, zif ich were ewic-

a inschake, T. ischake, C.

e sonie, T.

^{*} mianumeno, T. C.

rekens y rede ful witterliche. T.

¹ godleic, T. C.

¹ burch min bafunge, C.

birainet. T.

d unbischeneuse, T.

breves, T. ambreued, C.

h utterliche. T. C.

h is swa. T.

of morose countenance, of silence broken, of sitting too long at the parlour window, of hours ill said, or without attention of heart, or at a wrong time; of any false word, or oath; of play, of scornful laughter, of dropping crumbs, or spilling ale, or letting thing grow mouldy, or rusty, or rotten; clothes not sewed, wet with rain, or unwashen; a cup or a dish broken, or any thing carelessly looked after which we are using," or which we ought to take care of; or of cutting, or of damaging, through heedlessness. Of all the things in this rule which are neglected, let her confess once a week at least, for there is none of these things so small that the devil hath not written in his roll. But confession eraseth it, and maketh him to lose much of his labour. And all that confession doth not erase he will read full readily on the day of judgment, in order to accuse thee with it; a single word shall not be wanting. Now, therefore, I advise that we give him the least to write we ever can; for no employment is more gratifying to him. And whatever is written be careful to erase it cleanly. With nothing may ye overcome nor defeat him better. An anchoress may confess to any priest such open sins as all men are liable to fall into; but she must be well assured and confident of the integrity of the priest to whom she sheweth unreservedly how it stands with her in regard to carnal temptations, if she hath them, or if she is tempted with them, except it be under the fear of death. I am of opinion, however, that she may say in this manner, "Sir, carnal temptations which I have, or have had, prevail over me too much, on account of my weakness. I am afraid lest I should go driving on sometimes much too far upon foolish, and, at times, foul thoughts, as if I were hunting after pleasure. I might, through God's powerful help, often shake them off me, if I were promptly and stoutly to exert myself. I am sorely afraid lest the pleasure in the thought should often continue too long, so that it might well nigh attain the consent of the mind." I dare not [recommend] that she should confess more fully concerning this to young priests, but to

literally "which we go with: " a beast of burden may be meant.
 CAMD. SOC.

liche I stalewardliche umbe. Ich am offered sore leste pe delit in pe pouhte leste to longe ofte, so pet hit kume neih skiles zettunge." Ich ne der nout pet heo deopluker schriue hire to zunge preostes her abuten. Auh to hire owune schrift feder, oder to summe odre lif-holie monne: zif heo mei hine habben, kulle al ut pet is ide krocke! per heo schal speowen al ut pet wunder: per, mid fule wordes, pet fulde, efter pet hit is, tukie alto wundre! so pet heo drede pet heo hurte his earen pet herened hire sunnen. And zif eni ancre is pet not nout of swuch pinges, ponke zeome Jesu Crist, I holde hire ine drede. Pe deouel nis nout dead zet! pet wute heo, spauh he slepe.

Lihte gultes beted bus anonriht, bi ou suluen : and hauh sigged ham ine schrifte hwon ze benched of ham ase ze speked mid preoste. Vor be leste of alle, so sone ze underzited hit, ualled binoren ower weoued a creoix to ber d corde, ? sigged, "Mea culpa;" Ich agulte : Louerd, merci! De preost ne perf uor none gulte, bute zif hit beo be grettre, leggen oder schrift on ou ben bet lif bet ze leded efter bisse riwle. Auh, efter be absoluciun he schul siggen, "Al bet god bet tu euer dest, ? al bet vuel bet tu euer bolest uor be luue of Jesu Crist, widinnen bine ancre wowes,—al ich on iunne be. ? al ich ... legge uppe be ine remission of beos, ? in remission, ? in uorzinenesse of alle bine sunnen." And become sum lutel hwat he mei leggen on be, oder on ou, ase enne salm, oder two Pater nostres, ten Ave Marias, oder tweolue. Disciplines echen to, zif him so bidunched. Efter be circumstances bet beod iwriten ber uppe, he schal be sunne demen more oder lesse. O sunne uorzinelich mei beon ful deadlich, buruh sum vuel circumstaunces & bet lid ber abuten.

Folio 95.

[&]quot; deopluker ne witterlicher. T. C.

anan. T.

eniunge be. T. angeonni be. C.

totagges, T. U.

b culle al be pot ut. T. C.

⁴ o cros dun to be. T.

t cohe to gif him like. T.

her own father confessor, or to some other man of holy life. If she may have him, let her pour all out that is in the crock; there, let her vomit out all that perilous stuff; there, with words foul as its own filth, let her censure it, so vehemently, that she may be afraid lest she offend the ears of him who heareth her sins. And, if there is any anchoress who is ignorant of such things, let her heartily thank Jesus Christ, and let her continue in fear. The devil is not yet dead; let her know that, though he may be asleep.

Trivial faults correct thus, immediately, yourselves; and yet, mention them to the priest, when ye think of them in confession. For the very least of them, as soon as ye are conscious of it, fall down in the form of a cross to the earth before your altar, and say, "Mea culpa:" I am guilty; Lord, have mercy. The priest need not for any fault, unless it be the greater, impose any other penance upon you than the life which ye lead according to this rule. after the absolution, he shall say, "The merit of all the good thou mayest have done, and all the evil thou mayest have suffered for the love of Jesus Christ, within thy monastic walls, I grant thee, and I apply it all to thee, towards the remission of these, and towards the remission and forgiveness of all thy sins." And then he may impose some small thing upon thee, or upon you, as a Psalm, or two Paternosters, ten or twelve Ave Marys. He may add flagellations too, if he think fit. According to the circumstances, which are written above, he shall judge the sin to be greater or less. One venial sin may be very deadly, through some evil circumstance that is joined with it.

Efter schrifte, hit falled to speken of Penitence, bet is dedbote: I so we habbed injong, ut of bisse vifte dole, into be sixte dole.

Al is penitence, I tet strong penitence, bet ze euer dried, mine leoue sustren, and [al] bet ze euer dod of god, I al bet ze bolied. Al is ou nor martirdom ine so derful ordre: vor ze beod niht I dei upe Godes rode. Blide muwe [ze] euer beon berof. Vor ase Seinte Powel seid: "Si compatinur, et conregnabinus." Ase ze schotted mid him of his pine on eorde, also ze schulen scotten mid him of his blisse ine heouene. Vordi seid Seinte Powel, "Mihi absit gloriari nisi in cruce domini nostri Jesu Cristi." Al ure blisse mot beon in Jesu Cristes rode. Dis word nomeliche limped to ancren, hwas blisse auh forto beon allunge ine Godes rode. Ich chulle biginnen of herre, I lihten so berto. Nimed nu god zeine, vor hit is almest Seint Beornardes Sentence.

Preo manere of Godes icorene beo'd on eorde. Pe one muwe been iefned to gode pilegrimes: 'pe o'der to deade: 'pe pridde to ihongede, mid hore gode wille, o Jesu Cristes rode. Pe uorme beo'd gode: 'pe o'dre betere: 'pe pridde beo'd best of alle.

Folio 95 b. To be norme greded Seinte Peter inwardliche, and seid, "Obsecto nos tamque aduenas ? peregrinos ut abstineatis nos a carnalibus desideriis, que militant aduersus animam." "Ich halsie ou," he seid, Seinte Peter, "alse unkude b ? pilegrimes, bet ze widholden ou from vlesliche lustes, bet weorred azean be soule." De gode pilegrim halt euer his rihte wei nordward: pauh he iseo odere ihere idele gomenes ? wundres bi be weie, he no etstont d nout ase foles dod,

[·] awa derf. T. C.

wiff. T.

b olScodi. T. peodi [outlondische mon]. C.

d widstondes, T.

After confession, it is proper to speak of penance, that is, amendsdeed, and thus we have a way out of this fifth part into the sixth part.

PART VI.—OF PENANCE.

All that ye endure, my dear sisters, and all the good you ever do, and all that you suffer is penance, and that, strong penance. It is all like martyrdom to you in so strict an order, for ye are night and day upon our Lord's cross. Glad may ye ever be thereof. For, as St. Paul saith, "Si compatimur, et conregnabimus." As ye share with him in his suffering on earth, ye shall also share with him in his blessedness in heaven. "Wherefore," St. Paul saith, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." All our joy must be in the cross of Jesus Christ. This saying belongs especially to anchoresses, whose joy ought to be wholly in our Lord's cross. I will begin from a higher point, and so come down to this part of the subject. Now pay good attention, for it is nearly all from the Sentences of St. Bernard.

The elect of God on earth are of three kinds: one kind may be compared to good pilgrims, another to the dead, the third to men suspended voluntarily upon the cross of Jesus Christ. The first are good, the second are better, the third are best of all.

To the first St. Peter crieth earnestly and saith, "Obsecto vos tanquam advenas et peregrinos ut abstineatis a carnalibus desideriis, quæ militant adversus animam." "I beseech you," saith St. Peter, "as strangers and pilgrims, that ye abstain from fleshly lusts, which war against the soul." The good pilgrim holds always on his way straight forward; although he see or hear idle sports and wonders by the way, he doth not stop as fools do, but holds on his

^{. 2} Timothy, ii. 12,

b Galatians, vi. 14.

^{*} Liber Sententurum.

^{4 1} Peter, ii. 11.

auh halt ford his rute ? hied toward his giste: ne he ne bered no garsum bute gnedeliche his spense, ne clodes nouder, bute one beo bet he haued need to. " Dis beed holie men, bet bauh hee been ide worlde heo beod perinne ase pilegrimes, ? god mid gode liftode touward be riche of heonene, ? sigget mid be apostle, "Non habemus hic manentem ciuitatem, sed futuram inquirimus:" pet is, "Nabbe we none wununge her, auh we seched oder wununge," and beod bi be leste bet heo euer muwen; ne heo nabbeð, ne ne holdeð none tale of none worldliche uroure, bauh heo been ine worldliche weie, ase ich seide er, of pilegrimes, auh habbed hore heorte euer touward heouene. And owen wel uorte habben: vor obre pilegrimes gob mid swinke uorte sechen one holie monnes bones, ase Sein James oder Sein Giles: auh beo pilegrimes bet god touward heouene, heo god forte been isonted, I forte iuinden God sulf I alle his holie halewen libbinde ine blisse, ? schulen libben mid ham ine wunne euer widuten ende. Heo iuinded, iwis, Sein Julianes in, bet weiuerinde men zeorne seches.

Folio 96.

Nu beo's peos gode: auh zet beo's pe o's re betere. Vor allegate, ase ich er seide, pilegrimes al gon heo euer for ward, ne ne bikumen nout burulmen i's worldes buruh! ham punche's pauh summechere god of pet heo iseo's bi pe weie, ? etstonde's sum del, pauh heo ne don mid alle! ? moni ping ham ualle's to hwar puruh heo beo's ilette, so pet, more herm is, sum kume's lete hom? sum neuermore. Whoa is peonne skerre, ? more ut of pe worlde pen beo's pilegrimes?—pet is to siggen, pen peo men pet habbe's worldlich ping? ne luie's hit nout, auh ziue's hit ase hit kume's ham. ? go's untrussed lihte ase pilegrimes touward heouene. Whoa beo's betere pen peos? God hit wot, peo beo's betere pet pe apostle speke's to,? sei's in his pistle, "Mortui estis, et uita uestra abscondita est cum Christo in Deo! cum autem apparuerit uita restra, tunc et uos apparebitis cum co in gloria." Le beo's deade,?

route, and hasteneth toward his inn where he is to lodge; neither doth he carry any treasure with him but barely for his expenses, nor garments either, except one which he needeth. These are holy men who, though they are in the world, are not in it as pilgrims, and by leading a good life go toward the kingdom of heaven, and say, with the Apostle, "Non habemus hic manentem civitatem, sed futuram inquirimus: " a that is, "We have no dwelling-place here. but we seek another dwelling-place;" and they are satisfied with the smallest accommodation possible, and neither have, nor make any account of any worldly pleasure, though they are in their journey through the world, as I said above of pilgrims, but they have their heart always heaven-ward. And they ought well to have it, for other pilgrims go with toil to seek a holy man's bones, as of St. James, or St. Giles, but these pilgrims who go toward heaven go to be sainted, and to find God himself, and all his holy saints living in blessedness, and to live with them for ever in endless joy. Surely they find St. Julian's inn, which wayfaring men diligently seek.

Now these are good, but the next are still better. For, although, as I said before, all pilgrims go ever forward, and do not become citizens in the world's city, yet they are sometimes delighted with the things they see by the way, and stand still a while, though not altogether, and many things happen to them whereby they are hindered, so that—the more is the harm—some come home late, some never. Who then are safer and more out of the world than pilgrims are? that is to say, than those men who have worldly things and love them not, but give them away as they come to them, and go unburdened and light, as pilgrims, toward heaven. Who are better than they? God knoweth! they are better to whom the Apostle saith in his epistle, "Mortui estis, et vestra vita abscondita cum Christo in Deo; cum autem apparuerit vita vestra, tunc et vos apparebitis cum eo in gloria:" Ye are dead, and your life is hid

[.] Heb. 2ili. 14.

b Colomians, ili. 3, 4.

ower lif is ihud mid Criste. Hwon he bet is ower lif dawed? springed ase be dawunge efter nihtes beosternesse, ? ze schulen springen mid him, schenre ben be sunne into eehe blisse bet nu beo 5 bus deade. -Hore liflode is herre: uor pilegrim eiles monihwat. be dead nis nout of, bauh he ligge unburied ? rotic buuen coroc. Preise him, laste him, do him scheome, seie him scheome: al him is iliche leof. Dis is a seli dead bet maked bus cwic mon oder wummon ut of be worlde. Auh sikerliche, hwose is bus dead in hire suluen, God liued in hire heorte: vor bis is bet be apostle seid, "Viuo ego, iam non ego, uiuit autem in me Christus." "Ich libbe." sei'd be apostle: "nout ich, auh Crist liue'd in me:" and is ase bauh he seide, "Worldliche speche, worldliche sih de, ? euerich worldlich Folio 96 b. bing juinded me dead? auh bet bet limped to Crist bet ich iseo. ? ihere, and wurche ine cwienesse. Dus is euerich religius mon ? wummon dead to be world, ? cwic ine Criste. Dis is on heih steire : auh zet is on herre: and hwo stod euer perinne? God hit wot, he bet seide, "Mihi autem absit gloriari nisi in cruce Domini nostri Jesu Christi, per quem mihi mundus crucifixus est et ego mundo." bis is bet ich seide beruppe: "Crist me ischilde uorto habben eni blisse i bisse worlde, but ine Jesu Cristes rode, my Louerd, buruh hwam be world is me unwurd, ? ich am unwurd to him, as weri b bet is anhonged." A Louerd, heie stod he bet spec o bisse wise! And his is ancre steire, bet heo hus sigge, "Mihi absit gloriari," ?c. I none binge ne blisse ich me bute ine Godes rode, bet ich bolie wo. ? am itold unwurd, ase God was o rode. Loked, leoue sustren, hu peos steire is herre ben eni beo of be obre. De pilegrim ibe worldes weie, bauh he go uoroward touward be hom of heouene, he isiho ? ihered oderhwule unnut, I speked umbe hwule! wreddet him uor wowes: I monie binges muwen letten him of his jurneie. De deade nis a nan more of scheome ben of menke : c of herd ben of nesche : ... vor he ne ineled nouder: and fordi he ne oferned nouder wo ne wunne. Auh be bet is o rode ? haued blisse berof, he wended

with Christ. When he that is your life appeareth and springeth as the dawn after the darkness of the night, ye also shall spring with him, brighter than the sun, into eternal blessedness, who now are thus dead." Their course of life is nobler, for a pilgrim is subject to manifold evils. Though the dead lie unburied, and rot upon the ground, he is unconscious of it. Praise him, blame him, put him to shame by deed or word, all is equally agreeable to him. It is a happy death which thus removeth a man or a woman out of the world, while they are alive. And surely, she who is thus dead in herself, God liveth in her heart, for this is that which the Apostle saith, "Vivo ego, jam non ego, vivit autem in me Christus." a "I live," saith the Apostle, " not I, but Christ liveth in me;" which is as if he said, Worldly speech, worldly sight, and every worldly thing findeth me dead; but whatsoever relates to Christ, that I see, and hear, and do as one who lives. Thus is every religious man and woman dead to the world, and alive in Christ. This is a high degree; but there is one still higher; and who stood ever in that? God knows he who said, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world." This is what I said above, Christ shield me from having any delight in this world, but in Jesus Christ's cross, my Lord, through whom the world is worthless to me, and I am worthless to it, as a man that is crucified. Ah, Lord! how high did he stand who spoke in this wise? And this is the anchoress's degree, who should say thus, God forbid that I should glory, &c. In nothing let me delight but in God's cross, that I suffer wrong and am accounted worthless, as God was on the cross. Observe, dear sisters, how this degree is higher than any of the others are. The pilgrim in the world's way, though he is going forward toward the home of heaven, seeth and heareth sometimes vain things, and sometimes speaketh them. He is provoked to anger by wrongs, and many things may hinder him from pursuing

[.] Galatians, ii. 20.

scheome to menke," ? wo into wunne, ? ofearned of fordi hure ouer hure. Pis beo'd beo bet neuer ne beo'd glede iheorted bute hwon heo bolied sum wo, oder sum scheome mid Jesu on his rode : vor bis is be meste seluhoe on corde hwose mei, uor Godes luue, habben scheome I teone. Dus loke, riht ancren ne beod nout one pilegrimes, ne zet nout one deade, auh beod of peos pridde. Vor al hore blisse is uorte beon anhonged soriliche ? scheomeliche mid lesu on his rode. Doos muwe blibe singen mid holi chirche, "Nos oportet gloriari in cruce Domini nostri Jesu Christi," pet is, ase ich er seide, hwat se beo of oore: heo habbed hore blisse sum ine " vlesches likunge, sum ide worldes dweole, sum in odres vuel: auh we mote nede blescien us ine Jesu Cristes rode-bet is, ine scheome I ine wo bet he dreih on rode. Moni wolde sumes weis bolien vlesches herdschipes, 7 beon itold unwurd, auh none scheome ne milite he bolien. He nis bute halflunge upo Godes rode, zif he nis igreided uorte polien ham bode.

Folio 97.

"Uilitas et asperitas." Vilte and asprete, peos two [pinges] scheome and pine, ase Seint Bernard seiö, beoö pe two leddre stalen pet beoö upriht to pe heouene, and bitweonen peos stalen beoö pe tindes ivestned of alle gode peawes, bi hwuche eme climbe to pe blisse of heouene. And forði pet Dauid hetide peos two stalen of pisse leddre, pauh he king were, he clomb upward ? seide baldeliche to ure Louerd, "Vide humilitatem meam et laborem meum, et dimitte vninersa delicta mea." "Bihold," cweð he, "and isih mine edmodnesse? mi swine, ? forgif me mine sunnen alle togederes." Noteð wel peos two wordes pet Dauid ucieð somed—swine and edmodnesse: swine ine pine ? ine wo, ine sor ? ine seoruw;

[·] gomen. T.

[&]quot; ofsermes. T.

his journey. The dead are no more conscious of reproach than of honour, of hard than of soft; for he feeleth neither, and therefore he earns neither sorrow nor joy. But he that is on the cross, and hath delight in it, turneth reproach to honour, and sorrow into joy, and earneth, therefore, a double reward. Such are they who are never glad-hearted except when they are suffering some grief or some reproach with Jesus on his cross; for this is the greatest happiness on earth when any one can, for the love of God, bear reproach and pain. Thus observe, that true anchoresses are not merely pilgrims, nor yet merely dead, but they are of the third class. For all their delight is to be suspended painfully and ignominiously with Jesus on his cross. They may sing gladly with the holy Church," is It behoves us to glory in the cross of our Lord Jesus Christ; " that is, as I said before, whatever may be the case with others: they place their happiness, some in carnal pleasures, some in the deceitful vanities of the world, some in the evil that befalls others; but we must glory in the cross of Jesus Christ, that is, in the ignominy and pain that he endured on the cross. Many might be willing to suffer in some measure bodily hardships, and to be meanly accounted of, but not to endure ignominy. He is only in part upon God's cross who is not ready to endure them both.

"Vilitas et asperitas," comtempt and ill usage; these two things, ignominy and pain, as St. Bernard saith, are the two arms of the ladder which reach up to heaven, and between those arms are fixed the staves [or steps] of all the virtues by which men climb up to the blessedness of heaven. And because David had the two arms of this ladder, though he was king, he climbed upward, and said boldly to our Lord, "Vide humilitatem meam et laborem meum, et dimitte universa delicta mea." b "Behold," said he, "and see my humility and my labour, and forgive me all my sins." Mark well these two words which David joineth together—labour and humility: labour, in pain and grief, in anxiety and sorrow; humility, against the

[.] At the feast of the Invention of the Cross.

edmodnesse azean wouh of scheome pet mon drih's pet is told unwur's. "Bo'se peos bihold in me," cwe's Dauid, Godes deorling, "Ich habbe peos two leddre stalen." "Dimitte vniuersa delicta mea." Bilef, cwe's he, bihinde me, ? worp awei urom me alle mine gultes, Folio 97 L. pet ich beo ilihted of hore heuinesse, lihtliche muwe stien up to per heouene bi pisse leddre stalen.

peos two binges, wo and scheome ineied togederes, beod Elies hweoles bet weren furene, ase hit telled, and beren him up to Parais, per he liued zut. Fur is hot ? read. Bi be hete is understonden euerich wo bet eile's flesche. Scheome is understonden bi be reade : ... auh wel mei don. Heo beo'd her hweolinde ase hweoles bet ouerturne's sone, and ne leste's none hwule. Dis ilke is eke bitoened bi cherubines sweorde biuoren be zeten of Parais, bet was of lai ? hweolinde ? turninde abuten. Ne kumed non into Parais bute burnh bisse leitinde sweorde, bet was hot ? read: and in Elies furene hweoles: bet is, burnh sor ? scheome, bet ouerturned libtliche ? aged sone. And nes Godes rode buruh his deorewurde blode iruded ? ireaded, vorte scheawen on him sulf pet pine ? secruwe ? sor schulen mid scheome been illeonwed? Nis hit iwriten bi him sulf, "Factus est obediens Patri usque ad mortem, mortem ... autem crucis:" bet is, he was buhsum to his Feder, nout one to deade, auh to deade of rode. Duruh bet bet he seid erest, "to deade," is pine to understonden: and buruh bet bet he ber efter seid, "to deade o rode," is schendlac bitoened : vor swuch was Godes dead o rode-pinful ? schendful ouer alle odre. Hwose euer deie 8 ine God, ? o Godes rode, peos two he mot polien -scheome nor him, ? pine. Scheome ich telle uorte beon euer her itokl unwurd, and beggen ase on harlot, zif hit need is, his liuened, and been obres beodemon, ase ze beod, leoue sustren, 7 policy ofte danner of swuche oderhwule bet muhte been ower brel. Det is eadie scheome. pet ich of talie.º Pine ne truked ou nout inc peos ilke two binges

Falsa 98.

· been the, T.

b lohe, T. les. C.

' spekie, T.

unjust ignominy which a man endures who is despised. "Behold in me both of these," saith David the beloved of God, "I have these two arms of the ladder." "Dimitte universa delicta mea:" Leave behind me, saith he, and cast away from me all my offences, that I may be lightened of their weight, and may mount up lightly to heaven by the arms of this ladder.

Those two things, grief and ignominy, joined together, are Elijah's wheels that were of fire, as we are told, and bore him up to Paradise, where he still liveth. Fire is hot and red. By the heat is meant every pain that hurts the flesh. Ignominy is meant by the redness; and it well may be so. They are here rolling like wheels that revolve quickly, and soon pass away. The same is also signified by the sword of the cherubim before the gates of Paradise, which was of flame and revolving and turning about. None come into Paradise but through this flaming sword, which was hot and red; and in Elijah's chariot of fire, that is, through pain and ignominy, which turn round lightly and quickly pass away. And was not God's cross coloured and reddened by his precious blood, to shew in himself that pain and sorrow and anguish should be stained with ignominy? Is it not written of himself, "Factus est obediens Patri usque ad mortem, mortem autem crucis?" b that is, "He was obedient to his Father, not only to death, but to death on the cross." In that he saith first "to death," pain is to be understood; and in that he subjoins, "to death on the cross," ignominy is meant; for such was God's death on the cross-painful and ignominious above all others. Whosoever dieth in God and on God's cross must suffer these two things for him-ignominy and pain. I account it ignominy to be always reckoned contemptible, and to beg one's food, if need be, like a vagabond, and to be another's bedesman, as ye are, dear sisters, and often bear the arrogance of such as might be your bond-servants. That of which I am speaking is blessed ignominy. Pain is not

^{* 2} Kings, ii. 11.

b Philippinus, n. 8.

bet al penitence is ine. Blescie's ou ? gledie's, uor azean beos two. ou beo'd twouold bliscen izerked-azean scheome, menske: ? azean pine, delit I reste widuten ende. Isaie, "In terra sua," inquid, "duplicia possidebunt." "He schulen," sei & Isaie, "in hore owune londe welden twouold blisse agean twouold wo bet heo her dried." Super epistolam Iac. "Mali nichil habent in celo; boni nichil in terra," vor also ase be vuele nabbed no lot ine heouene, ne be gode nabbed no lot in eorde, in hore owune londe heo schulen welden blisse: twouold cunne mede arean twouold seoruwe. Asc bauh he seide : "Ne bunche ham no ueorlich bauh heo her bolien ase in unkude londe, 7 in unkube earde, bitwhen unbeode, schoome bobe ? seoruwe; uor so ded moni gentil mon bet is unkud in unkude londe." Me schal ute swinken, and et hom me schal resten. And nis he a kang a knit pet seched reste ide uihte, ? eise ide place? "Militia est uita hominis super terram:" al pis lif her is ase uiht, ase Job witned: auh efter bisse uihte her, zif we wel uihted, menke I reste abit b us et hom, in ure owune londe, bet is heoueriche. Loke of nu hu witterliche ure Louerd sulf hit witnes, "Cum sederit Filius hominis in sede majestatis, sedebitis et uos judicantes." B. "In sedibus quies imperturbata: in juditio honoris eminentia commendatur: " "Hwon ich sitte uorto demen," sei dure Louerd, "ze schulen sitten mid me, and demen mid me al bene world bet schal been idemed, kinges and kaisers, knihtes and clerkes." I be sette, is reste 7 eise bitocned, agean be swinke bet is her: and ide menske of be dome bet heo schulen demen is heihschipe menskeful ouer al understonden, azean scheome ? loulischipe bet heo her uor Godes luue mildeliche polie 8.º

Folio 98 t. Nis per nu peonne buten polien gledliche: uor bi God sulf is iwriten, "quod per penam ignominiose passionis peruenit ad gloriam resurrectionis," pet is "puruh schendfule pine he com to glorie

wanting in these two things, in which all penitence consists. Be happy and glad, for in requital of these two, twofold joys are prepared for you-in requital of ignominy, honour; and in requital of pain, happiness and rest without end. Isaiah saith, "In terra sua duplicia possidebunt." " "They shall in their own land possess double joy for the double sorrow that they endure here." Upon the Epistle of St. James, "Mali nihil habent in cælo: boni nihil habent in terra." For, as the bad have no lot in heaven, nor have the good any lot on earth, in their own land they shall enjoy happiness -two kinds of reward for twofold sorrow. As if he had said, "Think it no marvel though they suffer here as in a strange land, and in a strange soil, among foreigners, both shame and sorrow; for so doth many a nobleman who is a stranger in a foreign land." Men must endure toil abroad, and enjoy rest at home. And is not he a foolish knight who seeketh rest in the combat, and repose in the lists? "Militia est vita hominis super terram: "b all this life here on earth is as a fight, as Job witnesseth; but after this fight here, if we fight well, honour and repose await us at home, in our own land, which is the kingdom of heaven. Observe, now, with what certainty our Lord himself saith, "Cum sederit Filius hominis in sede majestatis, sedebitis et vos judicantes."c St. Bernard, "In sedibus quies imperturbata; in judicio honoris eminentia commendatur:" "When I sit to judge," saith our Lord, "ye shall sit with me, and judge with me all the world, which shall be judged, kings and emperors, knights and clerks." By the sitting, rest and ease is signified, in opposition to the toil that is in this world, and by the honour of the judgment which they shall judge is to be understood the most honourable dignity, in opposition to the shame and humiliation which they patiently endure here for the love of God.

Now, then, there is nothing for us but to suffer gladly; for it is written of God himself, "quod per pænam ignominiosæ passionis pervenit ad gloriam resurrectionis;" that is, "through ignominious

[·] Isauh, lat. 7.

St. Matt. xix 28.

of blissfule ariste." Nis no selkuð, beonne, zif we wrecche sunfule bolien her pinen, zif we wulled a domesdei blissfuliche arisen; and bet we muwen buruh his grace zif we wel wulled. "Quoniam si complantati fuerimus similitudini mortis ejus, similiter et resurrectionis erimus." bis is Seinte Poules sawe bet seid euer so wel. Lif we beod i-imped to be iliknesse of Godes deade, we schulen been i-imped to be iliknesse of his ariste. Det is to siggen, tif we libbed ine scheome ? ine pine uor his luue, ine hwuche two he deide, we schulen been iliche him in his blissful ariste-ure bodi briht ase his is, world widuten ende, ase Seinte Powel witned, "Saluatorem . expectamus qui reformabit corpus humilitatis nostre configuratum corpori claritatis sue." Let obre atiffen hore bodi bet corned binoren hond ! and abide we ure belind bet schal atiffen ure b efter his owune. "Si compatimur, conregnatimus," Lif we bolied mid him, we schulen bliscen mid him. Nis bis god foreward? Wat Crist, nis he neuer god feolawe, ne treowe, bet nule scotten ide lure ase eft ive bizeate. Glosa: "Illis solis prodest sanguis Christi qui voluptates deserunt et corpus affligunt." God schedde his blod for alle men, auh ham one hit is wurd bet fleod flesches likunke 7 pined ham suluen. And is pet eni wunder? Nis God ure heaved, and we alle his limes? And his euerich lim sor mid scoruwe of be heaved? His lim, become, nis he nout bet naued eche under so sor ekinde heaued.c Hwon bet heaued swet wel, bet lim bet ne swet nout, nis hit vuel tokne? He bet [is] ure heaved swette blodes swot uor ure seenesse, ? for to turnen us of bet lond vuel bet alle londes leien on, I ligged zet monie. Pet lim, beonne, bet ne swet nout ine swincfule pine uor his luue, God hit wot,4 hit bileaue in his secnesse: and nis per buten uorkeoruen hit, bauh hit sor bunche God: uor betere is finker offe ben he eke euer. Cwemed he nu wel God bet bus bilimed him of him sulf, buruh bet bet he nule

Folio 99.

accmen. T. C.

accinen urea. T.

b manes warehe vader awa sare warchende housed, T.

d Douleset, T. C.

^{*} ben hit cauer warche. T.

pain he came to the glory of a blessed resurrection." It is no marvel, therefore, if we wretched sinners suffer pains here, if we would arise joyfully at the day of judgment; and this we may do, through His grace, if we earnestly desire it, "Quoniam si complantati fuerimus similitudini mortis ejus, similiter et resurrectionis erimus." This is St. Paul's saying, who speaketh always so well. "If we be planted to the likeness of God's death, we shall be planted to the likeness of his resurrection;" that is to say, if we live in ignominy and pain through love of him, in which two he died, we shall be like him in his joyful resurrection—our body bright as his is, world without end, as St. Paul testifieth, "We look for the Saviour, who shall change our vile body that it may be fashioned like unto his glorious body." b Let others adorn their body who run on beforehand; and let us wait for our Saviour, who shall adorn ours after the fashion of his own. "Si compatimur, conregnabimus." o If we suffer with him, we shall be in bliss with him. Is not this a good covenant? Christ knows he is not a good nor a trusty partner who will not take part in the loss, as well as afterwards in the profit. Gloss: "Illis solis prodest sanguis Christi qui voluntates deserunt et corpus affligunt." God shed his blood for all men, but it is efficacious to them only who abstain from carnal pleasure, and mortify themselves. And is that any wonder? Is not God our head, and all we his members, and is not every member pained when the head is in pain? His member, then, he is not who hath no ache under such a painfully aching head. When the head sweats well, is it not an evil sign of the member that doth not sweat? He who is our head did sweat the sweat of blood for our sickness, and to heal us of that epidemic disease in which all lands lay, and in which many are still lying. That member, therefore, which doth not sweat in laborious suffering for love of him, God knows, remaineth in its sickness; and there is nothing to be done but to cut it off, though it seem painful to God; for a finger off is better than one

[•] Romans, vi. 5. CAMD. SOC.

Philippians, iii. 20, 21.

^{* 2} Timothy, ii. 12.

sweten? "Oportebat Christum pati ? sic intrare in gloriam suam." Seinte Marie merci! hit moste so been, hit seid, Crist polien pine? passiun, I so habben inzong into his riche. Lo, deale hwat he sei 8,-"so habben inzong into his riche." So, and non oderweis! And we, wrecche sunfule, wulled mid eise stien to heouene bet is so heih buuen us, I so swude muche wurd! And me ne mei nout, widuten swink a lutel kot areren, ne nout two pongede * scheon habben, widuten buggunge.b Oder we beod kanges,c bet wened mid lihtleapes d buggen eche blisse, oder be holi halewen bet bouhten hit so deore. Nes Seinte Peter 7 Seinte Andreu, bereuore, istreiht o rode, o and Seint Lorenz obe gredil! and loblease meidenes be tittes ikoruen of, and to-hwidered o hweoles, I hefdes bikoruen? Auh ure sotschipe is sutel: and heo weren iliche beos zeape children bet habbed riche uederes, bet, willes ? woldes, tetered hore clodes forto habben neowe. Vre olde kurtel is bet fleschs bet we of Adam ure Polio 99 b. olde ueder habbed, pene neowe we schulen underuongen of God, ure riche ueder, in be ariste of domesdeie, hwon ure viesches schul blikien schenre ben be sunne, uordi bet hit is nu totoren her mid wondrede? mid weane. Of beo bet tetered hore kurtel o bisse wise, sei & Isaie, "Deferetur munus Domino exercituum a populo dimisso" et dilacerato, a populo terribili." "A uolk to limed and to toren, a nolk ferlich," he seid, Isaie, "schal makien of himsulf to ure Louerd present." Uolk to-limed 8 9 to-toren mid stronge liftode 7 mid herde he cleoped fole ferlich. Uor be usond is affuruht and offered of swuche; and fordi bet Job was swuch he mende of him, ? seide. "Pellem pro pelle et uniuersa," Ic.: pet is, " He wule zinen uel nor uelle, bet olde nor be neowe." And is ase bauh he seide, "Ne geine & me nout to assailen him, nor he is of be te-tore " wolke, bet to-tered his olde kurtel, I to-rended be olde pilche of his deadliche uelle."1

[&]quot; I-wongode, T.

^{*} arn cangede, T. book changes, C.

[&]quot; [militener,] C.

r to-Inimet, C.

[!] Hesch. T. fel. C.

^{*} bune, T. C.

⁴ libte acheapes. T.

f dioulso, T. C.

b forme, T. to-torne, C.

always aching. Now, doth he please God who thus dismembers him of himself, because he is unwilling to sweat? "Oportebat Christum pati, et sic intrare in gloriam suam." St. Mary have mercy! It was necessary, we are told, that Christ should endure pain and suffering, and thus have entrance into his kingdom. Observe well b what he saith, "thus have entrance into his kingdom." Thus, and no otherwise! And we wretched sinners, would mount up with ease to heaven, which is so high above us, and of such excellent worth! And yet we cannot, without labour, erect a little cottage; nor obtain a pair of shoes with thongs without buying them! Either we, who think that we may buy everlasting joy for a mere trifle, are fools, or the blessed saints are, who bought it so dear. Were not St. Peter and St. Andrew, for that cause, extended on the cross, and St. Lawrence on the gridiron; and had not innocent maidens their paps cut off, and were whirled on wheels, and beheaded? But our folly is evident; and they were like those artful children of rich parents who purposely tear their clothes that they may have new ones. Our old kirtle is the flesh, which we have from Adam, our old father: we shall receive the new from God, our rich Father, in the resurrection on the day of judgment, when our flesh shall shine brighter than the sun, because it is now torn here with tribulation and distress. Of them who tear their kirtle in this manner, Isaiah saith, " Deferetur munus Domino exercituum a populo dimisso et dilacerato, a populo terribili." " A people dismembered and torn, a terrible people," saith Isaiah, "shall make of themselves a gift to our Lord." A people dismembered and torn with a hard and austere life he calleth a terrible people. For the fiend is afraid and terrified of such; and because Job was such he complained of him and said, "Pellem pro pelle," &c. d that is, "He will give skin for skin, the old for the new." As if he had said, "I shall gain nothing by attacking him, for he is one of the torn people,

[.] St. Luke, xxiv, 46.

b deale? tela, well: beauliee, id. This obscure word occurs in pp. 27d, 286, where it is translated as if it were an abbreviation of Deu le set, Diracle and, Deuliset occurs pp. 268, and 360, note 4.
b Isaiah, xviii. 7.
Job, n. 4.

Vor þet fel is undeaðlich þet iðe neowe ariste schal schinen seoueuold brihtre þen þe sunne. Eise 7 flesches este beoð þes feondes
merken. Hwon he isihð þeos merken ine monne, oðer ine wummon,
he wot þet te kastel is his, and geð baldeliche in þer he isihð iriht
up swuche baneres ase me deð ine castle. Auh, iðen itorene uolke
he misseð his merken, and isihð in ham iriht up Godes banere: ' þet
is, herdschipe of liue:' and þe ueond haucð muche drede þerof use
Isaie witneð.

Folio 100.

"Me leoue Sire," seið sum, "and is hit nu wisdom mon to don so wo him suluen?" And tu zeld me onsware: Of two men, hweðer is wisure? Heo beoð boðe seke! þe on uorgeð al þet he luued of metes ? of drunches, ? drinkeð bitter sabraz uorto akoueren his heale! þe oðer uoluweð al his wil, ? fedeð his lustes azean his secness, ? forleoseð þet lif sone. Hweðer is wissure of þeos two? Hweðer is betere his ownne ureond? Hweder luueð him sulf more? And hwo is þet nis sec of sunne? God, for ure secnesse, dronc attri drunch o rode! and we nulleð nout bittres biten buten b for us suluen? No mei hit nout so beon. Nis þer nowiht þerof. Sikerliche his feoleware mot mid pine of his flesche uoluwen his pinen. Ne wene non mid este stien to þe steoren.

"Nu, Sire," seið sum eft, "and wule God so wrakefuliche awreken him upon sunne?" Le, mon, oðer wummon. Uor loke nu hu he hit hateð swuðe. Hwu wolde nu a mon beaten þet þing sulf hwar se he ifunde hit þet for þe muchele hatunge þerof beote þe scheadewe, ? al þet heuede þerto eni ilienesse? God, Feder Almihti, hwu beot he bitterliche his deorewurðe sune, Jesu Crist ure Louerd, þet neuer nede sune, bute one þet he ber vleschs iliche ure vlesche, þet is ful of sunne. And we schulen beon ispareded de þet bereð om

^{*} for Nes. T. fordes. C.

^{*} neuede, ne hanede?

b lioten biten?

d separat. T. ispared. C.

who tears his old kirtle, and rendeth the old cloak of his mortal skin." For that skin is immortal which in the new resurrection shall shine seven times brighter than the sun. Ease and carnal enjoyment are the devil's marks. When he sees these marks in man or woman he knows that the castle is his, and goeth boldly in where he sees such banners erected as are usual in a castle. But, in the torn people, he misseth his marks, and among them he seeth God's banner erected, which is a hard life, which the devil is much afraid of, as Isaiah testifieth.

"My dear sir," some one may say, "is it wisdom now for man or woman thus to afflict themselves?" Do thou also answer me this: Of two men, both of whom are sick, which is the wiser? The one abstains from all the things that he desires, both meat and drink, and drinketh bitter sabraz, in order to recover his health; the other followeth all his inclinations, and feedeth his lusts, contrary to his sickness, and soon loseth his life. Whether of these two is wiser? Which is the better friend to himself? Which of them loveth himself more? And who is there that is not sick of sin? For our sickness, God drank a poisonous drink upon the cross. And will not we taste any bitter remedy for ourselves? It must not be so. It is not so. His follower must surely follow him in his sufferings, with bodily pain. Let no one think that he can ascend to the stars with luxurious ease.

"Now, sir," some one saith again, "and will God avenge himself so severely upon sin?" Yes, O man, or woman, for consider now how greatly he hateth it. How would a man beat the thing itself if he found it, who for his great hatred of it beat the shadow, and every thing that had any resemblance to it? How bitterly did God the Father Almighty beat his dear Son Jesus Christ our Lord, who never did any sin, but merely because he bore flesh like our flesh, that is full of sin? And shall we be spared who bear upon us his Son's death—the weapons that slew him, which were our sins?

See remarks on this word by Albert Way, Esq. in Notes and Queries, vol. ii. p. 170, and by S. W. Singer, Esq. p. 204.

Et nos nolumus aliquid amarum gustare pro nobismet ipsis? MS, Oxon.

us his sune dead-be wepnen bet slowen him, bet weren ure sunnen? And he bet neuede nout of sunne, bute scheadewe one, he was ide ilke scheadewe so scheomeliche ituked, and so scoruhfuliche ipined, pet er ben hit com perto, uor be breatunge one perof, he bed his Feder ore, "Tristis est anima mea usque ad mortem. Pater, si possibile est, transeat a me calix iste," "Sore," cweb he, ure Louerd, "me grulleg" azean mine pine. Mi Ueder, zif hit mei nu beon, spare Polio 100 b. me et tisse time : pi wille, paul, ? nout min, euer beon ifulled." b His deorewurde Ueder uordi ne uorber him nout, auh leide on him so bitterliche bet he bigon to greden, mid reou'dfule stefne, "Eloy, " Eloy, lama zabatani," Mi God, mi God, mi deorewurde Ueder. hauest tu al uorworpen me, bin onlepi sune, bet beatest me bus herde? Uor al bis ne lette he nout : auh beot him so longe ? so swube grimliche bet he sterf o rode. "Disciplina pacis nostre super eum." sei 8 Isave: bus ure beatunge ueol upon him: uor he dude him sulf bitweonen us 7 his Feder, bet prette us forto smiten: ase be moder bet is reoudful ded hire bitweonen hire childe? be wrode sturne ueder, hwon he wule beaten. pus dude ure Louerd Jesu Crist. Ikept on him deades dunt, norte schilden us per mide: igraced beo his milce! Hwar se muchel dunt is, hit pulted up " agean o beo bet ber neih stonded. Sikerliche, hwose is neih him bet ikepte be heuie duntes, hit wule pulten d on him, I nule he him neuer menen; uor bet is be preoue bet he stont neih him; and be pultunge is ful liht to bolien uor his lune, bet underueng so heuie duntes us forto buruwen from pes deofles botte ide pine of helle.

Let, seit emoni mon, "Hwat is God be betere pauli ich pinie me uor his luue?" Leoue mon, oder wummon, God bunched god of ure god. Vre god is zif we dod bet we owen. Nim zeme of bis asaumple. A mon bet were ueer iuaren, I me come I tolde him bet his deore spuse murnede so swude efter him bet hee widten him

^{*} grises. T. * iforSet. T. C.

d bulen, T. bulten, C.

c bit buites. T.

And he who had no sin, but only the shadow of it, was in that shadow so ignominiously punished, and so wofully tormented, that, before it came to this, when it was only threatening him, he praved for mercy from his Father. "Tristis est anima mea usque ad mortem. Pater, si possibile est, transeat a me calix iste." a "I feel great horror," saith our Lord, "at the prospect of my sufferings. My Father, if now it be possible, spare me at this time; nevertheless Thy will and not mine be ever fulfilled." His dear Father did not on that account forbear, but laid on him so bitterly that he began to ery with a sorrowful voice, "Eloi, Eloi, lama Sabachthani," b My God, my God, my dear Father! hast thou altogether cast me off? me thine only Son, that thou beatest me thus severely? Yet, for all this, he left not off, but beat him so long and so very fiercely that he died on the cross. "Disciplina pacis nostræ super eum," saith Isaiah: c thus our beating fell upon him, for he placed himself between us and his Father, who was threatening to smite us, as the mother who is full of pity placeth herself between her child and the angry stern father when he is about to beat him. Thus did our Lord Jesus Christ. He met the death-blow himself, to shield us thereby, thanked be his mercy! Where a great blow is given, it reboundeth again, upon those who stand nigh. Truly, whosoever is nigh him who met the heavy blows, they will rebound upon him. and he will never complain; because this is the proof that he stands nigh him; and the rebounding stroke is very easy to bear out of love to him who received such heavy blows to protect us from the devil's staff in the pains of hell.

Still, saith many a one, "What is God profited though I afflict myself for his love?" Dear man, or woman, God is pleased with our good. Our good is that we do what we ought. Pay attention to this example. If a man had travelled a long way, and some one came and told him that his dear wife was grieving so much for him that she had no pleasure in any thing without him, but for thinking

[·] Math. xxvi. 38, 39,

rotio 101. nefde no delit i none pinge, auh were, for poulte of his luue, lene? vuele iheowed? nolde him liken betere pen pauh me seide him pet heo gleowede? gomede,? wedde mid ofor men,? liuede in delices? Al so, ure Louerd, pet is pe soule spus, pet isiho al pet heo de of paul he heie sitte, he is ful wel ipaied pet heo murne ofter him?? he wule hien toward hire mucheles pe swudere mid zeoue of his grace? ofer uechchen hire allunge to him to glorie buten ende.

Ne gropie hire non to softeliche, hire suluen to bicherren. Ne schal heo, uor hire liue, witen hire clene, ne holden hire ariht ine chastete widuten two binges, ase Seint Aldret b wrot to his suster. Det on is pinunge e ine vlessche, mid festen, mid wechchen, mid disciplines, mid herd weriunge, herd leouwe, mid vuel, mid muchele swinkes. Det oder bing is heorte beauwes, deuociun, reoufulnesse. merci, pité of heorte, luue, edmodnesse, ? obre swuche uertuz. "Me Sire," bu onswerest me, "sulled God his grace? Nis grace? wil-zeoue?" Mine leoue sustren, bauh clennesse ne beo nout buine ed " God, auh beo's zeouen of grace, vngraciuse stonde's ber to-zeines. and makied ham unwurde to holden so heih bing bet nulled swink percuore blideliche polien. Bitweonen delices, 7 eise, 7 flessches este, hwo was euer chaste? Hwo ber euer fur widinnen hire bet heo ne bernde? Pot bet walled swude, nule he been ouerladen, over kold water iworpen perinne and brondes widdrawene? De wombe pot bet walled euer of metes, and more of drunches, he is so neih neihebur to bet fulitowene lim bet heo deled mid him be brune Folio 101 b. of hire hete. Auh, monie ancren, more herm is, beod so vlesshwise. I so ouerswude of-dred leste hore heaued acke, h ? leste hore licome feblie to swude, and wited so hore heale bet be gost unstreneded ? secned ine sunne: and beo bet schulden one leenen here soule mid

^{*} influence. T. of theowed. C.

[&]quot; pinsunge. C.

^{*} bimeded, T. bune. C.

predde. T. C.

h Ailreade T. Ailret, C.

d lake T. leoune. C.

I swinken. T.

AMERICAN S.

[&]quot; warehe. T.

of his love was become lean and pallid; would it not please him better than if it were told him that she was merry and sportive, and had wedded another man, and was living in pleasure? Even so our Lord, who is the soul's husband, and seeth all that she doth, though he sits on high, is full well pleased that she longeth for him, and will hasten to her so much the sooner, with the gift of his grace, or he will go and bring her to him once for all, to glory without end.

Let not any one handle herself too gently, lest she deceive herself. She will not be able, for her life, to keep herself pure, nor to maintain herself aright in chastity without two things, as Saint Ailred wrote to his sister. The one is, giving pain to the flesh by fasting, by watching, by flagellations, by wearing coarse garments, by a hard bed, with sickness, with much labour. The other thing is the moral qualities of the heart, as devotion, compassion, mercy, pity, charity, humility, and other virtues of this kind. "Sir," thou answerest me, "doth God sell his grace? Is not grace a free gift?" My dear sisters, although purity is not bought of God, but is given freely, ingratitude resisteth it, and renders those unworthy to possess so excellent a thing who will not cheerfully submit to labour for it. Amidst pleasures and ease, and carnal abundance. who was ever chaste? Who ever carried fire within her that did not burn? Shall not a pot that boileth rapidly be emptied of some of the water, or have cold water cast into it, and the burning fuel withdrawn? The pot of the belly that is always boiling with food, and especially with drink, is so nigh a neighbour to that ill-disciplined member that it imparts to it the fire of its heat. Yet many anchoresses, more is the harm, are of such fleshly wisdom, and so exceedingly afraid lest their head ache, and lest their body should be too much enfeebled, and are so careful of their health, that the spirit is weakened and sickeneth in sin, and they who ought alone to heal their soul, with contrition of heart and mortification of the flesh, become physicians and healers of the body. Did Saint Agatha so?

CAMD. 80C.

3 B

heorte bireousunge 7 flesshes pinunge, norwurded fisiciens 7 licomes leche. Dude Seint Agace so? bet onswerede ? seide to ure Louerdes sonde bet brouhte hire salue uorto helen hire tittes, " Medicinam carnalem corpori nunquam exhibui:" pet is, " Flessliche medicine ne dude ich me neuere." And nabbe ze iherd tellen of be preo holi men, bute be on was iwuned, nor his kolde mawe uorto nutten hote spices, ? was ornure of mete ? of drunche ben be twei obre, peo, panh heo weren seke, ne nomen heo neuer zeme hwat was hol, hwat was unhol to eten ne to drincken, aul nomen euer uor 3rilit hwatse God ham sende, ne makeden heo neuer strenceo of gingiuere ne of gedewal, ne of clou de gilofre. A dei ase heo preo weren iuollen o slepe, 7 lei bitweonen peos two, be pridde bet ich spec of er, so com be Cwene of Heouene ? two meidenes mid hire. be on ber ase bauh hit were a letuarie: be over ber enne sticke of gode gold. Vre Lefdi nome mid te sticke ? dude ide ones mude perof, and be meidenes eoden fur dre to be midleste. "Nai," cwed ure Lefdi, "he is his owune leche: god oner to be bridde." Stod on holi mon neorrento, of biheold al bis ilke. Hwon sec mon haued et hond ping bet him wule don god, he mei hit wel notien: auh forto beon so angresful berefter his nout God icweme: and ancreful nomliche uor swuch religiun nis nout God icweme. God ? his deciples speken of soule lechekreft: 7 Y yocras 7 Galien of licomes hele. De one bet was best ilered of Jesu Cristes deciples seit bet flesshes wisdom is dead of be soule: "Prudentia carnis mors," "Procul odoramus bellum," ase Job sei &. So we drede & flesches vuel oste er pen hit kume. Pet soule vuel kumed up, 7 we polien be soule vuel, norte etsterten vlesches vuel, ase bauh hit were betere to polien golnesse brune ben heaued eche, oder grucchunge of one mis-itowene wombe. And hweder is betere, ine secnesse norte beon Godes free child, ben i flesches heale worte been prel under sunne?

^{*} leches. T. puppes T.

⁴ gedewal, T. zedeulo, C. Nardun Celtica.

¹ lecheeraft. T 1'.

e adhibui. C.

of feor. T. C.

who answered and said to our Lord's messenger who brought her salve to heal her breasts, "Medicinam carnalem corpori nunquam exhibui?" That is, "Fleshly medicine I never applied to myself." And have ye never heard the story of the three holy men, of whom one was wont, for his cold stomach, to use hot spices, and was more interested about meat and drink than the other two, who, even if they were sick, took no heed of what was wholesome and what was unwholesome to eat or to drink, but always took directly whatever God sent them, nor ever made much ado about ginger, or valerian, or cloves? One day, when the three were fallen asleep, and the third, of whom I spoke above, lay between these two, the Queen of Heaven came, and two maidens with her, one of whom bare what seemed an electuary, the other bare a spoon of good gold. Our Lady took some of it with the spoon, and put it into the mouth of one, and the maidens passed on to the middlemost. "Nay," said our Lady, "he is his own physician, go over to the third." A holy man stood not far off and beheld all this.4 When a sick man hath at hand any thing that will do him good, he may piously use it; but to be so anxious about it is not pleasing to God, and especially for one of such a religious profession to be anxious is not pleasing to God. God and his disciples speak of the art of healing the soul; Hippocrates and Galen of the health of the body. He who was the most learned of the disciples of Jesus Christ, saith that the wisdom of the flesh is the death of the soul, "Prudentia carnis mors." "We smell the battle afar off," as Job saith." Thus we often dread a bodily disease before it come. The soul disease attacks us and we bear it, to escape from the bodily disease, as if it were better to endure the fire of lust than headache, or the grumbling of a disordered stomach. And which of these two is better, in sickness to be a free child of God, than in bedily health to be a bond-servant under sin? And I do

[&]quot; Havid Frys, of Brantam, may believe this storie, whose hath all read it. St. Bernard on his creed." Note on the margin of the MS.

b Romans, viii. 6.

[&]quot; XXAIX, 25.

And his ne sigge ich nout so bet wisdom ? mesure ne been ouer al iloked, be moder is a nd nurrice of alle gode beauwes. Auh we cleopied ofte wisdom bet his non. Uor sod wisdom is don euere soule hele binoren flesches hele: and hwon me ne mei nout bode holden somed, cheosen er licomes hurt ben, buruh to stronge uondunges, soule prowunge. Nicodemus brouhte norte smurien mid ure Louerd an hundred weien of mirre? of aloes, hit seid, bet beod bittre spices and bitocned bittre swinkes, ? flesches pinunge.b Hundred is ful tel, 7 noted perfection, bet is, ful dede : uorte scheawen bet me schal fuldon flesches pine ase uoro ase euere efne mei bolien. ... Bi be weie is bitoened mesure 7 wisdom,-bet cuerich mon weie hwat he muwe don : and ne bed nout so ouer swude agest bet ze Folio 102 b. norgemen bet bodi : ne eft, so tendre of be bodie bet hit iwurde untowen, I makie bene gost beowe. Nu is al bis mest iseid of bitternesse widuten. Sigge we nu sumhwat of bitternesse widinnen: vor, of peos two bitternesses awakened swetnesse, her zet i bisse world, and nout one ine heouene.

Ase ich seide riht nu pet Nicodemus brouhte smuriles uorte smurien mide ure Louerd, al riht so pe preo Maries brouhten deore-wurde aromaz uorte smurien mide his bodi. Nimed nu gode zeme, mine leoue sustren. Peos preo Maries bitocned preo bitternesses: vor pes nome Marie speled bitternesse, ase ded Mararaht 7 Merariht, pet ich spec er of peruppe. Pe normeste bitternesse is bireousunge 7 dedbote nor sunne, hwon pe sunfule is iturnd erest to ure Louerd. Pet is to understonden bi pe ereste Marie, Marie Magdalene: and bi gode rihte, nor heo, ine muchele bireousunge 7 ine muchele bitternesse of heorte, biletde hire sunnen 7 turnde to ure Louerd. Auh fordi pet sum multe puruh to muchel bitternesse uallen into unhope, Magdalene, pet speled tures heinesse, is to Marie iefned! de puruh

callen T.

[&]quot; pinninges. T. pinsunges. C.

^{&#}x27; igust, I. C.

d iferet. T. iveret. C.

not say this as if wisdom and discretion were not always joined. Wisdom is the mother and the nurse of all virtues: but we often call that wisdom which is not wisdom. For it is true wisdom to prefer the health of the soul to that of the body; and when we cannot have them both together, to choose bodily hurt rather than, by too powerful temptations, the destruction of the soul. We are told that Nicodemus brought for the anointing of our Lord an hundred pounds of myrrh and of aloes, which are bitter spices, and betoken toilsome labour, and mortification of the flesh. A hundred is a complete number and denotes perfection, that is, a complete work, to signify that we ought to perfect the mortification of the flesh as far as may reasonably be endured. By the weight is signified discretion and wisdom—that every man should weigh with wisdom what he is able to do, and not be so exceedingly spiritual as to neglect the body, nor, on the other hand, so indulgent to the body that it might become disorderly, and make the spirit its servant. Now most of what has just been said is concerning external bitterness. Let us now say something of bitterness internal; for, of these two bitternesses ariseth sweetness, even in this world, and not in heaven only.

As I said just now that Nicodemus brought ointments wherewith to anoint our Lord, even so, the three Marys brought precious spices wherewith to anoint his body. Take good heed now, my dear sisters: these three Marys denote three bitternesses; for this name, Mary, meaneth bitterness, as do Mararaht and Merariht, of which I have already spoken.^b The first bitterness is remorse and making amends for sin, when the sinner is first converted to our Lord. This is to be understood by the first Mary, Mary Magdalene; and with good reason, for she, in great remorse and in great bitterness of heart, left off her sins and turned to our Lord. But because some through too much bitterness might fall into despair, Magdalene, which signifies the height of a tower, is likened [Ljoined] to Mary, by which

hwat is bitocned hope of heih merci ? of heouene blisse. De oder bitternesse is bitternesse in wrastlunge, ? in wragelunge azean uondunges: and beos bitternesse is bitoened bi be oder Marie, Marie Jacobi : uor Jacob spele 8 wrastlare, peos wrastlunge is ful bitter to monic bet beod ful nord ide weie touward heonene: for be zet fondunges, bet beod be deofles swenges, wagged oder hwules, ? moten wresten agean mid stronge wragelunge." Vor. ase Seint Folio 103. Austin seid, "Pharao contemptus surgit in scandalum." Doo hwule bet euer Israeles folc was in Egipte under Pharaones hond, ne ledde he neuer uerde peron. Auh po hit fleih urom him, po, mid al his strenc'de wende he berefter. Uordi is euer bitter uiht neod azean Pharaon, bet is, arean be deouel. Vor, ase seid Ezechiel, "Sanguinem fugies, et sanguis persequitur te." b Vlih sunne ? sunne wule euer uoluwen efter be. Inouh is iseid berupe hu be gode nis neuer siker of alle uondunges. So sone so he haued ouerkumen bet on, ikepe anonriht an o'der. De bridde bitternesse is ine longunge touward heouene. I in be anui of bisse worlde, hwon eni is so heie bet he haued heorte reste onont undeawes weorre, ? is ase ine heouene zetes, 7 bunche's bitter alle worldliche binges. And peos bitternesse is understonden bi Marie Salome, be bridde Marie. Vor Salome spele 8 >0 peis: and peo zet pet habbed peis ? reste of cleane inwit, heo habbed in hore hearte bitternesse of pisse liue, bet ethalt ham urom blisse bet ham longed to urom God bet heo lunicd. Dus, lo! in eueriche stat rixled bitternesse: erest, ide biginnunge, hwon me seiltneð mid God! i uorðzong of gode liue! and iðe last ende. Hwo is, peonne, o Godes half, pet wilned i pisse worlde eise ober este?

Auh nimed nu her zeme, mine leoue sustren, hwu, efter bitterness kumed swotnesse. Bitterness bud d hit i uor, use þe gospel seið,

^{&#}x27; wiglinge. T. wraggunge. C.

b cum singuinem oderis, sanguts persequetur te. Vulg.

^{*} ende, f. annu. C.

⁴ ingete. T.

is signified hope of great mercy, and of the joy of heaven. second bitterness is in wrestling and struggling against temptations, and this bitterness is denoted by the other Mary, Mary the mother of Jacob; of for Jacob meaneth wrestler. This wrestling is very bitter to many who are well advanced in the way to heaven, because they still sometimes waver in temptations, which are the devil's casts, against which they must wrestle with vigorous efforts. For, as St. Austin saith, Pharaoh when despised was roused to punish the affront. As long as the people of Israel were in Egypt in subjection to Pharaoh, he never led an army against them. But when they fled from him, then he pursued them with all his forces. Wherefore it is necessary always to fight bitterly against Pharaoh, that is, against the devil. For, as Ezekiel saith, b "Thou shalt flee from blood, and blood shall pursue thee." Flee from sin, and sin " will always follow after thee. It has been sufficiently shewn above how the good man is never safe from all temptations. As soon as he hath overcome one, he immediately meets with another. The third bitterness consists in longing for heaven, and weariness of this world, when one is of such exalted piety that his heart is at rest with regard to the war against vice, and he is, as it were, in the gates of heaven, and all worldly things seem bitter to him. And this bitterness is to be understood by Mary Salome, the third Mary. For Salome signifieth peace, and they who have peace and the repose of a pure conscience, have in their heart bitterness of this life, which detains them from blessedness which they long for, and from God whom they love. Thus we see that in every state bitterness prevails: first, in the beginning, when we are reconciled to God—in the progress of a good life—and in the last end. Who, then, is on God's side who desireth in this world case or abundance?

But now, observe here, my dear sisters, how after bitterness cometh sweetness. Bitterness buyeth it, for, as the Gospel saith, those three Marys bought sweet-smelling spices, to anoint our Lord

^{. [}James.] St. Luke, xxiv. 10.

peos preo Maries bouhten swote smellinde aromaz norto smurien Folio 103 b. mide ure Louerd. Duruh aromaz, bet beod swote, is understonden swotnesse of deuot heorte. Peos preo Maries bugged hit, bet is, buruh bitternesse me kumed to swotnesse. Bi bisse nome, Marie, nimed euer bitternesse, buruh Marie bone 9 bisocne was water, ette noces, iwent to wine: ' bet is to understonden, burnh bone of bitternesse bet me her dried for God, be hearte, bet was wateri, smeechles, and ne nelede no sauur of God, nanmore ben of water, beo schal been iwend to wine: bet is, beo hearte schal ininden smech ine him swete ouer alle wines. Uordui seid be wise, "Usque 's in tempus sustinebit paciens, et postea reditio jocunditatis:" bet is, be polemode polie bitter one hwule: uor he schal sone perefter habben zeld of blisse. And Anne in Tobie seid bi ure Louerd, "Quia post tempestatem tranquillum facit, et post lacrimacionem et fletum, exultacionem infundit:" pet is, iblesced beo bu, Louerd, pet makest stille efter storme? I efter wopie wateres zeldest blid muruhdes. Salomon: "Esuriens etiam amarum pro dulci sumet:" zif bu ert of hungred efter be swete, bu most erest sikerliche biten ode bittre. In Canticis: "Ibo mihi ad montem mirre et ad colles," 9c. Ich chulle gon, heo seid. Godes deore spuse, to recheles hulle, va bi be dune of mirre. Lo! hwuch is be wei to recheles swotnesse? By mirre of bitternesse. And eft, idet ilke lune boc: "Que est ista que ascendit per desertum sicut uirgula fumi ex aromatibus, mirre et thuris?" Aromaz is imaked of mirre, ? of reches 'L rechles'. And mirre he set biuoren, ? recheles kume 8 efter: " Ex aromatibus, mirre et thuris." Nu, mened hire sum, ? seid bet heo ne mei habben swotnesse: ne ne of God, ne swetnesse widinnen. Ne wundrie beo lure nowiht, Tif hee his nout Marie: vor hee hit mot buggen mid bitternesse widuten: auch nout mid eueriche bitternesse: nor sum ged frommard God, ase cuerich worldich sor bet his for be soule heale. 25 Vordi, ide gospelle, of he hree Maries is iwriten hisses web: " V: nementes ungerent Jesum-non autem recodentes." Poss breu-Maries, hit serd, bet is, bees butterræsses weren ku ninde uorta-

· colles T

with. By spices, which are sweet, is to be understood the sweetness of a devout heart. Those three Marys buy it, that is, through bitterness we arrive at sweetness. By this name, Mary, always understand bitterness. Through Mary's request and entreaty at the marriage, water was changed to wine, which is thus to be understood, that, through the prayer of bitterness that we suffer here for God, the heart, which was watery, tasteless, and felt no savour of God, no more than of water, shall then be changed to wine, that is, that heart shall find a taste in him sweet above all wines. Wherefore, saith the wise man, "Usque in tempus sustinebit patiens, et postea reditio jucunditatis; " that is, "The patient man bears that which is bitter for a while, because he shall soon afterwards have a return of joy." And Anna, in Tobias, saith of our Lord, "Quia post tempestatem tranquillum facit, et post lacrymationem et fletum exultationem infundit; "b that is, "Blessed be thou, O Lord, who makest a calm after a storm, and after weeping and tears bestowest of mirth and joy." Solomon saith, "Esuriens etiam amarum pro dulci sumet." d "If thou hungerest after the sweet, thou must first, surely, eat of the bitter." In the Canticles, "Ibo mihi ad montem myrrhæ et ad collem thuris." "I will go," saith God's dear spouse, "to the hill of frankincense by the mountain of myrrh." Observe: Which is the way to the sweetness of frankincense? By the myrrh of bitterness. And again in the same love-book: "Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh and frankincense?" Aromatic spices are composed of myrrh, and of frankincense. And myrrh he placeth before, and frankincense cometh after: "Of aromatical spices, myrrh and frankincense." Now, some one complaineth that she cannot have sweetness-neither of God nor sweetness within. Let her not wonder, if she is not Mary; for she must buy it with bitterness without; but not with every bitterness, for some causeth to go away from God.

[·] Ecclus, i. 23,

^{*} holdest 2 pourest in.

[.] Song of Solomon, iv 8.

CAMD, SOC.

b Tobit, iii 22. Vulgate,

⁴ Prov. xxvii, 7.

¹ Song of Solomon, iii. 6. R. C. version.

³⁰

smurien ure Louerd. Deo beo's kuminde uorte smurien ure Louerd bet me boled for his lune. He streeched him touward us ase bing bet is ismured, and make him nesshe ? softe norto hondlen. nes he him sulf reclus ide meidenes wombe? peos two binges limped to ancre? nerulide ? bitternesse. Vor wombe is neruli wununge ber ure Louerd was reclus. And tis word, Marie, ase is ofte iseid, speled bitternesse. Lif ze, beonne, ine nerewe stude bolied bitternesse, ze beod his feolawes-reclus, ase he was ine Marie wombe. peonne, ze, ine nerewe stude, polied bitternesse ase he dude in Marie wombe, hwon ze beog ibunden wiginnen uour .. large wowes, and he in a neruh kader -inciled o rode-and ine stonene bruh biclused heteueste. Marie wome ? beos bruh weren his ancres huses: and in nouver nes he worldlich mon: auh was ase ut of be worlde, uorte scheawen ancren bet heo ne schulen mid be worlde no bing habben imene. "Le," bu onswerest me ? seist, "auh ure Louerd wende ut of bode." Le wend tu also ut of bo bine ancre huses, ase he dude, widute bruche, ? bilef ham bode ihole. Pet schal beon hwon be gost iwent ut on ende, widute bruche Police 104 b. ? widute wem, of his two huses. Det on is be licame: bet oder is bet uttre hus, bet is ase be uttre wal abute be kastle.

Al pet ich habbe iseid of flesshes pinunge nis nout uor ou, mine leoue sustren, pet oberhwules polied more pen ich wolde! auch is for sum pet schal reden pis inouh reade, pet gropied hire to softe nodeleas. Lunge impen me bigurt mid pornes, leste bestes ureten ham peo hwule pet heo beod meruwe. Le beod gunge impen iset in Godes orcharde. Pornes beod pe heardschipes pet ich habbe ispeken of! and ou is neod pet ze beon biset mid ham abuten, pet

· cradel, T.

as every worldly pain which is not for the health of the soul. Wherefore, in the Gospel it is written of the three Marys in this manner, "That coming, they might anoint Jesus, but not going," These three Marys, it is said, that is, these bitternesses, were coming to anoint our Lord. Those sufferings are coming to anoint our Lord which we endure for his sake. He stretcheth himself toward us as a thing that is anointed, and maketh himself tender and soft to handle, And was he not himself shut up in the maiden's womb? These two things belong to an anchoress, narrowness and bitterness. For a womb is a narrow dwelling, where our Lord was shut up. And this word Mary, as has often been said, signifieth bitterness. If ye, then, in a narrow place endure bitterness, ye are like him-shut up, as he was in Mary's womb. Then, do ve, in a narrow place, endure bitterness, as he did in Mary's womb, when ye are confined within four large walls, and he in a narrow cradle-nailed to the crossand in a tomb of stone closely confined. Mary's womb and this tomb were his anchorite houses, and in neither was he a man of this world, but, as it were, out of the world, to shew anchoresses that they ought to have nothing in common with the world. "Nav." thou answerest me and sayest, "but our Lord went out of both." Nay, go thou also out of both thine anchoress houses, as he did, without breaking out, and leave them both whole. That shall be when the spirit goeth out at last, without breach and without blemish, from his two houses. The one is the body, the other is the external house, which is as the outward wall about the castle.

All that I have said concerning the mortification of the flesh is not for you, my dear sisters, who, upon some occasions, suffer more than I could wish, but it is for some one who will give this advice readily enough, who nevertheless handleth herself too softly. Men fence round with thorns young trees, lest beasts should gnaw them while they are tender. Ye are young trees planted in God's orchard. Thorns are the hardships which I have spoken of, and it is necessary

te best of helle, hwon he snakered toward on norto biten on ou, burte him obe herdschipe. I schunche ageinwardes. Mid al bis herdschipe, beod glade zif lute word is of ou. 7 zif ze beod unwurde: uor born is scherp ? nawurd. Mid bees two beod igurde. Le nowen nout unnen bet eni vuel word kome of ou; nor schandle is heated sunne; auh ze owen uorte unnen bet no word ne kome of ou, nanmore ben of deade. And bend blide on bearte zif ze polico daunger of Sluri, pe kokes knaue, pet wasshed pe disshes ide kuchene. Peonne beo ze dunes iheied up to be heouene: vor lo! hwu speked be lettli idet swete lune bec: "Venit dilectus " meus saliens in montibus, transiliens colles." "Mi leof kumed," he seid, "leapinde ode dunes ouerleapinde hulles." Dunes bitocned beo pet lede's hexst lif: hulles beod be lowure. Nu, seid heo bet hire leof leaped ode hulles: b bet is, to-tret ham, ? to-fuled ham, ? boled bet me to-tret hum, 7 tuke & ham alto wundre: scheawe in ham his ownne treden bet me trodde him in ham. I iuinde hwu he was to-treden, use his treoden scheawed. Dis beod be heje dunes, ase be munt of Mungine, 7 be dunes of Armenie. Peo hulles bet beo3 lowure, peo, ase pe lefdi seid, hire sulf'e ouerleaped, ne strusted a heo so wel on ham, uor hore feblesce : uor ne mulite heo nout idolien 10 swuche to-tredunge, and percuore heo ouerleaped ham. ? forbered ham, I forbused ham nort bet heo been iwaxen herre, urom hulles to dunes. His schedewe hure? hure ouerged and wrid ham be hwule bet he leaped ouer ham ! bet is, sum ilienesse he leid on ham of his line on corde, ase banh hit were his schedewe. Auh be dunes undergood be treden sof him sulgen, and scheawed in hore line hwach his liftede was-hwu? hwar he code-i hwache uiltéi hwuche wo he ledde his lif on corde. Swuch dune was be gode Powel, bet seide ? "Dejicimur, sed non perimus, mortificationem Jesu in corpore nostro circumferentes, ut et uita Jesu in corporibus

[&]quot; scharpschipe, T. C.

of trustees T, trust, C',

dunes, T. C.

[.] Qu himsulf?

[·] trudes T.

[·] fortingers. T.

I lanhure, C.

for you that ye be fenced around with them, that the beast of hell, when he comes sneaking towards you to bite you, may hurt himself upen the hardness, and slink away from you. With all this hardness, be glad if ye are little spoken of, and if ye are disesteemed, for a thorn is sharp and disesteemed. With these two things be ye encompassed. Ye ought not to let any evil word proceed from you, for scandal is a mortal sin! and ve ought to let no evil word proceed from you any more than from the dead. And be glad in your heart if ve suffer insolence from Slurry, the cook's boy, who washeth dishes in the kitchen. Then are ye mountains exalted to heaven; for consider how the lady speaketh in that sweet love-book, "Venit dilectus meus saliens in montibus, transiliens colles." "My love cometh," she saith, "leaping on the mountains, leaping over the hills." Mountains betoken those that lead the highest life, hills are the lower. Now, she saith that her love leapeth on the hills [mountains], that is, treadeth upon them, and defileth them, and suffereth them to be trodden upon, and chastises them sharply: sheweth in them the footmarks upon his own person, in which men trode upon him, and they find how he was trodden upon, as the footmarks upon him shew. These are the high mountains, like the mountain of Montjoye and the mountains of Armenia. The hills, which are lower, which as the lady saith herself [himself] overleapeth, and doth not trust in them so much, on account of their weakness; because they could not bear to be so trodden upon, and therefore she [he] overleapeth them, and hath patience with them, and avoideth them until they be waxen higher, from hills to mountains. His shadow, however, passeth over and covereth them while he leapeth over them, that is, he laveth upon them some resemblance of his life on earth, as if it were his shadow. But the mountains receive the footmarks of himself, and exhibit in their life what manner of life he led-how and where he went-in how abject

^{*} Song of Solomon, it. 8. "The voice of my beloved! behold be cometh leaping upon the mountains, skipping over the hills." R. C. translation.

we polied. Auh pet is ure iseluhde pet we beoren in ure bodie

Jesu Cristes deadlicnesse, bet hit sutelie in us hwuch was his lif on eorde. Got hit wot! beo bet bus dod heo preoued hore luue touward ure Louerde. "Luuest tu me? Cuð hit, uor luue wule scheawen hire mid uttre werkes." Gregorius: "Probatio diluctionis exhibitio est operis." Ne beo neuer bing so herd bet luue ne make's nesshe, I softe, I swete. "Amor omnia reddit facilia." Hwat bolied men ? wummen uor nals lune! and more wolden bolien! And hwat is more wunder bet siker luue, ? trewe ? swete ... Polio 105 b. ouer alle obre luuen, ne mei ameistren us so nord ase ded be luue sunne! Nout fordi, ich wot swulne bet bered bode togedere heui brunie and here, ibunden mid iren be middel banh, and ermes mid brode bicke bendes, so bet tet swote berof is strong passiun, uorto bolien: " nested, waked, swinked! and, Crist hit wot, he mened him, ? seid bet hit ne greued him nout: and bid me ofte techen him sum bing mid hwat he muhte his licome deruen. Deu le set : zet he weop's on me, monne b sorest, I sei's bet God haue's al uorgiten him, uordi bet he ne sent him none muchele secnesse. Al bet euer is bitter, uor ure Louerdes luue, al him bunched swete. : God hit wot, bet maked luue: uor, ase he seid me ofte, uor none bing bet God muhte don vuele bi him, bauh he mid be forlorene wurpe him into helle, ne muhte he, him bunched, huujen him be lesse. And zif eni mon ei e swuch bing ortrowed bi him, he is more mat d ben bebe of inumen mid beofde. Ich wot ec swuche wummon bet boled lute lesse. Auh, nis ber bute bonken God of his strenc de bet he ziued ham. And iknowe we ure owune wornesse edmodliche: and luuie we hore god, ? so hit is ure. Vor, ase Seint Gregorie seid, "Luue is of so muchele strencde bet heo maked odres gud, widuten swinke ure owune god." Nu, me bunched bet we beod ." ikumen into be scouede dole, bet is al of lune bet maked schir heorte.

ita quod passio est sudorem horum tolerare. MS, Ozon,

b witterso, T.

oht, T. cut, C.

⁴ mad, 4'.

a condition—and in what pain he led his life on earth. / Such a mountain was the good Paul, who said, "We are cast down, but we perish not; always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies." " We suffer," saith St. Paul, "all pain and all shame." But it is our happiness that we bear in our body the likeness of Jesus Christ's death, that it may be shewn in us of what nature was his life on earth. God knoweth! they that act thus prove their love towards our Lord. "Lovest thou me? Shew it; for love will shew itself by outward acts." St. Gregory saith, "The proof of love is the manifestation 'of its effect." Nothing is ever so hard that love doth not make tender, and soft, and sweet. "Love maketh all things easy." What do men and women endure for false love! and would endure more! And what is more to be wondered at is, that the love which is faithful and true, and sweeter than any other love may not overmaster us so much as doth sinful love! Yet, I know a man who weareth at the same time both a heavy cuirass and haircloth, bound with iron about the middle too, and his arms with broad and thick bands, so that to bear the sweat of it is severe suffering; he fasteth, he watcheth, he laboureth, and, Christ knoweth, he complaineth and saith that it doth not oppress him, and often asks me to teach him something wherewith he might give his body pain. God knoweth, yet he, the most sorrowful of men, weepeth to me and saith that God hath quite forgotten him, because he sendeth him no great sickness. Whatever is bitter seems sweet to him for our Lord's sake. God knoweth, love doth this, because, as he often saith to me, he could never love God the less for any evil thing that He might do to him, even were he to cast him into hell with those who perish. And if any man confidently believe any such thing of him, he is more confounded than a thief taken with his theft. I know also a woman of like mind who suffereth little less. And what remains but to thank God for the strength that he giveth them?

^{. 2} Corinth. iv. 9, 10. R. C. Translation of Vulgate.

Her beginne's pe seoue'se dole.

OF LUUE.

Seint Powel witned bet alle uttre herdschipes, ? alle vlesshes Polic 106, pinunge, ? alle licomes swinkes, al is use nout azean lune, bet schired 9 brihted be heorte. "Exercitatio corporis ad modicum ualet : pietas autem ualet ad omnia:" pet is, "Licomliche bisischipe is to lutel wurd? auh swote ? schir heorte is god to alle binges." "Si tradidero corpus meum ita ut ardeam: si lingwis hominum loquar et angelorum : et si distribuero omnes facultates meas in cibos pauperum, caritatem autem non habeam, nichil milii prodest." " bauh ich kube," he seib, "alle monne ledene 7 englene; and bauh ich dude o mine bodie alle pe pinen, ? alle pe passiuns pet bodi muhte polien: and paul ich zefde poure men al bet ich hefde: but zif ich hefde luue per mide to God ? to alle men, in him ? for him, al were aspilled:" vor, ase be holi abbod Moises seide, "Al bet wo ? al bet herschipe bet we polied of flesche, I al be god bet we ener dod. alle swuche binges ne beod buten ase lomen uorte tilien mide be heorte. Lif eax ne kurue, ne be spade a ne dulue, ne be suluh b ne erede, hwo kepte ham uorte holden?" Al so ase no mon ne lune & lomen nor ham suluen, auh ded for pe pinges bet me wurched mid ham, riht al so, no vlesshes derf nis forte luuien bute uordi bet God be rader loke bideward mid his grace, and makie be hearte schir ? of bribte silve; bet non ne mei habben mid monglunge of unbeauwes, ne mid eorblich lune of worldliche binges: nor bis mong

a spitel staf. T. sputel stef. C.

And let us humbly acknowledge our own weakness, and love their merit, and thus it becomes our own. "For," as St. Gregory saith, "love is of so great power that it maketh the merit of others our own without labour." I think we are now come to the seventh part, which is all of love, which maketh a pure heart. Here beginneth

PART VII .-- OF LOVE.

St. Paul witnesseth that all outward hardships, and all pains of the flesh, and all bodily labours, are as nothing when compared with love, which purifieth and brighteneth the heart, "Exercitatio corporis ad modicum valet; pietas autem valet ad omnia; "a that is, "Bodily diligence is of little profit; but a sweet and clean heart is profitable to all things." "Si tradidero corpus meum ita ut ardeam; si linguis hominum loquar et angelorum; et si distribuero omnes facultates meas in cibos pauperum, caritatem autem non habeam, nihil mihi prodest," b "Though I know," saith he, "all the tongues of men and angels; and though I inflicted upon my body all the pains, and all the sufferings that a body could endure; and though I gave poor men all that I had; unless I had therewith love to God and to all men, in him and for him, it were all lost." For, as the hely abbot Moyses saith, "All the pain and all the hardships that we suffer in the flesh, and all the good we do-all such things are but as tools with which to cultivate the heart. If the axe did not cut, nor the spade delve, nor the ploughshare plough, who would care to have them?" In like manner, as no man loveth tools for themselves, but for the things which are done with them, so, no pain of the flesh is to be loved, unless on this account, that God may the sooner regard this with his grace, and make the heart pure and of clear sight; which none can have with an intermixture of vices, nor with earthly affection towards the things of the world; for this mixing so

* 1 Timothy, iv. 8.

^b 1 Corinth. xiii. 1, 3.

destrib wored so be eien of be hearte bet hee ne mei iknowen God, ne gledien of his sihe. "Schir heorte," ase Seint Bernard seie, "maked two binges: bet tu, al bet bu dest, do hit oder nor laue Folio 106 t. one of God, over nor over god, ? for his bilieue." Haue, in al bet tu dest, on of peos two ententes, oder bo togederes: uor pe latere ualled into be norme. Haue euer schir heorte bus, I do al bet tu wilt. Haue wori b heorte ? al pe sit vuele. "Omnia munda mundis, coinquinatis uero nichil est mundum." Apostolus. St Augustinus: "Habe caritatem et fac quicquid uis: uoluntate, uidelicet, rationis." Vordi, mine leone sustren, ouer alle bing beod bisie norte habben schir heorte. Hwat is schir heorte? Ich hit habbe iseid er: bet is, bet ze no bing ne wilnen, ne ne luuien bute God one, and beo ilke binges, nor God, bet helped ou touward him. Uor God, ich siege, luuien ham, ? nout for ham suluen-ase mete, ? cloo, and mon ofer wummon bet ze beof of igoded. Uor, ase Seint Austin seid, ? speked bus to ure Louerd, "Minus te amat qui preter te aliquid amat quod non propter te amat:" bet is, "Louerd, lesse hoo luuied be bet luuied out bute be, bute zif heo luuien hit for be." Schirnesse of heorte is Godes lune one. I pissen is al pe strene de of alle religiums, and be ende of alle ordres. "Plenitudo legis est dilectio," "Lune fulled be lawe," he seid, Seinte Powel. "Quicquid precipitur in sola caritate solidatur." "Alle Godes hesten," ase Seint Gregorie seid, "beod ine lune iroted." Lune one schal beon ileid ine Seinte Miheles weie. Peo bet mest luuied, beo schullen beon mest iblisced : nout peo pet leded herdest lif : uor lune ouerweil hit. Luue is heouene stiward, uor hire muchele ureoschipe. uor heo ne ethalt no bing, auh heo zined al bet heo haued, ? ec hire suluen: elles Gob ne kepte nout of al pet hire were.

Folio 107. God haue of-gon ure luue on alle kunne wisen. He haue of muchel idon us, 7 more bihoten. Muchel zeoue of-drawe of lune:

^{*} Jin lune weorred. C.

b weart. T.

freelate, T, freelee C,

distorts the eyes of the heart that it cannot know God, nor be glad at his sight. "A pure heart," as St. Bernard saith, "doth two things, it maketh thee to do whatever thou doest, either for the love of God only, or for the good or benefit of another." In all that thou doest, have one of these two intents, or both together, for the latter coincides with the former. Keep thy heart always thus pure, and do all that thou wilt. Have a perverse heart, and every thing is evil with thee. The apostle saith, "Unto the pure all things are pure, but unto them that are defiled is nothing pure." And St. Austin, "Have charity and do whatsoever thou wilt, that is, by the will of reason." Wherefore, my dear sisters, endeavour, above all things, to have a pure heart. What is a pure heart? I have told you before; it is that we neither desire nor love any thing but God only, and those things, for God, that assist you to come to him. I say ve are to love them for God, and not for themselves—as food and clothing, and man or woman from whom ye receive benefits; for, as St. Austin snith, and speaketh thus to our Lord, "Minus te amat qui præter te aliquid amat quod non propter te amat: " that is, "Lord, she loveth thee less who loveth any thing but thee, unless she love it for thee." Pureness of heart is the love of God only. In this is the whole strength of all religious professions, and the end of all religious orders. "Plenitudo legis est dilectio." b "Love fulfilleth the law," saith St. Paul. "Quicquid præcipitur in sola caritate solidatur." "All God's commands," as St. Gregory saith, "are rooted in love." Love alone shall be laid in St. Michael's balance. They who love most shall be most blessed, not they who lead the most austere life, for love outweigheth this. Love is heaven's steward, on account of her great liberality, for she retains nothing for herself, but giveth all that she hath, and even herself, otherwise God would not esteem any of the things that were hers.

God hath deserved our love in every way. He hath done much for us, and hath promised more. A great gift attacts love, and he

^{*} Titus, 1, 15.

⁵ Romans, ant. 10.

me muchel zef he us. Al bene world he zef us in Adam ure Ueder: and al bet is ide worlde he werp under ure uet-bestes? fueles, ear we weren uorgulte. "Omnia subjecisti sub pedibus ejus, oues et boues universas, insuper et pecora campi, volucres celi et pisces maris," tc. And zet al bet is, ase is beruppe iseid, serued be gode, to be soule biheue: zete be vuele serued cord, seen, ? sunne [viz. sol]. Let he dude more: he zef us nout one of his, auh dude al him suluen. So heih zeoue nes neuer iziuen to so louwe wrecches. Apostolus: "Christus dilexit ecclesiam et dedit semetipsum pro ea." Seinte Powel sei & "Crist luuede so his leofmon bet he zef for hire be pris of him suluen." Nimed god zeme, mine leoue sustren, uor hwi we ouh him to luuien. Erest, ase a mon bet wowed a-ase a king bet lunede one lefdi of feorrene londe, and sende hire his sondesmen biforen, bet weren be patriarkes ? be prophetes of be Olde Testament, mid lettres iscaled. A last he com him suluen, and brouhte bet gospel ase lettres iopened, and wrot mid his ownne blode saluz to his leofmon, of laue gretunge norte wowen hire mide, ? forte welden hire luue. Herto ualle a tale, and on iwrien b uorbisne.

A lefdi was pet was mid hire noan obiset al abuten, and hire lond al destrued, I heo al poure, widinnen one cordene castle. On mihti kinges luue was pauh biturnd upon hire, so vnimete swude pet he nor wouhlecchunge dende hire his sonden, on efter oder, and ofte somed monie: I sende hire beaubelet bode ucole I feire, and Folio 107 t. sukurs of liuened, I help of his heie hird to holden hire castel. Heo underueng al ase on unrecheleas hing het was so herd iheorted het hire luue ne mihte he neuer beon he neorre. Hwat wult tu more? He com himsulf a last, and scheawede hire his feire neb, ase he pet was of alle men ucirest to biholden, and spec swude swetcliche I so

[·] wohes, T.

b hulet, T.

fan. T. C.

o wohlae, T. wachlee, C.

[&]quot; boawbelez, T. beaubelez, C.

gave us much. He gave us the whole world in our father Adam. And all that is in the world he cast under our feet-beasts and fowls, before we had sinned. "Thou hast put all things under his feet: all sheep and oxen, moreover the beasts also of the field, the birds of the air, and the fishes of the sea," &c." And besides. as has been already said, all that is serveth the good, to the profit of the soul: moreover, the earth, the sea, and the sun serve the evil. He did yet more: he gave us not only of his own things, but he gave us himself. So noble a gift was never given to such abject wretches. The apostle St. Paul saith, "Christus dilexit ecclesiam et dedit semetipsum pro ea." b "Christ so loved his spouse that he gave for her the price of himself." Observe carefully, my dear sisters, why we ought to love him. First, as a man that wooethas a king that loved a lady of a distant land, and sent before him his ambassadors to her, which were the patriarchs and the prophets of the Old Testament, with sealed letters. At last he came himself, and brought the Gospel, as letters opened, and wrote with his own blood salvation to his beloved as a love greeting, to woo her with, and to obtain her love. To this belongs a tale, and a lesson under the cover of a similitude.

There was a lady who was besieged by her foes within an earthen castle, and her land all destroyed, and herself quite poor. The love of a powerful king was, however, fixed upon her with such boundless affection, that to solicit her love he sent his ambassadors, one after another, and often many together, and sent her jewels both many and fair, and supplies of victuals, and the aid of his noble army to keep her castle. She received them all as a careless creature, that was so hard-hearted that he could never get any nearer to her love. What wouldest thou more? He came himself at last and shewed her his fair face, as one who was of all men the most beautiful to behold; and spoke most sweetly, and such pleasant

[·] Pealm viii.

b Ephemans, v. 25.

murie wordes bet hee muhten be deade arearen urom deade to line. And wroulte usole wundres, and dude usole meistries biuoren hire eihsihee: I scheawede hire his mihten: tolde hire of his kinedome: and bead for to makien hire cwene of al bet he ouhte. Al bis ne help nout. Nes bis wunderlich hoker? Vor heo nes neuer wurde uorte beon his schelchine. Auh so, buruh his debonerté, luue hefde ouerkumen hine bet he seide on ende. " Dame, bu ert iwcorred, ? bine uon beod so stronge bet tu ne meiht nonesweis, widuten sukurs of me, etfleon hore honden, bet heo ne don be to scheomefule dead. Ich chulle uor be luue of be nimen bis fiht upon me, and aredden be of " ham bet scheched bine dead. Ich wot bauh for sode bet ich schal bitweonen ham underuongen b dea bes wunde: and ich hit wulle heorteliche uorto of-gon° pine heorte. Nu, peonne, biseche ich pe, nor be lune bet ich kude be, bet tu lunie me, hure I hure,d efter ben ilke dead deade, hwon bu noldes lives." pes king dude al bus: aredde hire of alle hire uon, and was himsulf to wundre ituked, and isleien on ende. Duruh miracle, pauh, he aros from dea de to liue. Nere peos ilke lefdi of vuele kunnes kunde, zif heo ouer alle ping ne luue him her efter?

Folio 108.

pes king is Iesu Crist, Godes sune, pet al o pisse wise wowude ure soule, pet pe deoffen heueden biset. And he, ase noble woware efter monie messagers, ? feole god deden, com uorto preouen his luue, and scheawede puruh knihtschipe pet he was luue-wurde: ase weren sumewhule knihtes iwuned for to donne. He dude him ine turnement, ? hefde uor his leofmonnes luue, his schelde ine uilite, ase kene kniht, on eueriche half i-purled. Pis scheld pet wreih his Godhed was his leoue licome pet was ispred o rode, brod ase scheld buuen in his i-streiht earmes, and neruh bincooen, ase pe on uot, efter pet me wened, sete upon pe oder uote. Pet pis scheld naued.

[·] Justin. T. C.

¹ nuerga, T. edgan, C.

^{*} efter monnes wene. T.

b nime. T. neome, C.

⁴ hure, T. lanhure, C.

words, that they might have raised the dead from death to life. And he wrought many miracles, and did many wondrous works before her eyes, and shewed her his power, told her of his kingdom, and offered to make her queen of all that belonged to him. All this availed nothing. Was not this disdain a marvellous thing? For she was never worthy to be his scullion. But, through his goodness and gentleness, love so overmastered him that he at last said, "Lady, thou art attacked, and thy enemies are so strong that, without help of me, thou canst not by any means escape their hands. so that they may not put thee to a shameful death. I will, for the love of thee, take upon me this fight, and deliver thee from those who seek thy death, yet I know assuredly that among them I shall receive a mortal wound, and I will gladly receive it to win thy heart. Now then, I beseech thee, for the love that I shew thee, that thou love me, at least after being thus done to death, since thou wouldst not in my life-time." This king did so in every point. He delivered her from all her enemies, and was himself grievously maltreated, and at last slain. But, by a miracle, he arose from death to life. Would not this lady be of a most perverse nature, if she did not love him, after this, above all things?

This king is Jesus Christ, the Son of God, who in this manner wood our soul, which the devils had besieged. And he, as a noble wooer, after many messengers, and many good deeds, came to prove his love, and shewed by his knightly prowess that he was worthy of love, as knights were sometimes wont to do. He engaged in a tournament, and had, for his lady's love, his shield every where pierced in battle, like a valorous knight. This shield which covered his godhead was his dear body, that was extended on the cross, broad as a shield above, in his outstretched arms, and narrow beneath, because, as men suppose, the one foot was placed upon the other foot. That this shield had no sides is to signify that his disciples, who ought to have stood by him and be his sides, all fied

none siden is forto bitocnen bet his deciples, bet schulden stonden bi him, and i-beon his siden, vluwen alle urom him 7 bilefden him ase 'ureomede : ase be gospel seid, "Relicto eo, omnes fugerunt." Dis scheld is i-ziuen us azean alle temptaciuns, ase Jeremie witned: "Dabis scutum cordis, laborem tuum," ? Psalmista, "Scuto bone uoluntatis tue coronasti nos." Dis scheld ne schilt us nout one urom alle vueles: auh ded zet more: hit kruned us in heouene. "Scuto bone uoluntatis tue," Louerd, he seid, Dauid, mid be scheld of bine gode wille. Vor, willes he bolede al bet he bolede. Ysaias. "Oblatus est quia uoluit." Me, Louerd, pu seist, hwarto? No muhte he mid lesse gref habben ared us? Le siker, ful lihtliche : auh he nolde. Hwareuore? Vorte binimen us euerich bitellunge Folio 108 b. agean him of ure lune, pet he so deore bouhte. Me bud libtliche a bing bet me luued lutel. He bouhte us mid his heorte blode ? deorre pris nes neuer, uorte of-drawen of us ure luue touward him bet kostnede him so deorre. Ine schelde beod preo binges, bet treo. and bet leder, I be peintunge.c Al so was idisse schelde-bet tree of be rode, ? bet leder of Godes licome, and be peintunge of be reade blode bet heowede hire so ueire. Eft, be bridde reisun. Efter kene knihtes deabe me hongeb heie ine chirche his scheld on his munegunge. Al so is his scheld, bet is, bet crucifix iset ine chirche, ine swuche stude bet me hit sonest iseo, vorto benchen berbi o Jesu Cristes knihtschipe bet he dude o rode. His leofmon biholde beron hu he bouhte hire luue and lette purlen his scheld: bet is. lette openen his side uorte scheawen hire his heorte, and forto scheawen hire openliche hwu inwardliche he luuede hire, and forto of-drawen hire heorte.

> Uour heaued luuen me iuint idisse worlde-bitweonen gode jueren be uormeste is! bitweonen mon ? wummon be oder is! bitweenen wif ? hire child be bridde is: bitweenen licome ? soule.

[·] irud us fram helle. T.

b guse I wis. T. ges I wis. C.

[·] htinge, T.

from him and forsook him as an alien, as the Gospel saith, "They all forsook him and fled." This shield is given us against all temptations, as Jeremiah testifieth, "Thou shall give them a buckler of heart, thy labour." b And the Psalmist, "Thou hast crowned us as with a shield of thy good will." This shield defends us not only from all evils, but doth yet more, it crowneth us in heaven, "Scuto bonse voluntatis tuse." "O Lord," saith David, "with the shield of thy good will." For, willingly did he suffer all that he suffered. Isaiah saith, "He was offered because it was his own will." d But, "O Lord," thou savest, "why?" Could he not have delivered us with less trouble? Yes, indeed, full ensity, but he would not. Wherefore? To take away from us every excuse for not loving him who redeemed us at so dear a price. Men buy for an easy price a thing for which they care little. He bought us with his heart's blood, a dearer price there never was, that he might draw out of us our love toward him which cost him so dear. There are three things in a shield, the wood, the leather, and the painting. So was there in this shield; the wood of the cross, the leather of God's body, and the painting of the red blood which stained it so fully. Again, the third reason. After the death of a valiant knight, men hang up his shield high in the church, to his memory. So is this shield, that is the crucifix, set up in the church, in such a place in which it may be soonest seen, thereby to remind us of Jesus Christ's knighthood, which he practised on the cross. His spouse beholdeth thereon how he bought her love, and let his shield be pierced, that is, let his side be opened to shew her his heart, and to shew her openly how deeply he loved her, and to draw her heart to him.

Four principal kinds of love are found in this world. The first is between virtuous friends; the second is between man and woman; the third, between a woman and her child; [the fourth,] between

[·] Matt. xxvi, 56,

Pmlm v. 13. Tr of Vulgate.

CAMD. SOC.

¹ Lament, iii, 65, Trans. of Vulgate.

d Isaiah, hir. 7. Vulgate.

Deo lune bet Jesu Crist hane's to his deore leofmon overged ham alle uoure, ? passed ham alle. Ne telled me him god feolawe bet leio his wed inc Giwerie norto acwiten ut his fere? God Almihti leide himsulf nor us ine Giwerie, and dude his deorewurde bodi uorto acwiten ut his leofmon of Giwene honden. Neuer uere swuch Folio 109. Tordede ne dude nor his ownne nere. Muchel lune is ofte bitweenen mon 7 wummon. Auh bauh heo were iwedded him heo muhte i-wurden so unwrest, ? so longe heo muhte norhoren hire mid oder men, bet, tauh heo wolde kumen azean, he ne kepte hire nout. And fordi Crist luued more: nor bauh be soule his spuse 3 norhoric hire mid be ucond of helle, under heaved sunne ucole zeres I dawes, his merci is hire euer zeruh hwonse heo wule kumen to him I bileauen b bene deouel. Al bis he seid himsulf buruh Jeremie. "Si dimiserit uir uxorem suam," 7c. "Tu autem fornicata es cum multis amatoribus, tamen revertere ad me dicit Dominus." Let he seið, al dei, " þu þet hauest so unwresteliche idon, biturn þe and cum azean : wilkume schaltu beon me." "Immo, et occurrit prodigo uenienti." Let he corned, hit seid, azean hire zan-kume, and worped carmes anon abuten hire sweere. Hwat is more milee? Let her is gledfulure wunder: Ne beo neuer his leofmon uorhored " mid so monie debliche sunnen, so sone so heo kumeb azean to him, he maked hire neouwe meiden. Vor, use Seint Austin seid, "So muchel is bitweenen Godes neihlechunge ? monnes to wummen bet monnes neihlechunge maked of meiden wif, and God maked of wif meisten." "Restituit," inquid Job, "in integrum." Gode werkes ? treowe bileaue, bees two binges beo's meidehod ine soule. Nu of be bridde lune: Child bet heued swuche vuel bet him bihouede bed of blode er hit were iheled, muchel luuede pe moder hit pet wolde him bis bed makien. Dis dude ure Louerd us bet weren so sike of

• forddede, C.

" leaten. T.

body and soul. The love which Jesus Christ hath to his dear spouse surpasseth them all four, and excelleth them all. Do not men account him a good friend who layeth his pledge in Jewry to - release his companion? God Almighty laid himself in Jewry for us, and gave up his precious body to release his spouse out of the hands of the Jews. Never did friend give such a surety for his own friend. There is much love often between man and woman. But, although she were married to him, she might become so deprayed, and might so long be unfaithful to him with other men, that though she were willing to return to him, he would not receive her. And therefore Christ leveth more; for though the soul, his spouse, should be unfaithful to him with the fiend of hell, in mortal sin many years and days, his mercy is ever ready for her, whensoever she will come to him, and renounce the devil. All this he saith himself by Jeremiah, "If a man put away his wife and she go from him, and become another man's, shall he return unto her again? But thou hast played the harlot with many lovers, yet return again to me saith the Lord." He still saith all the day, "Thou who hast done so wickedly, turn thee and come again, welcome shalt thou be to me." "Immo, et occurrit prodigo venienti." He even runneth to meet her returning, and immediately throweth his arms about her neck. What greater mercy can there be? Yet here is a more joyful wonder. Though his spouse were polluted with so many deadly sins, as soon as she cometh to him again, he maketh her again a virgin. "For," as St. Austin saith, "so great a difference is there between God's communion with the soul, and man's with woman, that man's communion maketh of a maiden a wife, and God maketh of a wife a maiden." "He hath given me again," saith Job. "all that I had before." These two things, good works and true faith, are maidenhood in the soul. Now, concerning the third kind of love: If a child had a disease of such a nature, that a bath of blood were required for him before he could be healed, that

[·] Jeremiah, in. 1.

sunne, 7 so isuled ber mide bet no bing ne muhten helen us ne Folio 109 b. clensen us bute his blod one: uor so he hit wolde: his luue makede us bed perof: iblesced beo he euere! preo bedes he greidede to his deore leofmon worto wasshen hire in ham so hwit ? so weir bet heo were wurde his clene cluppunges. Det erest bed is fuluht. Det oder beod teares, inre oder uttre, efter be uorme bed, zif heo hire fuled. Det bridde bed is Jesu Cristes blod bet halewed a bod bees oore, ase Seint Johan seio ide Apocalipse, "Qui dilexit nos et lauit nos in sanguine suo:" bet is, he luued us more ben eni moder ded He hit seid himsulf buruh Isaie: "Nunquid potest mater oblinisci filii uteri sui?" c. "Mei moder uorziten hire child?" he seid, "and tauh heo do, ich ne mei be uorgiten neuer:" and seid be reisun efter, hwarenore, "In manibus meis descripsi te." "Ich habbe," he seid, "depoint be i b mine honden." So he dude mid reade blode up ofe rode. Mon knut his kurtel a uorte labben bouht of one binge; auh ure Louerd, uor he nolde neuer uorziten us he dude merke of burlunge ine bo two his honden. Nu of be ueoroe luue. De soule luued bet bodi swude mid alle : ? bet is edcene ide twinnunge; vor, leoue ureend beed sorie hwon hee schulen twinnen. Auh ure Louerd willeliche to-tweameded his soule urom his bodie vorto ueien ure bode togederes, world a buten ende, ide blisse of heouene. Dus, lo! Jesu Cristes lune touward his deore spuse, bet is, holi chirche, over pe cleane soule, passev alle, ? ouerkumed pe uour meste luuen bet me ivint on eorde! Mid al bisse luue zet he wowed hire o bisse wise.

Folio 110. Pi luue, he sei's, urre Louerd, oder heo is forto ziuen allunge, oder heo is forto sullen, oder heo is forto reauen? to nimen mid

[·] halded, C.

^{*} girdel. T. gurdel. C.

[&]quot; inwiff. T.

[&]quot; to-twinnede, T. to-tweinde, C.

mother must love him greatly who would make this bath for him [with her own blood]. Our Lord did this for us who were so sick with sin, and so defiled with it, that nothing could heal us or cleanse us but his blood only; for so he would have it; his love made us a bath thereof; blessed may be be for ever! He prepared three baths for his dear spouse, in which to wash herself so white and so fair that she might be worthy of his pure embraces. The first bath is baptism; the second is tears, inward and outward, after the nature of the first bath, if she defile herself [with sin]; the third bath is the blood of Jesus Christ, that sanctifieth both the other two, as St. John saith in the Apocalypse, "Who loved us and washed us in his own blood; " that is, he loved us more than any mother doth her child. He saith this himself by Isaiah, "Nunquid potest mater oblivisci filii uteri sui?" &c. " Can a mother forget her child?" he saith, "and though she do, I can never forget thee: " and he then telleth the reason why, "In manibus meis descripsi te." "I have painted thee," saith he, "in my hands." He did so with red blood upon the cross. A man ties a knot upon his belt, that he may be reminded of any thing; but our Lord, that he might never forget us, made a mark of piercing in both his hands. Now concerning the fourth love. The soul loveth the body very greatly, and that is easily seen in their separation; for dear friends are sorry when they must separate. But our Lord, of his own accord, separated his soul from his body, that he might join our body and soul together, world without end, in the blessedness of heaven. Thus, behold how the love of Jesus Christ toward his dear spouse, that is, holy church, or the pure soul, surpasseth and excelleth the four greatest loves that are found on earth! With all this love he still wooth her in this manner.

Thy love, saith our Lord, is either to be altogether freely given, or it is to be sold, or it is to be stolen and taken by force. If it is to be given, where couldst thou bestow it better than upon me?

strencöe. Eif heo is forto ziuen, hwar meiht tu biteon hire betere pen upon me? Nam ich pinge ueirest? Nam ich kinge richest? Nam ich heixst i-kunned? Nam ich weolie wisest? Nam ich monne hendest? Nam ich monne ureoest? Vor so me seið bi large monne pet he ne con nout etholden. Pet he haueð pe honden, ase mine beoð, iðurled. Nam ich alre pinge swotest? swetest?

bus, alle be reisuns hwui me ouh forto ziuen luue bu meiht i-vinden in me : nomeliche, zif pu luuest chaste clennesse : vor non ne mei luuen me bute heo holden hire. Lif pi luue nis nout forto ziuen, auh wult allegate bet me bugge hire : do seie hwui. Ober mid ... over luue, over mid sumhwat elles? Me sulled wel luue uor luue! and so me ouh forto sullen luue, I for none binge elles. Lif bin luue is so to sullen, ich habbe ibouht hire mid luue ouer alle ofre. Vor, of be nour meste lunen ich habbe ikud toward be be meste of ham alle. And zif bu seist bet tu nult nout leten beron so liht cheap! auh wultu zet more! nem hwat hit schule been. Sete feor o dine luue. Du ne schalt siggen so muchel bet ich nulle ziuen be, uor bine luue, muchele more. Wultu kastles and kinedomes? Wultu welden al pene world? Ich chulle don be betere: ich chulle makien be, mid al bis, cwene of heouene. bu schalt been sequeuold bribtre ben be sunne! non vuel ne schal Folio 110 b, hermien be " no bing ne schal swehmen be " no wunne ne schal wonten be ! al pi wille schal beon i-wrouht in heouene ? in eoroe: ze, and zet ine helle. Ne schal neuer heorte benchen swuch seluhoe, bet ich nulle ziuen more uor bine luue, vnimeteliche and vnendliche more—al Kresules weole : and Absalones schene wlite. bet ase ofte ase me euesede him me solde his euesunge-beo her be me kerf of-uor two hundred sicles d of seolure: Asaeles swiftschipe. bet strof wid heortes ouervrn: Samsones strencee, bet slouh a busend of his fon al et one time, 7 one, bute uere: Cesares ureoschipe :' Alisaundres hereword :' Moiseses heale. Nolde a mon. uor on of beos, given al bet he ouhte? And alle beos binges somed,

^{. [}settin.] C.

weore. T.

^{*} schillinges. C.

^{*} of urn. T.

[·] hu. C.

Am not I the fairest thing? Am not I the richest king? Am not I of the noblest birth? Am not I the wisest of the wealthy? Am not I the most courteous of men? Am not I the most liberal of men? For it is commonly said of a liberal man that he cannot withhold any thing—that he hath his hands, as mine are, perforated. Am not I of all things the sweetest and most gentle? Thus, thou mayest find in me all the reasons for which love ought to be given. especially if thou lovest chaste purity; for no one can love me except she retain that. If thy love is not to be given, but thou wilt by all means that it be bought, do say how. Either with other love, or with somewhat else? Love is rightly sold for love; and so love ought to be sold, and for nothing else. If thy love is thus to be sold, I have bought it with love that surpasseth all other love. For, of the four principal kinds of love I have manifested toward thee the chiefest of them all. And if thou sayest that thou wilt not set so light a value upon it, but thou wilt have yet more, name what it shall be. Set a price upon thy love, Thou shalt not say so much that I will not give thee for thy love much more. Wouldest thou have castles and kingdoms? Wouldest thou govern the whole world? I will do better for thee. In addition to all this, I will make thee queen of heaven. Thou shalt be sevenfold brighter than the sun; no disease shall harm thee; nothing shall vex thee; no joy shall be wanting to thee; all thy will shall be done in heaven and in earth; yea, and even in hell. Heart shall never think of such great felicity, that I will not give more for thy love, immeasurably and infinitely more-all the wealth of Crossus; and the fair beauty of Absalom, who, as often as his hair was polled the clippings were sold—the hair that was cut off—for two hundred shekels of silver; the swiftness of Asahel, who strove in speed with a hart; the strength of Samson, who slew a thousand of his enemies at one time, and alone, without a companion; Casar's liberality; Alexander's renown; the dignity b of Moses. Would not a man, for one of

[.] Qu. " of men." weer, A.-S. a man.

[&]quot; Sanctitas." MS. Oxon.

agean mine bode, ne beoð nout wurð a nelde. And, zif þu ert so swuðe onwil," 7 so ut of þine witte þet tu, þuruh nout to uorleosen, uorsakest swuch bigeate mid alle kunnes seluhðe, lo! ich holde her hetel sweord ouer þin heaued, uor to dealen lif ? soule, and to bisenchen bo two into þe fur of helle, uorto beon þer deofles hore, schendfulliche ? seoruhfulliche world wiðuten ende. Onswere nu: ? were þe, zif þu konst, agean me: oðer zette me þine luue þet ich zirne so swuðe: nout for mine, auh for þin owune muchele biheue.

Folio 111. hwu

Lo! bus ure Louerd wowed: nis heo to herd i-heorted bet a swuch woware ne mei turnen hire luue to him : and nomeliche zif " heo benched bees bree binges—hwat he is: and hwat heo is: 9 hwu muchel is be luue of so heih ase he is touward so louh ase heo is. Vordi, seid be psalm-wuruhte, "Non est qui se abschondat a calore eius:" nis non bet muwe etlutien b bet heo ne mot him luuien. be sode sunne ide undertid was fordi istien on heih ode heie rode uorto spreden ouer al hote lune gleames: bus neodful he was, ? is uort o tisse deie, to ontenden his luue in his leoues heorte, and soid ide gospelle, "Ignem ueni mittere in terram, et quid volo nisi ut ardeat?" Ich com, he seid, uorto bringen fur into corde, bet is, berninde luue into eoroliche heorten, ? hwat zirne ich elles but bet 10 hit blasie? Wlech lune d is him loo, ase he seid buruh Sein Johan ive Apocalipse, "Vtinam frigidus esses aut calidus: sed quia tepidus es, incipiam te cuomere de ore meo." Ich wolde, he seið to his leofmon, bet tu were, i mine luue, over allunge cold, over hot mid alle! auh fordi pet tu ert ase wlech bitweonen two, nouder cold ne hot, bu makest me norto wlatien: and ich chulle speouwen be ut, bute zif bu i-wurde hattre.

[·] wod. T. anwil. C.

abet T.

h [auney senlkin.] C.

d hearte. T.

[.] wleach. T

these, give all that he possessed? And all these things together, compared with my offer, are not worth a needle. And, if thou art so obstinately self-willed and void of understanding, that thou, without losing any thing, refusest such gain, with every kind of felicity, Lo! I hold here a sharp sword over thy head, to divide life and soul, and to plunge both into the fire of hell, to be there the devil's paramour, disgracefully and sorrowfully, world without end. Now answer me, and defend thyself against me if thou canst, or grant me thy love, which I so earnestly desire, not for my own, but for thy own great behoof.

Lo! thus doth our Lord woo: and is not she too hard-hearted that such a wooer cannot turn her love to him, and especially if she reflect upon these three things: what he is, and what she is, and how great is the love of one so exalted as he is toward one so low as she is. Wherefore, the Psalmist saith, "Non est qui se abscondat a calore eius." a "There is no one who may withdraw herself so that she may not love him." The true sun in the morning tide ascended up on the high cross for the purpose of diffusing the warm rays of his love over all; so earnestly solicitous was he, and is to this day, to kindle his love in the heart of his beloved; and he saith in the Gospel, "Ignem veni mittere in terram, et quid volo nisi ut ardeat?" b I came, saith he, to bring fire into the earth, that is, burning love into earthly hearts, and what else do I desire but that it blaze? Lukewarm love is loathsome to him, as he saith by St. John in the Apocalypse, "Utinam frigidus esses aut calidus; sed quia tepidus es, incipiam te evomere de ore meo." c I would, saith he to his beloved, that thou wert, in my love, either altogether cold, or hot withal; but because thou art as if lukewarm, between the two, neither cold nor hot, thou makest me to loathe, and I will vomit thee out, except thou become hotter.

• Psalm xix, 6.

⁶ St. Luke, xn. 49

- Revel. in. 13.

Nu ze habbeð i-herd, mine leoue sustren, hu, I for hwi, God is swuðe to luuien. And, forto ontenden ou wel, gedereð wude þerto, mid þe poure wummon of Sarepte, þe buruh, þet speleð ontendunge: "En, inquid, colligo duo ligna." "Louerd," cweð heo to Elie, þe holie prophete, "lo! ich geder two treon." Peos two treon bitocneð þet o treou þet stod upriht, and tet oðer ek þet eode þwartouer, of þe deore rode. Of þeos two treon ze schulen ontenden fur of luue Folio 111 b. wiðinnen ower heorte. Biseoð ofte touward ham. Þencheð zif ze ne owen caðe to luuien þene king of blisse þet to-spret so touward ou his ermes, and buhð ase uorto beoden cos aduneward his heaned. Po Sikerliche ich sigge hit, þet zif þe soðe Elie, þet is, God Almihti. i-uint ou þeos two treon bisiliche gederinde, he wule gistnen mid ou. and moniuolden in ou his deorewurðe grace: ase Elie dude þe poure wummone, liueneð and gistnede mid hire þet he iuond þe two treon gederinde i Sarepte.

Grickischs fur is imaked of reades monnes blode: and tet ne mei nobing bute migge, and sond, and eisil, ase me seib, acwenchen. pis Grickische fur is pe luue of ure Lourde: and ze hit schulen makien of reades monnes blode, pet is, Jesu Crist i-readed mid his ownne blode obe rode. And was in-read kundeliche also, ase me weneb. pis blod, for ou i-sched upo pe herde two treon, schal makien ou Sarepciens: pet is, ontenden ou mid tis Grickische fure, pet, ase Salemon seib, none wateres, pet beob worldliche temptaciuns ne tribulaciuns, nouber inre ne uttre, ne muwen peos lune acwenchen. Nu, nis per, peonne, on ende, buten witen ou warliche

Oreck fire "seems to be a composition belonging to the Arabian chemistry; and was very much used in the wars of the middle ages, both by sea and land. It was a sort of wild-fire, and to be inextinguishable by water, and chiefly used for burning ships, against which it was thrown in pots or phials by the hand. Anna Commons has given an account of its ingredients, which were bitumen, sulphur, and naphtha. It is called fire gregor in the French chronicles and commons."— Warton's Hist, of English Poetry, vol. i, p. 159-E4, 1824.

^{*} rubens, MS, Oxon

My dear sisters, ye have now heard how, and for what reason, God is greatly to be loved. To kindle this love in you rightly, gather wood for that purpose, with the poor woman of Sarepta, the town the name whereof signifieth kindling, "En, inquit, colligo duo ligna." " Lord," saith she to Elijah the holy prophet, "behold I am gathering two sticks." These two sticks betoken that one stick which stood upright, and that other also of the precious cross, which went athwart it. With these two sticks ye ought to kindle the fire of love within your hearts. Look often upon them. Think whether ye ought not joyfully to love the King of Glory, who so stretches out his arms toward you, and bows down his head as if to offer you a Of a truth I say unto you that if the true Elijah, which is God Almighty, find you diligently gathering those two sticks, he will make his abode with you, and multiply in you his precious grace; as Elijah did to the poor woman whom he found gathering two sticks at Sarepta, who supplied her with food, and became her guest.

Greek fire is made of the blood of a red man, and it is said that nothing can quench it but urine, and sand, and vinegar. This Greek fire is the love of our Lord, and ye shall make it of the blood of a red man, which is, Jesus Christ reddened with his own blood on the cross. And he was ruddy also naturally, as it is believed. This blood, shed for you on the painful two sticks, shall make you Sareptians; that is, inflame you with this Greek fire, that, as Solomon saith, no waters, which are worldly temptations, nor tribulations, neither internal nor external, can quench this love. Now, then, nothing remains, but to keep yourselves cautiously from every thing that quenches it, namely urine, and sand, and vinegar. Urine is stench of sin. On sand nothing good groweth, and it betokeneth idleness; and idleness cooleth and quencheth this fire. Be always active and alive to good works, and this will warm you

^{* 1} Kings, avii, 12.

Canticles, vin. 7.

urom alle peo ping pet hit acwenches, pet beos migge, ? sond, ? eisil. Migge is stench of sunne. O sond ne growes no god, and bitocnes idel : and idel acoaldes ? acwenches bis fur. Sturies ou

euer cwicliche ine Gode werkes, ? bet schal heaten on ? ontenden 1'die 112. pis fur agean be brune of sunne. Vor, al so as on neil drived ut pen oderne, al so be brune of Godes lune drined brune of ful lune ut of be hearte. Det bridde bing is eisil! bet is sur hearte, of nid? of onde. Vnderstonded bis word. Do beo nidfule Giws offreden ure Louerde bis sure present o rode, bo seide he bet reoudfule word, "Consummatum est!" Cwe'd he, "Neuer er nu nes ich ful pined:" nout burnh bet eisil, auh burnh hore ontfule nio, bet tet eisil bitocnede, bet hee him makeden a drincken. And is iliche ase bauh a mon bet heuede longe i-swunken and failede efter his sore swinke, a last, of his hure. Al so, ure Louerd, more ben two and pritti zer, tiled efter hore lune, and, for all his sore swinke, ne wilnede he no bing bute luue to hure ? auh he iden ende of al his liue, bet was ase iden cuentid, hwon me zelt were-men hore deies hure, loke hwu heo zulden him! uor piment of swete huni luue, eisil of sur nið, and galle of bitter onde. O! cweb ure Louerd bo, "Consummatum est!" Al mi swinc on corde, ? al mi pine o rode ne sweathed, ne ne .. derued me nowiht azean bis-bet ich bus biteo b al bet ich iden habbe.

hwose hit bereð ine breoste touward mon, oðer touward wummon,

Folio 112h heo is Giwes make. Heo offreð zet God þis cisil, and þuruh fulleð,
onont hire, Godes pine o rode. Mon werpeð Grickischs fur upon
his fomen, 7 so me ouerkumeð ham : and ze schulen don al so,
hwon God areareð ou of eni uo eni weorre. Salomon techeð ou
hwu ze hit schulen weorpen. "Si esurierit inimicus, ciba illum : si
sitierit, potum da: sic enim carbones ardentes congeres super caput
ejus." Pet is, zif þi uo is offingred, zif him uode: and zif he is of

pis eisil pet ze beode's me—pis sure hure, puruh fulle's mine pine. Pis eisil of sur heorte, and of bitter ponc's ouer alle o'ser pinges acwenche's Grickischs fur: pet is, pe luue of ure Louerd: and

* dolen, I. bude, t.

" late. C.

' [mede.] C.

and kindle this fire in opposition to the flame of sin. For, as one nail driveth out another, so doth the flame of the love of God drive the fire of foul desire out of the heart. The third thing is vinegar, that is, a heart sour with malice and hatred. Understand this saving: when the malicious Jews offered our Lord this sour present on the cross, then said he that sorrowful word, "It is finished!" "Never till now," said he, "were my sufferings complete;" not through the vinegar, but through their hateful malice, which that vinegar betokened, which they made him drink. And this is as if a man who had laboured long, and, after his painful toil, had been at last disappointed of his hire. Thus, our Lord, more than two-andthirty years, toiled for their love, and for all his painful labour desired nothing but love as hire; vet, at the end of his life, which was, as it were, in the evening, when men pay workmen their day's hire, behold how they paid him! instead of balm of sweet honey-love, vinegar of sour malice, and gall of bitter hatred. Oh, said our Lord then, "It is finished!" All my toil on earth, and all my pain on the cross, does not at all grieve nor distress me in comparison of this-that for this I have done all that I have done. This vinegar that ye offer me, this sour requital, completeth my sufferings. This vinegar of a sour heart and of bitter thanks, more than all other things, quencheth Greek fire, that is, the love of our Lord; and she who beareth it in her breast toward man or toward woman is the Jew's mate. She is still offering to God this vinegar, and completing, for her part, his sufferings on the cross. Men cast Greek fire upon their foemen, and thus conquer them; and ye should do the same when God raiseth up any war against you from any enemy. Solomon teacheth you how ye ought to throw it, "Si esurierit inimicus tuus, ciba illum; si sitierit, potum da: sic cnim carbones ardentes congeres super caput ejus." That is, " If thy foe is hungry, give him food; and if he is athirst, give him to drink;" which meaneth that if, after having done thee harm,

[·] Prov. aav. 21, 22,

purst, zif him drincken: pet is to understonden, zif he efter pine herme haued hunger oder purst, zif him uode of pine beoden pet God do him ore: and zif him drunch of teares. Weop for his sunnen. Pus pu schalt, seid Salomon, rukelen on his heaued bearninde gleden. Pet is to siggen, pus pu schalt ontenden his heaved uorto luuien pe: vor heorte is, ine holie write, bi heaued understonden. O swuche wise wule God siggen a domesdei: "Hwi lunedes pene mon oder peo wummon?" "Sire, uor heo luueden me." "Le," he wule siggen, "pu zulde pet tu ouhtest: her nabbe ich nout mucheles to zelden pe." Auh, zif pu meih on- we swerien ? siggen: "Sire, ich luuede ham for pine luue"—peo luue he ouh pe: uor heo c was i-ziuen him, ? he hire d wule zelden pe.

Migge, ase ich er seide, bet acwenches Grickishe fur, is stinckinde ulesshes laue, bet acwenched gostlich laue bet Grickishe fur Hwat fleschs was on eorde so swete ? so holie ase Jesu Cristes fleschs. And, bauh he seide, himsulf, to his Folio 113. deorewurde deciples, "Nisi ego abiero Paracletus non ueniet ad uos:" bet is, bute zif ich parti urom ou, be Holi Gost, bet is, min and mines Federes luue, ne mei nout kumen to ou: auh hwon ich beo urom ou, ich chulle senden hine ou. Hwon Jesu :-Cristes owune deciples, peo hwile pet heo uleschsliche luuede hine, neili ham, uor-eoden be swetnesse of be Holi Goste, ? ne muhten nout habben bode togederes-Demed ou suluen, nis he wod, oder heo, bet luned to swude hire owene ulesslis, oder eni mon ulesshliche, so bet heo zirne to swude his sihde oder his speche? Ne bunche hire neuer wunder bauh hire wontie be Holi Gostes froure. Cheose, nn, enerichon of eorbliche clue? of heonenlich, to hweder heo wale holden: uor bet oder heo mot forleten! vor. i bisse tweire monglunge, ne mei heo neuermore habben schirnesse of heorte; bet is, use we seiden er, bet god and be strenc'se of alle "" religions, ? in euerich ordre. Luue makes hire schir and grishil and cleane. Lune haued one meistric binoren alle odre pinges:

^{*} ue ab 1. T.

c lut. T. C.

[&]quot; mant T. matha t.

^{* 16}t. I. U.

he is hungry or thirsty, give him the food of thy prayers that God may have mercy upon him; and give him the drink of tears. Weep for his sins. Thus thou shalt, saith Solomon, heap on his head burning coals: that is to say, thus thou shalt enkindle his heart that he shall love thee; for, in Holy Scripture, by head we are to understand heart. In this manner will God say, in the day of judgment, "Why lovedst thou that man or that woman?" "Lord, because they loved me." "Yea," he will say, "thou didst pay what thou owedst: in this case I have not much to repay thee." But, if thou canst answer and say, "Lord, I loved them for thy sake;" he owes thee that love, because it was given to him, and he will repay it thee.

Urine, which, as I said before, quencheth Greek fire, is stinking carnal love that quencheth spiritual love, which Greek fire betokeneth. What flesh on earth was so sweet and so holy as that of Jesus Christ? And yet, he said himself to his dear disciples, "Nisi ego abiero Paracletus non veniet ad vos: " that is, "Unless I depart from you, the Holy Ghost, which is mine and my Father's love, cannot come to you; but, when I am gone from you, I will send him unto you." Since Jesus Christ's own disciples, while they loved him in the flesh, being nigh him, did not possess the sweetness of the Holy Ghost, and could not have both together-judge yourselves, is not he or she mad who loveth too much her own flesh, or any man carnally, so that she desire too fondly to see him, or to speak with him? Let her never wonder though she have not the consolation of the Holy Spirit. Let every one choose now between earthly and heavenly comfort, to which of the two she will keep: for she must relinquish one of them, because in the mingling of these two she can never have pureness of heart; which is, as we said before, the goodness and the strength of all professions, and of every religious order. Love maketh her sincere, and peaceful, and pure. Love hath the superiority over all other things, for all the things that she toucheth she turns to her, and maketh them all her own. "Whatsoever place your foot shall tread upon," that is to say, the vor alle pe pinges pet heo arined, alle heo turned to hire: and alle heo maked hire owene. "Quemcunque locum calcauerit pes uester"—pes uidelicet amoris—"uester erit." Deore wolde moni mon buggen a swuch ping pet al pet he arinede pere-mide, al were his owene. And, ne seide ich er peruppe, one puruh pet tu luuest pet god pet is in on oder monne—mid pe rinunge of pine luue—pu makest, wid[uten] oder swincke, his god pin owene god, ase Seint Gregorie witned? Loke nu, hwu muche god peo ontfule uorleosed.

Folio 113 b. Strik a bine lune to Iesu Criste, & bu hauest i-wunnen him. Rin b him mid ase muchele luue ase bu hauest summe mon sume cherre," and he is bin, uorto don al bet bu wilnest. Auh hwo luued bing? loue'd hit uor lesse ben hit is wurd? Nis God betere uneuenliche [vniliche] pen al pet is ide worlde? Cherité-pet is cherté of leoue binge? of deore. Vndeore he makes God,? to unwurs mid alle, bet for eni worldliche luue his luue trukie: vor no bing ne con luuien ariht bute he one. So ouerswude he luucd luue bet he maked hire his efning: and zet ich der siggen more-he maked hire his meister, I ded al bet heo hat, ase bauh he moste nede. Mei ich preouen ou bis? Le, ich [mei] sikerliche, buruh his owene wordes. Vor bus he speked to Movses, bet monne mest him lauede, in Numeri: "Dimisi juxta uerbum tuum." Non dicit "preces." "Ich heuede imunt," cweb he to Movses, "uorto awreken mine wredde o bisse uolke, auh bu seist bet ich ne schal nout: bi word bee iuorded." Me seid bet luue binded. Sikerliche, luue bint so ure Louerd bet he ne mei don no bing bute buruh luue leaue. Nu preoue perof: uor hit bunche 8 wunder. "Domine, non est qui consurgat et teneat te: Ysaye. "Louerd, wultu smiten?" sei 8 Isaiah. "Welawei! bu meiht wel: uor nis non bet te holde." Ase bauh he scide, zif eni lunede be ariht, he mulite holden be, ? wearnen be to smiten. In Genesi, ad Loth: "Festina," %. "non potero ibi facere se

^{*} strech. T streche C.

sum mon ofer wammen sum char. T

[&]quot; Blanges, T.

[.] Run 7.

^{&#}x27; lesses T. Iraqui, O.

I lanes T (

foot of love, "shall be yours." Many a man would buy at a great price a thing of such a nature that whatever he touched with it became his own. And, said I not before, that merely by loving the good that is in another man-with the touching of thy love-thou makest, without other labour, his good thy own good, as St. Gregory sheweth? Consider now, how much good the envious lose. Extend thy love to Jesus Christ, and thou hast gained him. Touch him with as much love as thou, sometimes, hast for some man, and he is thine, to do all that thou desirest. But who loveth a thing, and yet parteth with it for less than it is worth? Is not God incomparably better than all that is in the world? Charity—that is the love of a thing which is dear and precious. He hath little love to God, and feels not how precious he is, who, for any worldly love, bartereth his love; because nothing can love rightly but he alone. So exceedingly doth he delight in love that he maketh her his equal, and I dare to say still more—he maketh her his master, and doth whatever she commands, as if he must needs do it. Can I prove this? Yes, indeed I can, from his own words. For thus he speaketh to Moses, the man who loved him most, in the Book of Numbers; b "I have pardoned according to thy word;" he saith not "according to thy prayers." "I had intended," said he to Moses, "to wreak my anger upon this people, but thou sayest that I must not: be it according to thy word." It is said that love bindeth. In truth, love so bindeth our Lord that he can do nothing but by the permission of love. Now, [1] prove it, for it seems wonderful: "Lord, there is none that riseth up and taketh hold of thee." Isaiah.c "Lord, wilt thou smite?" saith Isaiah, "ah! thou well mayest; for there is none that may hold thee." As if he said, "If any one loved thee truly, he might hold thee, and hinder thee from smiting," In Genesis, to Lot, "Make haste, &c. for I cannot do any thing till thou go out from thence:" that is, when our Lord would have destroyed

Deuteronomy, zi. 24.

[&]quot; Isainb, laiv. 7.

CAMD. SOC.

⁶ ziv. 20.

⁴ Genesis, xix. 22.

quicquam donec egressus fueris illinc:" bet is, bo ure Louerd wolde Folio 114. bisenchen Sodome ber Loth his freend wunede inne, "Hie" be." cwed ure Louerd, "utward? uor be hwule bet tu ert among ham, ne mei ich nowiht don ham." Nes bes mid luue i-bunden? Hwat wultu more? Lune is his chaumberling, 7 his kunsiler, 7 his spuse pet he ne mei nout helien wid, and telled hire al bet he benched. In Genesi: "Num celare potero Abraham qua gesturus sum?" "Mei ich," cwe's ure Louerd, "helien Abraham bing bet ich benche uorto donne?" Nei, cwed he, o none wise. Ne con bes luuien ariht, bet bus speked, and bus ded to alle men bet him inwardliche i-leued ? luuied? Deo blisse bet he Terked ham, al so ase heo is unefenlich to alle worldes blissen, al so heo is untalelich to alle worldliche tungen. Ysaias: "Oculus non vidit, Deus, absque te," [7c.] Le habbed of peos blissen i-writen on oder stude, mine leoue sustren. Peos luue is be riwle bet rihted be heorte. "Confitebor tibi in directione," id est in regulatione, "cordis." Exprobatio malorum: "generatio que non direxit cor suum: et non est creditus." pis is be lefdi riwle. Alle be obre serued hire: and one uor hire sake me ham ouh forto luuien. Lutel strencoe ich makie of ham, yor hwon bet bees been deeruwurdliche i-wust. Habbed :ham, bauh, scheortliche, ide eihteode dole.

Binoren, on erest, ich seide þet ze ne schulen nout, ase unwise, bihoten norto holden none of þeo uttre riwlen. Þet ilke ich sigge zete: ne non ne write ich ham, buten ou one. Ich sigge þis forði Folio 114 t. þet oðre ancren ne sigge nout þet ich, þuruh mine meistrie, makie

wend, T. Hich, C.

b treoweliche. T.

greifed. C.

d clieshwer. T.

[&]quot; i-loket. T.

^{&#}x27; Habratis tamen illas in octava parte.—Explicit Liber septimus de vita Solitaria, Octavus omnino taccatur. MS. Oxon.

Sodom, wherein Lot his friend dwelt, our Lord said, "Hasten thee away out, for while thou art among them, nothing can be done to them." Was not this being bound with love? What wouldest thou more? Love is his chamberlain, his counsellor, and his bride, from whom he can conceal nothing, but telleth her all his thoughts. In Genesis, "Num celare potero Abraham que gesturus sum?" "Can I," said our Lord, "hide from Abraham the thing that I purpose to do?" No, said he, in no wise. Doth not he know how to love rightly who thus speaketh, and thus doth to all men who in their hearts believe and love him? As the joy which he is preparing for them is not to be compared to all worldly joys, so is it not to be described by all worldly tongues. Isaiah, "Neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." b Concerning those joys ye have something written in another place, my dear sisters. This love is the rule which regulates the heart. "I will praise thee with uprightness of heart: " c that is, in the regulation of my heart. The reproach of the wicked is, that they are "a generation that set not their heart aright, and whose spirit was not faithful to God." d This rule is the lady or mistress. All the others serve her, and for her sake alone they ought to be loved. I make little account of them provided this be worthily kept. Ye have them briefly, however, in the eighth part.

PART VIII.—OF DOMESTIC MATTERS.

I said before, at the commencement, that ye ought not, like unwise people, to promise to keep any of the external rules. I say the same still; nor do I write them for any but you alone. I say this in order that other anchoresses may not say that I, by my own

[.] Genesia, veiii, 17.

Palm exix. 7.

⁶ laiv. 4.

⁴ Psalm bezviii, 5.

ham neowe riwlen. Ne bidde ich nout bet heo holden ham : and ze zet moten chaungen ham, hwonse ze euer willed, beos for betere. Azean binges bet beod binoren, of ham is lutel strencde.

Of silvõe and of speche, and of be oore wittes is inouh i-seid. Nu is bees laste dole, ase ich bihet ou on erest, to-deled and i-sundred o lutle seone stucchenes.

Me let lesse deinté to pinge pet me haue ofte : and for oi ne schule ze been, bute ase ure leawude bredren beed, i-huseled widinnen tweolf mone's, bute viftene siden-a mide-winteres dei! condelmesse dei :' tweolfte dei :' a sunedei midwei bitweonen pet and ester, ofer ure lefdi dei, zif he is neih bene sunendei, nor be heihnesse! ester dei! bene bridde sunendei berefter! holi bursdei! hwitesunedei: and sumersdei: seinte Marie dei Magdaleine: be assumeiun : pe natiuité : seinte Mihaeles dei : alre halewune dei : seinte Andrewes dei. And agean alle peos dawes, loked bet ze been clenliche i-schrinen and nime's disceplines: neuer paul of none monne, buten of ou suluen. And forgod enne dei our pitaunce. And zif out limped misliche pet ze been nont i-huseled i peos i-sette termes, ze muwen akoueren hit bene nexte sunendei berefter: oder zif þe oðer terme is neih, abiden nort þeonne.

Le schulen eten urom ester uort pet pe holi rode dei, pe latere, Folio 115. bet is ine heruest, eueriche deie twie, bute uridawes and umbridawes and zoing dawes, and uigiles. I peos dawes, ne in pe aduent ne schulen zeseten] nout hwit, bute zif neode hit makie. Det over halue zer ze schulen uesten, al bute sunendawes one.

> Le ne schulen eten vleschs ne seim buten ine muchele secnesse: over hwoso is ouer feble eted potage blideliche: and wunied ou to lutel drunch. Novelens, leoue sustren, ower mete and ower drunch haued ibuht me lesse ben ich wolde. Ne ueste ze nenne dei to bread ? to watere, bute ze habben leaue. Sum ancre make hire-

authority, make new rules for them. Nor do I command that they observe them, and ye may even change them, whenever ye will, for better ones. In regard to things of this kind that have been in use before, it matters little.

Of sight, and of speech, and of the other senses enough was said. Now this last part, as I promised you at the commencement, is divided and separated into seven small sections.

Men esteem a thing as less dainty when they have it often, and therefore ye should be, as lay brethren are, partakers of the holy communion only fifteen times a-year: at Mid-winter; Candlemas; Twelfth-day; on Sunday half-way between that and Easter, or our Lady's day, if it is near the Sunday, because of its being a holiday; Easter-day; the third Sunday thereafter; Holy Thursday; Whitsunday; and Midsummer day; St. Mary Magdalen's day; the Assumption; the Nativity; St. Michael's day; All Saints' day; St. Andrew's day. And before all these days, see that ye make a full confession and undergo discipline; but never from any man, only from yourselves. And forego your pittance for one day. And if any thing happens out of the usual order, so that ye may not have received the sacrament at these set times, ye may make up for it the Sunday next following, or if the other set time is near, ye may wait till then.

We shall cat twice every day from Easter until the Holyrood day, the later,^b which is in harvest, except on Fridays, and Ember days, and procession days and vigils. In those days, and in the Advent, ye shall not cat any thing white, except necessity require it. The other half year ye shall fast always, except only on Sundays.

Ye shall eat no flesh nor lard except in great sickness; or whosoever is infirm may eat potage without scruple; and accustom your-

[.] The Nativity of the Virgin Mary, Sept. 8.

b The Exaltation of the Cross, Sept. 14, called the later, to distinguish it from the Invention of the Cross, May 3.

bord mid hire gistes widuten. Det is to muche urcondschipe, uor, of alle ordres peonne is hit unkuindelukest. I mest agean ancre ordre, pet is al dead to pe worlde. Me haued i-herd ofte siggen pet deade men speken mid cwike men: auh pet heo eten mid cwike men ne uond ich neuer zete. Ne makie ze none gistninges: ne ne tulle ze to pe zete none unkude harloz: pauh per nere non oder vuel of bute hore medlease mud, hit wolde oder hwule letten heouenliche pouhtes.

Hit ne limped nout to ancre of oder monne elmesse norto makien hire large. Nolde me lauhwen ane beggare lude to bisemure bet bede b men to feste? Marie ? Marthe, booc heo weren sustren: auh hore lif sundrede. Le ancren habbed i-numen ou to Marie Folio 115 b. dole, bet ure Louerd sulf herede. "Maria optimam partem elegit." "Marthe, Marthe," ewe's he, "bu ert ine muchele baret. Marie haue's i-chosen betere, and ne schal hire noting binimen hire dole." Husewifschipe is Marthe dole; and Marie dole is stilnesse and reste of alle worldes noise? bet noting ne lette hire uorto i-heren Godes stefne. And loke hwat God seid-bet noding ne schal binimen on beos dole. Marthe haued hire mester ! leted hire i-wurden, and sitte ze mid Marie ston-stille ed Godes fet, and herened him one. .. Marthe mester is norto ueden 7 schruden poure men, ase huselefdi. Marie ne ouh nout uorto entremeten hire perof: and zif ei blame & hire, God sulf oueral wered hire perof, ase holi writ witned. An oder half, non ancre ne ouh forto nimen bute gnedeliche d bet hire to neode's. Hwarof become mei heo makien hire large? Heo schal libben bi elmesse ase neruhliche dase heo euer mei : and nout

[·] uneumelukest, T. C.

c i cure. C.

^{*} laborte, T. C.

^{*} meMalliche, C.

selves to little drink. Nevertheless, dear sisters, your meat and your drink have seemed to me less than I would have it. Fast no day upon bread and water, except ye have leave. There are anchoresses who make their meals with their friends outside the convent. That is too much friendship, because, of all orders, then is it most ungenial, and most contrary to the order of an anchoress, who is quite dead to the world. We have often heard it said that dead men speak with living men; but that they eat with living men, I have never yet found. Make ye no banquetings, nor encourage any strange vagabond fellows to come to the gate; though no other evil come of it but their immoderate talking, it might sometimes prevent heavenly thoughts.

It is not fit that an anchoress should be liberal of other men's alms. Would we not laugh loud to scorn a beggar who should invite men to a feast? Mary and Martha were two sisters, but their lives were different. Ye anchorites have taken to yourselves Mary's part, whom our Lord himself commended. "Mary, hath chosen the best part. Martha, Martha," said he, "thou art much Mary hath chosen better, and nothing shall take her part from her." Housewifery is Martha's part, and Mary's part is quietness and rest from all the world's din, that nothing may hinder her from hearing the voice of God, And observe what God saith, "that nothing shall take away this part from you." Martha hath her office; let her alone, and sit ye with Mary stone-still at God's feet, and listen to him alone. Martha's office is to feed and clothe poor men, as the mistress of a house. Mary ought not to intermeddle in it, and if any one blame her, God himself supreme defendeth her for it, as holy writ beareth witness. On the other hand, an anchoress ought to take sparingly only that which is necessary for her. Whereof, then, may she make herself liberal? She must live upon alms, as frugally as ever she can, and not gather

gederen uorto ziuen hit est. Heo nis nout husewis: auh is a chirche ancre. Lif heo mei sparien eni poure schreaden, sende ham al derneliche ut of hire woanes. b Vnder semblaunt of gode is ofte i-heled sunne. And hwu schulen e peos riche ancren bet beod eorde tilien, over habbed rentes i-sette, don to poure neiheboures derneliche hore elmesse? Ne wilnen d nout forto habben word of one large ancre : ne uorto ziuen muchel ne beo non pe grediure uorto habben more. peo e gredinesse rote of hire bitternesse: alle beoð be bowes bittre bet of hire springed. Bidden hit, uorto ziuen hit nis nout ancre rihte. Of ancre kurtesie, and of ancre largesse, is i-kumen ofte sunne ? scheome on ende.

Wummen ? ? children bet habbe i-swunken uor ou, hwatse ze sparied on ou makied ham to etene,-nenne mon biuoren ou, bute zif he habbe neede : ne labe ze to drinken s nout. Ne zirne ich bet me telle ou hendi ancren. Et gode ureond nimed al pet ze habbed neode hwon heo beode's hit ou! auh, for none bode, ne nime ze nout widuten neode, leste ze kecchen bene nome of gederinde ancren.h Of mon bet ze misleued i ne nime ze nouder lesse ne morenout so much bet beo a rote gingiure. Muchel neode schal driven ou norte bidden out : pauh, edmodliche scheaweb to ower leoueste ureond ower meseise.

Le, mine leoue sustren, ne schulen habben no best, bute kat one. Ancre bet haue's einte bunches bet husewif, ase Marthe was, ben ancre: ne none wise ne mei heo beon Marie, mid griöfulnesse of heorte. Vor beonne mot heo benchen of be kues foddre, and of

[.] schiue, T. schraden, C.

And swa schuden. T. hu schule. C.

b wanes, T. C. wilne, T. wilni, C.

[·] Beo. T. C.

[&]quot; Wepmen. T.

^{[[}No nanc ne enten bigoren ow bute bi ower meistres read 7 to his leave] C.

h [I hwer bah 7 cuer gemid ow p nan from ow ne parti wid scandle ne wrah, ne mispaiet, are ford as ge namen wid rift, widute sunne.] C.

^{[[]}mrh his fol semblaunt, ober bi his wake wordes.] C.

that she may give it away afterwards. She is not a housewife, but a church anchoress. If she can spare any fragments for the poor, let her send them quite privately out of her dwelling. Sin is oft concealed under the semblance of goodness. And how shall those rich anchoresses that are tillers of the ground, or have fixed rents, do their alms privately to poor neighbours? Desire not to have the reputation of bountiful anchoresses, nor, in order to give much, be too eager to possess more. Greediness is the root of bitterness: all the boughs that spring from it are bitter. To beg in order to give away is not the part of an anchoress. From the courtesy of an anchoress, and from her liberality, sin and shame have often come in the end.

Make women and children who have laboured for you to cat whatever food you can spare from your own meals; but let no man cat in your presence, except he be in great need; nor invite him to drink any thing. Nor do I desire that ye should be told that ye are conrecous anchoresses. From a good friend take whatever ye have need of when she offereth it to you; but for no invitation take any thing without need, lest ye get the name of gathering anchoresses. Of a man whom ye distrust, receive ye neither less nor more—not so much as a race of ginger. It must be great need that shall drive you to ask any thing; yet humbly shew your distress to your dearest friend.

Ye shall not possess any beast, my dear sisters, except only a cat. An anchoress that hath cattle appears as Martha was, a better housewife than anchoress; nor can she in any wise be Mary, with peacefulness of heart. For then she must think of the cow's fodder, and of the herdsman's hire, flatter the heyward, defend herself when her cattle is shut up in the pinfold, and moreover pay the damage. Christ knoweth, it is an odious thing when people in the

^{. &}quot;The heyward was the keeper of cattle in a common field, who prevented trespace on the cultivated ground." Note, in Promptorium Parvulorum, by Albert Way, Esq. 3 13

heorde-monne huire, oluhnen pene heiward, warien hwon me punt hire, I zelden, pauh, pe hermes. Wat Crist, pis is lodlich ping to the 116th hwon me maked mone in tune of ancre eihte. Pauh, zif eni mot nede habben ku, loke pet heo none monne ne eilie, ne ne hermie :' ne pet hire pouht ne beo nout peron i-uestned. Ancre ne ouh nout to habben no ping pet drawe utward hire heorte. None cheffare ne driue ze. Ancre pet is cheapild, heo cheaped hire soule pe chepmon of helle. Ne wite ze nout in oure huse of oder monnes pinges, ne eihte, ne clodes :' ne nout ne underuo ze pe chirche uestimenz, ne pene caliz, bute zif strencde hit makie, oder muchel eie :' vor of swuche witunge is i-kumen muchel vuel oftesiden. Widinnen ower woanes ne lete ze nenne mon slepen. Eif muchel neode mid alle maked breken ower hus, pe hwule pet hit euer is i-broken, loke pet ze habben berinne mid ou one wummon of clene liue deies I nihtes.

Uordi pet no mon ne i-siho ou, ne ze i-seod nenne mon, wel mei don dof ower clodes, been heo hwite, been heo blake de been unorne warme, wel i-wrouhte—uelles wel i-tauwed: habbed ase monie ase ou to-neoded, to bedde and eke to rugge.

Next fleshe ne schal mon werien no linene cloë, bute zif hit beo of herde and of greate heorden. Stamin habbe hwose wule: and hwose wule mei beon buten. Ee schulen liggen in on heater, and Folio 117. i-gurd. Ne bere ze non iren, ne here, ne irspiles felles: ne ne beate ou per mide, ne mid schurge i-ledered ne i-leaded: ne mid holie, ne mid breres ne ne biblodge hir hire sulf widuten schriftes h

^{*} pumdes, T.

biliping, bath, f ha wurched ha met wel, buth hire meistres read, for hire neede sullen, but swa derneliehe as ha mei, for mistehe monno wordes. C.

waltes, T. wanes, C.

^{*} widuten. T. | hatter 7 gurd. T. hetter 7 1-gurd. C.

¹ Ne were nati irn T. Ne houre nau iren. C.

b yleslipes, T. vlespilles, C. hire, T. b ne will achurge ileadet, T.

¹ holin. T. m blodeke, T. a schirches, T.

town complain of anchoresses' cattle. If, however, any one must needs have a cow, let her take care that she neither annoy nor harm any one, and that her own thoughts be not fixed thereon. An anchoress ought not to have any thing that draweth her heart outward. Carry ye on no traffic. An anchoress that is a buyer and seller selleth her soul to the chapman of hell. Do not take charge of other men's property in your house, nor of their cattle, nor their clothes, neither receive under your care the church vestments, nor the chalice, unless force compel you, or great fear, for oftentimes much harm has come from such care-taking. Let no man sleep within your walls. If, however, great necessity should cause your house to be used, see that, as long as it is used, ye have therein with you a woman of unspotted life day and night.

Because no man seeth you, nor do ye see any man, ye may be well content with your clothes, be they white, be they black; only see that they be plain, and warm, and well made—skins well tawed; and have as many as you need, for bed and also for back.

Next your flesh ye shall wear no flaxen cloth, except it be of hards and of coarse canvass. Whose will may have a stamin, and whose will may be without it. Ye shall sleep in a garment and girt. Wear no iron, nor haircloth, nor hedgehog-skins; and do not beat yourselves therewith, nor with a scourge of leather thougs, nor leaded; and do not with holly nor with briars cause yourselves to

Stamin, a shirt made of woollen and linen, used instead of a penitentiary hair shirt.— Feshpooke.

by lespilles, as it is in C., is probably the true reading, from igil, A.-S. a hedge-hog, and pile, i.e. poil, Fr. hair, fur. We learn from the following passage that the skin of the hedge-hog was used as an instrument of discipline:—

Hericius, Herinackus, (Iuli. Hericam. Histor. Monast. Villariensis, lib. iii. apud Marten. tom. iii. aneedot. col. 1361. 'Pelles videlices hericii, quibus usque ad largam offusionem sanguinis scipsum cædebat, et urticarum aculeos quibus sese involvebat."—Du Cange.

leaue : ne ne nime, et enes, to ucole disceplines. Ower schone beon greate and warme. Ine sumer 7e habbeð leaue uorto gon and sitten baruot : and hosen widuten unumpez : and ligge ine ham hwoso like 8. Sum wummon inouhrea 8e were 8 be brech of heare ful wel i-knotted, and be strapeles adun to hire uet, i-laced ful ueste. Lif ze muwen been wimpel-leas, beed bi warme keppen and peruppen blake b ueiles. Hwose wule been i-seien, bauh heo atiffe hire nis nout muchel wunder: auh to Godes oien heo is lufsumere, bet is, uor be luue of him, untiffed widuten. Ring, ne broche nabbe ze: ne gurdel i-menbred, d ne glouen, ne no swuch bing bet ou ne deih " " forto habben, f

Euer me is leouere so ze don gretture werkes. Ne makie none purses, uorte ureonden ou mide :'s ne blodbendes of seolke :'h auh schepied, and seouwed, and amended chirche clodes, and poure monne clodes. No bing h ne schule ze ziuen widuten schriftes Helped mid ower ownne swinke, so uord so ze muwen, w

[&]quot; [Ancreu, sume sungit in hare wimlunge na lesse bene lefdi. Sum seit h hit limted to ene wummou candeliche forte were wimpel. Nai: wimpel ne hefde, nouder ne nemped hali write; ah wriheles of heuet; Ad. Corinth, "Mulier uclet caput summ," Wummon, seid be Apostel, schal wriben hire heauet. Wriben, he seid, naut wimplin. Written ha schal hire scheome, as sunfule Eue dolter; i munegunge of be sune b shede us erst alle, 7 naut drah p wriheles to tiffung 7 te prude. Eft wale Seint Panel p wumon wree i chirche hire neb gette, leste vuel boht arise burh hire on sihoe, 7 hoc est propter angelos, Hwi, benne, bu chirche aucre, al beo bu i-wimplet, openest bah bt neb to weopmones che? To gemes be, be isist men, speke Seinte Pauel. Ah, gef ei bing wribed bi noh from monnes che-bee hit wah, bee hit class iti parlures burl, wel mei duhen ancre of b [oder hwite oder] blake. C. ober wimlumpe.] C.

atiffen. T. atifi. C.

d i-membret, T. C.

deah. T. i-burd. C.

^{(|} Understanded b of alle bease binges nis nan hest ne forbot; for alle his beast of be uttere riwle, h is lute strenede of. For hwon h to ince bee wal i-wist, as ic soule ide frumde, a mei been i-changet hwerse cuer ei neud oder eni skile hit asked, efter blin met, um buften, best sernin be leafdi riwle.] C.

^{· [}bute to bee b ower meistre gened ow his leaue,] C.

[&]quot; [no lar bute leave.] U.

^{&#}x27; hettren, C.

^{*} nan east bing. C.

bleed without leave of your confessor; and do not, at one time, use too many flagellations. Let your shoes be thick and warm. In summer ye are at liberty to go and to sit barefoot, and to wear hose without vamps, and whose liketh may lie in them. A woman may well enough wear drawers of haircloth very well tied, with the strapples a reaching down to her feet, laced tightly. If ye would dispense with wimples, have warm capes, and over them black veils. She who wishes to be seen, it is no great wonder though she adorn herself; but, in the eyes of God, she is more lovely who is unadorned outwardly for his sake. Have neither ring, nor broach, nor ornamented girdle, nor gloves, nor any such thing that is not proper for you to have.

I am always the more gratified, the coarser the works are that ye do. Make no purses, to gain friends therewith, nor blodbendes of silk; but shape, and sew, and mend church vestments, and poor people's clothes. Ye shall give nothing away without leave from your father confessor. Assist with your own labour, as far as ye are able, to clothe yourselves and your domestics, as St. Jerome teacheth. Be never idle; for the fiend immediately offers his work to her who is not diligent in God's work; and he beginneth directly

Strapples, the legs of the drawers?

h Anchoresses err in their head-dress no less than ladies. They say that it belongs naturally to a woman to wear a wimple. Nay: the Holy Scriptures neither had, nor do they speak of wimple; but of coverings for the head. The apostle saith to the Corinthians, "A woman shall cover her head." Cover, he saith, not wimple. She shall cover her shame as a sinful daughter of Eve, in memory of the sin that first hurt us all; and not convert the covering into finery and pride. Again St. Paul desires further that a woman cover her face in church, lest evil thoughts should arise merely from seeing her, and this is, "because of the angels." Why, then, dost thou, an anchoress, although thou art wimpled, show thy face in sight of men? Take heed. Thou seest men, St. Paul saith. But if any thing conceal thy face from men's sight—be it a wall, be it the parlour window-cloth,—a recluse may well dispense with other wimpling.

theorye that none of all these things is commanded or forbidden; for they are all of the external rule, which is of little consequence. For when the inward is well kept, as I said at first, and that may be altered wherever need or any reason require it, so as that it may, as a domestic, best serve the lady rule.

schruden ou suluen and beo bet ou serued, ase Seint Jerome lered. Ne beo 7e neuer b idel ! uor anonrilites be ucond beot c hire his were bet ine Godes werke ne wurched: 'd and he tuteled anonrihtes Folio 117 b. touward hire. Uor, peo hwule pet he isiho hire bisi, pencheo pus: vor nout ich schulde nu kumen neih hire : ne mei heo nout i-hwulen norto hercnen mine lore. Of idelnesse awakene's muchel flesshes fondunge, "Iniquitas Sodome saturitas panis et ocium:" bet is, al Sodomes cweadschipe com of idelnesse ? of ful wombe. Iron bet lið stille gedered sone rust;' and water bet ne stured nont readliches Ancre ne schal nout forwurden scolmeistre, ne turnen hire ancre hus to childrene scole. Hire meiden mei, bauh, techen h sum lutel meiden, bet were dute of forto leornen among gromes: auh ancre ne ouh forto zemen bute God one.1

> Le ne schulen senden lettres, ne underuon lettres, ne writen buten leaue. Le schulen beon i-dodded four k siden ide zere, uorto lihten ower heated?1 and ase ofte i-leten blod? and oftere zif need is: and hwoso mei beon ber widuten, ich hit mei wel i-Solien. Hwon ze beo8 i-leten blod, ze ne schulen don no ping, peo preo dawes, pet ou greue; ault talked mid quer meidenes and mid beaufule talen schurted on to-gederes. Le muwen don so ofte hwon ou bunched : heuie, oder beod uor sume worldliche binge sorie oder seke. So wisliche wited ou in our blod-letunge; and holded on ine swuche reste bet ze longe berefter muwen ine Godes seruise be monluker swinken: and also hwon ze i-ueled eni secnesse: vor muchel sot-

msower

^{. [7} feden gof need is.] C.

^{* [}allunge.] C.

^{*} bedes, T.

⁴ swinkes, T. C.

^{*} he, be swike, benches tus. T. he benched bus. C.

f ne mai ho nawt geme to lustnen mi lare. T.

rabliche, T. h mei learen, C.

^{1 [}bah, bi hire meistres read, ha mei sum rihten 7 helpe to leren.] C.

I [oder gef ge wulled i-schauen, hwase wale seveset. Ah ha mot ofters weathen a kemben hire holnet. | C.

to talk to her. For, while he seeth her busy, he thinketh thus: It would avail nothing if I were now to accost her, nor would she take time to listen to my teaching. From idleness ariseth much temptation of the flesh, "Iniquitas Sodomæ saturitas panis et otium:" that is, "All the wickedness of Sodom came of idleness, and of a full belly." Iron that lieth still soon gathereth rust; and water that is not stirred soon stinketh. An anchoress must not become a schoolmistress, nor turn her anchoress-house into a school for children. Her maiden may, however, teach any little girl concerning whom it might be doubtful whether she should learn among boys, but an anchoress ought to give her thoughts to God only.

Ye shall not send, nor receive, nor write letters without leave. Ye shall have your hair cut four times a-year to disburden your head; and be let blood as oft, and oftener if it is necessary; but if any one can dispense with this, I may well suffer it. When ye are let blood, ye ought to do nothing that may be irksome to you for three days; but talk with your maidens, and divert yourselves together with instructive tales. Ye may often do so when ye feel dispirited, or are grieved about some worldly matter, or sick. Thus wisely take care of yourselves when you are let blood, and keep yourselves in such rest that long thereafter ye may labour the more vigorously in God's service, and also when ye feel any sickness, for it is great folly, for the sake of one day, to lose ten or twelve. Wash yourselves wheresoever it is necessary, as often as ye please.

Folio 118. schipe hit is uorto uorleosen, uor one deie, tene ober tweolne. Wascheb ou hwarse ze habbeb neode, ase ofte ase ze wulleb.

> Ancre bet naues nout neih hond hire uode, beos bisie two wummen: one bet bileaue euer et hom, on oder bet wende ut hwon hit is need! and bee bee ful unorne, ofer of feir elde! and bi be weie ase heo ged go singinde hire beoden : ne ne holde heo nout non tale mid mon ne mid wummon : ne ne sitte ne ne stonde, bute bet leste bet heo mei, er ben heo kume hom. Nouhwuder elles ne go heo hute bider ase me sent hire. Widute leave ne etc heo ne ne drinke ute. pe over beo euer inne, ne widute pe zeate ne go heo widute leaue. Bode been obedient to hore dame in alle binges, bute ine sunne onc. No bing nabben hee bet here dame hit nute : ne ne undernon no bing. ne ne ziuen widuten hire leaue. Nenne mon ne leten heo in : ne be Jungre ne speke mid none monne bute leaue: ne ne go nout ut of tune widuten siker uere: ne ne ligge ute. Lif heo ne con o boke, sigge bi Paternostres and bi auez hire vres: and wurche bet me hat hire widuten grucchunge. Habbe euer hire earen opene touward hire dame. Nouder of be wummen ne beren urom hore dame, ne ne bringed to hire none idele talen, ne neowe tidinges: ne bitweonen hamsulf ne singen! ne ne speken none worldliche spechen! ne

Folio 1186. lauhwen, ne ne pleien so pet ei mon pet hit iseie muhte hit to vuel turnen. Ouer alle ping leasunge and lubere wordes hatien. Hore her beo i-koruen? hore heued clob sitte lowe. Eider ligge one. Hore hesmel beo heie istihd? al widute broche. No mon ne i-seo ham unweawed, ne open heaued. Louh lokunge habben. Heo ne schulen cussen nenne mon, ne uor luue cluppen ne kub ne unkub? ne wasshen hore heaued? ne loken ueste o none monne: ne toggen mid him, ne pleien. Hore weaden beon of swuche scheape,? alle

^{*} Hare cop beo becge i-sticched. C. * unlepped, C.

 [[]Inwid be wanted in muhe werte scapeloris have mantel ham houses; vio, gan i-mantlet; be headed i-hudeket.]

d toggle, T. toggi, C.

When an anchoress hath not her food at hand, let two women be employed, one who stays always at home, another who goes out when necessary; and let her be very plain, or of sufficient age; and, by the way, as she goeth let her go singing her prayers; and hold no conversation with man or with woman; nor sit, nor stand, except the least possible, until she come home. Let her go nowhere else, but to the place whither she is sent. Without leave, let her neither eat nor drink abroad. Let the other be always within, and never go out of the gate without leave. Let both be obedient to their dame in all things, sin only excepted. Let them possess nothing unknown to their mistress, nor accept nor give any thing without her permission. They must not let any man in; nor must the younger speak with any man without leave; nor go out of town a without a trusty companion, nor sleep out. If she cannot read her hours in a book, let her say them with Paternosters and Ave Marias; and do the work that she is commanded to do, without grudging. Let her have her ears always open to her mistress. Let peither of the women either carry to her mistress or bring from her any idle tales, or new tidings, nor sing to one another, nor speak any worldly speeches, nor laugh, nor play, so that any man who saw it might turn it to evil. Above all things, they ought to hate lying and ribaldry. Let their hair be cut short, their headcloth sit low. Let each lie alone. Let their hesmel be high pointed: none to wear a broach. Let no man see them unveiled, nor without a hood. Let them look low. They ought not to kiss, nor lovingly embrace any man, neither of their acquaintance nor a stranger, nor to wash their head, nor to look fixedly on any man, nor to romp nor frolic with him. Their garments should be of such a shape and all their attire such that it may be easily seen to what [life] they are dedicated. Let them observe cautiously their manners, so that nobody may find fault with them, neither in the house nor out of the house. Let

31

[.] tune, signifies not only town, but also a place exclosed or fenced round.

hore aturn swuch bet hit beo escene hwarto heo beos i-turnde.

Hore lates loken warliche, bet non ne edwite ham ne ine huse, ne ut of huse. On alle wise uorberen to wredden hore dame: and ase ofte ase heo hit dod, er heo drinken oder eten, makien hore uenie akneon adun to per eorde binoren hire, 7 sigge "Mea culpa:" and undergon be penitence bet heo leid upon hire, lutende hire louwe. be ancre neuer more ber efter bene ilke gult ne upbreide hire, uor none wredde, bute zif heo eft sone ualle idet ilke: auh do hit allunge ut of hire heorte. And zif eni strif arised bitweonen be wummen, be ancre makie eider of ham to makien oder venie akneon to ber eorde, and eider ribte up oder, I kussen ham on ender and be ancre legge on eider sum penitence; more upon be ilke bet Folio 119. gretluker haued agult. Dis is o bing, wute ze wel to sod, bet is God leouest—seilnesse? some -? be ueonde lovest; and fordi he is euer umbe to arearen sume wredde.b Nu isihd be deouel wel bet hwon bet fur is wel o brune, I me wule bet hit go ut, me sundred be brondes: and he ded al so onond bet ilke. Lune is Jesu Cristes fur bet he wule bet blasie in vre heorte; and be deouel d blowed forto puffen hit ut: and hwon his blowinge ne geine onout, beonne bringed he up sum luder word, oder sum nouhtunge hwar buruh ." heo to-hurtede eider urommard oder: and be Holi Gostes fur acwenched, hwon be brondes, burnh wredde, beod i-sundred. And for Si, holden ham ine luue ueste to-gederes, and ne beo ham nout of hwon be usond blowe? and nomeliche, zif monie beod i-usied somed, and wel mid luve ontende.

pauh pe ancre on hire meidenes nor openliche gultes legge penitence, neuer pe later to pe preoste schriuen ham ofte: auh euer pauh mid leaue. And zif heo ne kunnen nout pe mete graces, siggen in hore stude Pater noster? Aue Maria biuoren mete, and efter mete also,? Credo moare: and siggen pus on ende, "Veder? Sume?"

[·] sachtnessa 7 somentale. T.

b laSSe, T. C.

he dos hond to bet ilke, T.

⁴ swike, T. sweoke, C.

[.] he bringes up sum word, ober sum offer hwat, hwer jurk he to hurren. T.

i-fcat to gedere. T.

them, by all means, forbear to vex their mistress; and, whenever they do so, let them before they either eat or drink make obeisance on their knees bending to the earth before her and say, "Mea culpa;" and accept the penance that she layeth upon them, howing low. And let not the anchoress ever again thereafter upbraid her with the same fault, when vexed, except she soon afterwards fall into the same, but drive it entirely out of her heart. And if any strife ariseth between the women, let the anchoress cause them to make obeisance to each other kneeling to the earth, and the one to raise up the other, and finally to kiss each other; and let the anchoress impose some penance on both, but more upon her who is most in fault. Be ye well assured, this is a thing most pleasing to God-peace and concord-and most hateful to the fiend; and therefore, he is always endeavouring to stir up some strife. Now the devil seeth well that when the fire is fairly blazing, and men wish it to go out, they separate the brands: and he doth, in regard to this, just the same thing. Love is Jesus Christ's fire, which he would have to burn in our hearts, and the devil bloweth that he may puff it out; and when his blowing is of no avail, he then bringeth up some insulting word, or some other mark of contempt, whereby they are repelled from each other, and the flame of the Holy Spirit is quenched, when the brands, through anger, are sundered. And therefore, keep them firmly united in love, and be not away from them when the fiend may blow; and especially, if there be many joined together, and well kindled with love.

Though the anchoress impose penance on her maidens for open faults, let them nevertheless confess often to the priest; but always, however, with permission. And if they cannot say the graces at meals, let them say, instead of them, Paternoster and Ave Maria, before and also after meat, and the Creed over and above; and in conclusion say thus, "May the Father, Son, and Holy Ghost, one God Almighty, give our mistress his grace, always more and more, and grant to her and us both to have a good ending, and reward all who do us good, and be merciful to the souls of them who have

Holi Gost ?, on Almihti God, he ziue ure dame his grace, so lengre so more: I leve hire I us bode nimen god endinge: I forzelde alle pet us god doo, ? milce hore soulen bet us god i-don habbed-hore soulen ? alle cristene soulen. Amen." Bitweonen mele ne gruselie Ablie 119 & To nout nouver frut, ne overhwat! ne ne drinken widuten leaue! auh be leaue beo liht in alle beo binges ber nis sunne. Ette mete no word, over lut, ? peo beon stille, b Al so efter pe ancre cumplic uort mid-morwen one don no bing, ne ne siggen, hware buruh hire silence muwe been i-sturbed. Non ancre seruant ne ouhte, mid rihte, uorto asken i-sette huire, bute mete ? cloo pet heo mei vluttend ... bi. ? Godes milce. Ne misleue non god, hwat so bitide, of be ancre, bet he hire trukie.º De meidenes widuten, zif heo serued be ancre al so ase heo owen, hore hure schal been be eche blisse of heouene. Hwoso haue's eie hope touward so heie hure, gledliche wule heo seruen, ? lihtliche alle wo and alle teone polien. Mid eise ne mid este ne kumeð me nout to ber heouene.

Le ancren owen pis lutle laste stucchen reden to our wummen eueriche wike enes, uort pet heo hit kunnen. And muche neod is ou beode pet ze nimen to ham gode zeme! vor ze muwen muchel puruh ham beon i-goded, and i-wursed on oder halue. Lif heo suneged puruh ower zemeleaste, ze schulen beon bicleoped perof biuoren pe heie demare! hand fordi, ase ou is muche neod, ham is zete more, zeorneliche teched ham to holden hore riulen, bode uor ou? for ham suluen! lideliche pauh, luueliche! nor swuch ouh wummone lore to beon—luuelich? lide, and seldhwonne sturne. Bode hit is riht pet heo ou dreden? luuien! auh per beo more euer of luue pen of drede. Peonne schal hit wel uaren. Me schal helden eoli and win beode ine wunden, eftere godere! lore! auh more of pe softe eolie pen of pe bitinde wine! pet is, more of lide wordes pen of suwinde! vor perof kumed pinge best—pet is luue-eie. Liht-

e gruse, T. grunesi, C.

[&]quot; affet prime, T. C.

^{. [}feale.] C.

s wursnet, T.

Goden, T. C.

b 7 ta atille. T. 7 boo atille. C.

⁴ flutte, T. C.

^{&#}x27; ne bued mon naut blime. T. C.

⁴ dome. T. dom. C.

[&]quot; sultiende, T. sturne, C.

done us good-to the souls of them and of all Christians. Amen." Between meals, do not munch either fruit or any thing else; and drink not without leave; but let the leave be easily granted in all those matters where there is no sin. At meat let there be no talking, or little, and then be still. Also, neither do nor say any thing after the anchoress compline, until prime next morning, whereby her silence might be disturbed. No servant of an anchoress ought, properly, to ask stated wages, except food and clothing, with which, and with God's mercy, she may do well enough. Let her not disbelieve any good of the anchoress, whatever betide, as that she may deceive her. The maidens out of doors, if they serve the anchoress in such a manner as they ought, shall have their reward in the eternal blessedness of heaven. Whose hath any hope of so high a reward will gladly serve, and easily endure all grief and all pain. With ease and abundance men do not arrive at heaven.

Ye anchoresses ought to read these little concluding parts to your women once every week until they know it well. And it is very necessary for you both that ye take much care of them, for ye may be much benefited by them; and, on the other hand, made worse, If they sin through your negligence, ye shall be called to give account of it before the Supreme Judge; and therefore, it is very necessary for you, and still more for them, that ye diligently teach them to keep their rule, both for your sake and for themselves; in a gentle manner, however, and affectionately; for such ought the instructing of women to be-affectionate and gentle, and seldom stern. It is right that they should both fear and love you; but that there should be always more of love than of fear. Then it shall go well. Both wine and oil should be poured into the wounds, according to divine instruction; but more of the soft oil than of the biting wine; that is, more of gentle than of vehement words; for thereof cometh that which is best -love-fear. Mildly and kindly forgive them their faults when they acknowledge them and promise amendment.

liche ? sweteliche uorziue d ham hore gultes hwon heo ham i-knowe d and bihote d bote.

Se uord ase ze muwen of drunch and of mete and of clod, and of oder pinges pet neode of flesche asked, beod large touward ham, pault ze pe neruwure been and te herdure to ou suluen! vor so ded he pe wel blowed—went pe neruwe ende of pe horne to his ownne mude, I utward pene wide. And ze don al so, ase ze wulled pet ower beoden bemen I dreamen wel ine Drihtenes earen: and nout one to ower ones, auh to alle uolkes heale! ase ure Louerd leue, puruh pe grace of himsulf, pet hit so mote beon. Amen!

O pisse boc reded eueriche deie hwon ze beod eise—eueriche deie lesse oder more. Uor ich hopie pet hit schal beon ou, zif se ze reded ofte, swude biheue puruh Godes grace: and elles ich heuede vuele bitowen muchel of mine hwule.) God hit wot, me were leouere uorto don me touward Rome pen uorto biginnen hit eft forto donne. And zif ze iuinded pet ze dod al so ase ze reded, ponked God zeorne: and zif ze ne dod nout, bidded Godes ore, and beod umbe per abuten pet ze hit bet hol holden, efter ower mihte. Veder and Sune and Holi Gost, and on Almihti God, he wite ou in his warde! He gledie ou, and froure ou, mine leoue sustren! and, for al pet ze uor him dried and suffred, he ne ziue on neuer lesse huire pen al-togedere him suluen! He beo euer i-heied from worlde to worlde, euer on ecchenesse! Amen.

Ase ofte ase ze readed out of pisse boc, greted be lefdi mid one Aue Marie, nor him bet maked bees riwle, and for him bet hire wrot and swone her abuten. Inouh medful ich am, bet bidde so lutel.

^{· [}Godes.] C.

[·] Deu le set. T. C.

[·] Godd wite, T. C.

s swane. T. awong. C.

b anres. T.

d betere halden, T. halden, C.

folit, T. eawet, C.

As far as ye can, in regard to drink, and food, and clothing, and other things which the wants of the flesh require, be liberal to them, though ye be the more strict and severe to yourselves; for so doth he that bloweth well: He turneth the narrow end of the horn to his own mouth, and the wide end outward. And do ye the like, as ye would that your prayers may resound like a trumpet, and make a sweet noise in the ears of the Lord; and not to your own salvation only, but to that of all people; which may our Lord grant through the grace of himself, that so it may be. Amen.

In this book read every day, when ye are at leisure—every day, less or more; for I hope that, if ye read it often, it will be very beneficial to you, through the grace of God, or else I shall have ill employed much of my time. God knows, it would be more agreeable to me to set out on a journey to Rome, than to begin to do it again. And, if ye find that ye do according to what ye read, thank God earnestly; and if ye do not, pray for the grace of God, and diligently endeavour that ye may keep it better, in every point, according to your ability. May the Father, and the Son, and the Holy Ghost, the one Almighty God, keep you under his protection! May he give you joy and comfort, my dear sisters, and for all that ye endure and suffer for him may he never give you a less reward than his entire self. May he be ever exalted from world to world, for ever and ever. Amen.

As often as ye read any thing in this book, greet the Lady with an Ave Mary for him who made this rule, and for him who wrote it, and took pains about it. Moderate enough I am, who ask so little.



GLOSSARIAL INDEX.

ABBREVIATIONS.

A.S. Anglo-Saxon. — Teut. Teutonic.—Isl. Islandic.—G. German. — O.G. Old German.—Fr. French. — O.Fr. Old French. — D. Dutch. — Sw. Swedish. — Sc. Scotish.—Lat. Latin. — Ital. Italian.—P.E. Provincial English.—O.E. Old English.—Ch. Chaucer.—Lag. The glossary to Laxanon's Bacr. by Sir F. Madden.—id. the same.—q.v. quod vide. v. ode. — g. genitive case.—sub. subjunctive mood.—imp. imperative mood.—pr. present tense.—im. imperfect tense — p. perfect tense.—pr.p. present participle.—p.p. perfect participle.—pl. plural.—s. singular.—adj. adjective.—adv. adverb.—sup. superlative degree.—com. comparative degree.—l. lege.—i.e. id cst.—n. noon.—v. r. various reading.—Words beginning with the participial prefix i will generally be found under the letter next following. The numbers refer to the pages where the words occur. A point of interrogation (?) marks any doubtful meaning or derivation.

a, 396, for ever, mye; A.S. a, aa.

abered, 158, toutth; A.S. aberun.

abit, 334, 358, abidea, awaits.

ablended, 56, pr. blendeth, imp. ablinde, pp. ablend, 62; A.S. blindan,

almutic, 62, look out.

abbod, 314. obbot.

abrenden, 214, abreid, 288; A.S. abregdan, to awake, startle.

abuggen, 188, pr sub. abugge, 306; A.S. abyc-gan, to part tor.

nbuten, 284, 344, about.

accodie, 2003, indobace,

accuren, 360 a. A.S. eweman? to please.

achate, 134, agate,

acolen, 118, pr. acoalde8, 404; A.S. acolian, to

acoron, 60, to bear, pro-alterius erunine puniri; MS, Oxon, "acorode, marnead, acorye, carrected." Hearnu's Glossary to Robert of Glossary to Robert of

aoneon, oknon, 16, akneon, 44, on knees, kneel-

acwellen, 334, kill. A.S. newellan.

acwenchen, to quench, 224, 226, pr. acwenches, 425; p. acwente, 124, 288, quenched; A.S. acwencan, id.

acwikien, pr. acwiked, 118, 96; A.S. acwician to que L. a.

nowiten 124, 394, to free, release; Fr. acquittor, acres, 5, asketh, A.S. acran.

adeaden 112, 150, to deadea, pr. adeade8, 150; A.S. adeadan.

adotede, 222, 272, villa, dotina, infatoated, adote, 50, i. D. doten, Pr. radoter.

adrenction, 200, to droun, to dround; pr. adrenctics, 74, 314; p. adreinte, 220, 334, pp. 244; A.S. adrencan, to droun.

adrawien, 150 to dry, dry op. pr. adrawe8, adrawie8; p. adrawede, 250; adraweden, 150; p.p. adrawed, 150; A.S. adrawian, to dry

adunriht 60, downright; A.S. adun, down, rigt,

restat, restar, 175 v. astaz, afallon, 122, d. cast duca.

CAMD SOC,

afeited, 284, affected, inclined, formed; O.Fr. afaiter. affruht, 362, frightened; A.S. frihtan. ageliche, 56, b. arfully; A.S. ege, are. agest, 372, spiritual; A.S. gast, spirit. agesten, 212, to frighten; A.S. egesian, id. aged, 184, 208, 288, 356, passeth away; A.S. aginne, pr. sub. 74, begin; A.S. aginnan. agrisen, 306, to dread greatly, pr. agrised, 294. it terrifieth, pr. sub. agrise, 296; A.S. agrisan, agrupie, 92, pr. sub. he filled with horror; A.S. oga; MS. Oxon, terrentes; Sc. groo, to shudder. agulted, 186, pr. offendeth; pr. sub. agulte, 184. 188, 346, 426, offend; p. agulten, 336, were guilty, offended; A.S. agyltan, gylt. akest, 318, overcome. akointed, 218, acquainted. akoueren, 364, 412, to recover; A.S. acofran, id. akursede, 234, accursed; A.S. cursian, to curse. aleosen, 118, a. to lose; A.S. leosan, id. allegate, 58, 314, 398, by all means, 84, always, 68 b, at all events, 350, although; MS. Oxon. licet. alesen, 124, to release: A.S. alysan, id. alihte, 248, alighted, descended; A.S. alihtan, to come doesn. ali 8, 246, 252, allayeth; A.S. aleegan, to lay. alles, 64, at all events. allelunge, 86, allunge, 164, 228, 232, 234, 270. 340, 344, 348, 396, altogether, wholly, entirely; A.S. allunga. aire, 94, 136, 234, 314, of all; A.S. al. gen. pl. alra. alrerest, 314, first of all. alriht, A.S. 92, 100, just, quite so. alsnesien, 212, to pierce, strike; A.S. asnæsan, id. alto wundre, 380, strangely, sharply. amased, 270, 284, 288, bewildered, in fatuated. ameistren, 140, 282, 382, to master, govern, subdue: O.Fr. maistrer. amed, 324, mad; A.S. gemæd, id. amendes, 420, mend; Fr. amender, to mend. amidden, 106, 270, amid; A.S. midlest, id. amorwen, 122, on the morrow; A.S. on morgen, id. ampuiles, 226, phials; O.Fr. ampoule. anan, 346, c. immediately, anon. ancheisun, anchesun, 68, 158, 232, 234, 320, 330, reason, cause, blam; O.Fr. enchaison. i-ancred, 142, anchored; Fr. ancrer. ancre-huse, 88, nunwry; A.S. ancer-hus. andetted, 126, indebted; Fr. endetté. angeonni, 346, e. pr. A.S. unnan, to grant,

angresful, ancreful, 370, 244, anxious, ferrent, eurnest; A.S. ange, trouble; G. angstig. anguisuse, 112, 240, auxious, painful; O.Fr. angoissous. anhonged, 126, 284, 310, 352, 354, hanged, crucified, punished; A S. anhon, to hang. anonde, 164, in regard to; Sc. anent. anonriht, anonrihtes, 18, 226, 248, 252, 326, immediately. anui, O.Fr. 94, 374, annu, 94, g. 374, b. trouble, rexution, weariness. anrad, 228, a. A.S. anræd, one-minded. anres, g. 160, c. one's. anwille, 238, e. stubborn; A.S. anwil, id. apeware, 248, counterfeit ware; A.S. apa, an ape. aquiken, 58, to quicken, rouse, excite; A.S.acwician. arch, 202, a. unwilling; A.S. earg, idle, inert, G. arg. Sc. ergh. id. arche, 334, an ark; A.S. arc. id. arechen, 128, 166, to reach, attain, grasp, pr. areacheo, 200, A.S. aræcan, id. arearen, 398, 426, to raise, stir up, erect, pr. areareo, 104; p. arerede, 326; pr. sub. arere, 108; areare, 252; p.p. arered, 72; areared, 242; A.S. areeran. areawe, 198, 258, 302; arewe, 90, in a row, in order, in succession ; A.S. hryg, back, ridge. aredden, 390, to rescue, deliver; p. aredde, 170; p.p. ared, 392, 300, delivered; A.S. areddan. areimen, 124, to enlarge; A.S. ryman; G. räumen. areowe, 66, pr. sub. have pity; A.S. hreowan, to pity. arepen, 128, to snatch; A.S. gereafan; Lat. arripere. arewen, A.S. 98, b. arrows. ariht, 132, 410, truly, indeed. arine8, 408, pr. toucheth; p. arinede, 408, pr. sub. arine, 164; A.S. ahrynan, to touch, Ait, strike against. ariste, 38, 250, 360, resurrection; A.S. arist. aros, p. 234, arosc; A.S arisan. armliche, 328, a; A.S. earmlic, eretched, poor. aromaz, 152, 276, 372, 376, spices; Fr. aromatea. arre, 10, a, 86, l. former. arued, 108, b. difficult; A.S. carfed. asaumple, 112, 254, erample; Fr. exemple. ascur, 296, imp. drive away; MS. Oxon, abige; Sc. scour, shore; A.S. ascyrian, to divide. aseinen, asonien, 64, f. v. asunien. askebaőie, 214, askebaőes, 214, d. ask gatherer, cujus officium est cineres congregare; A.S. asca, asce, dust, askes. asken, 214, askes. aspesed, 200, butteth: A.S. aspesan.

aspieden, 196, lay in wait, O.Fr. espier, aspilleN, 148, pr. pl. destroy, pp. aspilled, 384; A.S. spillan, to epoil, lose.

usquint, 212, uskance,

assailen, 362, to assail, attack pr. assaile8, 246; pp. assailed, 242; O.Fr. assailer.

amanz, 196, amonto.

astez, 100, states, déparités, O.Fr. estat. asteornen, 326, to dec; pr. astornes, 178; pp. astornen, 310; A.S. steorfan, to die.

astudies, 200, unp.; A.S. astudian, to accidente. a-stunten, 42, to stand; A.S. astundan.

astunten, 72, to dop, dint, dag, pr. sub. astunte, 80; pp. astunt, 270; A.S. astuntan, in dop, astunien, 94, to sham; A.S. ascunian.

aswelte, pr. sub. 210, do.: A S asweltan, to die. atcheh, 6, 52, 116, 118, 148, 184, 310, atcheho, 212, 328, hateptt, peal, louthsome, app, corrupt,

A S. atelie, attente, 252, endercour, n.

atter, 80; A.S. atter, possin. atterbose, 274, antidote.

atterinelie, 212, d, malignant, atternesse, 196, malignaty.

atifien, 360, 420, e, to odorn; pr. sub. atifie, 420, atifi, 120, c; A.S. atifran, to point?

i-attrest, 208, 208, carramacd, paramed, attrest, 282, painwast, attrest, 81, parameth, attri, 82, 134, 188, 190, 364, attric, 274, 288,

milupes, 48, f. hope nang. A.S. bloupan, to leap.

aturn, 426, attier; Fr. atourner, aturned, 284, changed, cone etch.

aualleth, 216, is lord, assunged; A.S. afeallan, to

anollon, 122, to course to fall: A.S. afselun, to fell. anonture, '40, occurrence.

augrin, 211, arthmetic,

unles, 212, awtz; AS ad, an awt.

supreward, 142, can nant: A.S. foreward.

sutenomatice, 1, properly or eightly accord, a viewed, 218, 258, decrea strong, braiched, avlened, 136, decreth aware, A.S. athgan.

awaitie, pr. sub. 171, le in wait; O.Fr. aguetter; Ital. aguature.

awakten, 288, to awakes, A.S. awacian.

awaron, 284, to carre, pp. awariede, 206, 306, account. A.S. awyrian.

awed, A.S. W. unroumable, mul.

anoldes, 144, subdusth, award, subjected; A.S. wealdan, to este, govern

awilogo 8, 276, 282, distorteth, dazzleth, MS. Oxon, dispregat, A.S. awylan ; to call,

awilgon, 176, to your will, relet; awilgon, 136, 135, granteth wild, traditioner, A.S. owildon.

aworpen, 122, 278, to out, throw, occreome; p. aworp, overthrew. A S. aworpen.

awroken, 381, 408, to indut a againet; awroked, 286, are geth; p. awree, 354, are aged.

awundra N. pr. 146, 218, mp. awundri, 342; A.S. wundrin, to an der, to be ama. d.

awarned, 252, arreid; awarned, 202, 324, war-cett; G. wargen.

awar bed, 200, pr. there are; A.S. aweordan, to

ageanward, 274, away fond.

uxcines, 12, goods, property; A.S. agan, to presess,

ageines, 11, against; A.S. ongean, id.

axinde, pr. p. 172, axunge, n. 535, asking: A.S. assan, to ask

aNat, 152, c. adet, 134, d. until.

abrusemen, 40, to impresson; A.S. abrusemian, id.

baban, 234, balog.

Imbelinde, 100, your painty, Fr. babiller.

bac, AS, 290, Jack,

backitare, St. buckbeter.

baldeluche, 62, 292, 354, 364, baldly; A.S. baldlice, braspleowe, 218, ball p've, A.S. plega, plan, baluliful, 114, balatat, A.S. bealu, co.d.

banne, 164, basme, 276, b. batm, batsass; Fr. banne.

banere, 300, hanner.

baret, 172, 164, 414, turmod, cumber, bustle; O.Fr. barat.

barnot, 420, barrinot.

baundune, 308, discretion, O.Fr. handun, babe, 10, g. lath,

bead, v. benden.

bealde 8, 162, c. belde 8, 162, emboldearth; A.S. beald, bold.

bearn, A.S. 82, a child; pl. bearnes, 272,

beaten, 361, to beste p. beot, 376; im. sub. beote, 364; imp. beate, 418; pp. i-beaten; A.S. beatan, id.

beatings, 366, a heating.

beaubolet, 388, beaubelez, jewels, triakets, larables, bed, hade, v. bidden.

beggen, 356, to bay,

beggilde, 168, b, of a beggar.

bered, beili, v. bawen

bekeð, 84, 102, peckeð, pr. sub. bekie; Fr.

bequeter, to p. A. belami, O.Fr. 306, 308, record.

beli, 296, belies, 284, % "one, A.S. belig.

hemare, 210, a transpoter.

bennen, 211, 440, to wood a trampet, mundrag, remanding, A.S. byman.

bendes, 352, bands.

Benedikt, 162, Benedict.

beodemon, 356, a laderman, one who begs or prays for the benefit of others.

beoden, 114, 156, 402, to oper, present; pr. beode8, 208; beot, 494, 208, 238, 422; p. bead, 230, 300; A.S. beodan, v. bidden.

beoden, 8, 140, 162, 264, 406, 424, prayers, beon, AS, 416, to be: pr. beo8, bid, 252; pp. i-beon.

beore, 198, a bear.

beore-kunnes, 296, of bear's kind.

because, 162, converting with, MS, Oxon, cohabitatio; becownst? Sc. "he is in a good hard," he is in a good rituation, where he loves in cose as d who ideales; A.S. bewitan.

berebarde, 112, a disease !

beren, 230, 250, to hear, carry, suffer: pr. bere 8, 302; her8, 84; p. ber, 368, carried, here8, 382, waterth [as in Fr. poeter]; A.S. beran,

berien, 274, d. Jarrar

berkest, 122, A.S. beorean, to back.

berme, 212, tap, banns,

bernen, 306, to hurn; im. sub. bernde, 242, 308; pr. p. herninde, 122, 310; A.S. byrnan, best, A.S. 416, beast,

bestliche, 58, 14, a beast.

bet, 416, 430, letter.

beten, 92, to amend, correct, geom letter; imp. bete8, pp. ibet, 322, ibette, 144; A.S. betan, be8, 334, 326, a bath.

betthes, 188, mallets, A.S. bytl; S.C. bittill, a beetle,

bewiste, 160, a, v. beoutste.

bi barred, 170, onga a and; Fr. barre.

bi-blod, 115, v. Herding,

ti-blodege,292, br-blodge, 418, sprinth with blood, laboreen, 216, to bury, A.S. bebyrgean

bicherren, 368, to d core, outcot, pr. bicherres, decouth, 52; pp. bickerd, 224, 280; A.S. becyrran, id.

bicleopten, 214, to mean, to call to account, pr. sub, backsope, 306; pp. backsoped, 428; A.S. elypian, (coall.)

bichippe, 20. to infrace: imp_bichippe8, 34; p_bichipte, 122; pp. bichipped, 240, comprehended, A.S. Lechippan.

biclused, 275, con rand, biclusinge, 108, Mut-

Inclute, 316, . leut, patch; A.S. clut.

bream, 316, become.

bidden, 228, 286, 416, in ad., ofter, but, command, proof, proof to., pr. bit, 156, 164, 196, 288, bidde, 412, bods, amp. ibiddet, 141; biddet, 130; im. sub. bide, 222, 242, 414; bide, p.

bed, 156, 234, 366, prayed; A.S. beodan, bildan, ge-bildan, id.

hiddunge, 108, adang.

ladon, 130, 218, to be faul.

bidwoulion, 128, 140, deceiveth; A.S. dwolian, to decear, eve.

biflutten, 102, 102, a, to outlier; MS, Oxon, suffi-

biford, 20, e. before the.

bifulen, 128, 130, a 272, 216, to deble, pollute, corrupt, A.S. befulan.

bigiles, pr 330, pp. bigiled, 270; A.S. besselian, to bequite.

bigurdel 124, parze, 126; A.S. bigardel, id. bigart, 378, pr. begred, jence cound; A.S. begyrdan, id.

bigeate, 166, 174, 262, 238, 326, 366, 406, lugate, 96, a, 154, gain, profit, adveteta p.; pl. lugaten, 160.

biguten, 112, 166, 339, to get, guen, obtain; pr. bigu, 66, 142; bigute8, 196, 286; p. biget, 160, 302; A.S. begitan, to get, velicin.

biguled, 268, beguiled; A.S. begalian, to exclusive bihalt, 214, 222, 248, 258, behalds; A.S. behealdan.

hihaten, 6, f. bihoten, 6, 410, to see, promise, commund, will pr. bihat, 6, bihote5, 440, p. bihote, 176, 226, 298, 310, 342, 442; pp. bihoten, 182, 196, 198; A.S. behatan, behation, id.

bihefdunge, 184, beheade og: A.S. beheafdung.

hibeste, 208, a command.

Inhene, 106, 124, 158, 176, 230, 386, 400, 430, belong, prost, advantagence, bilinest, 228, moder, condite: A.S. belofe, id.

bihone, 70, 100 134, 312, v. bihene,

hillowede, 304, at behined, was necessary A.S. to-

bilind, 100, concealed, A.S. behyd, hydan, bikumen, 359, pr. pl. berme; p.p. bicumen, 340, bile, AS, 84, 118, book, both

biliane, Forth, belogt. A. N. Roslan, be believe, biliane, 124, and receive, belowed, 360, ce-

ma neth; A.S. bolifan, to commen, bilemen, 310, to bette, bette off, towarder per, becomed, 252, sub, pr. bileme 2422; p. bilemed, 250, bilefde, 772, 2–2, talefden, 322; bilemeden, 196; pp. bilemed, 168, 314, 1-beaued, 168; mp. bilemed, 168; bilef, 102,

232, 356; A.S. latan, to L. et. Inkome, 165, food, A.S. lugleofa, id.

bropped, 100, topped, coappet of Liline S. 560, december 2. A.S. lim, a look,

bilokeô, 132, hedeb, bilokin, 132, h. to 202, A.S. lucani, etc. biloken, 160, bilokene, 104, 210, 226, shut up, rucladed; A.S. belucan, id.

bilowen, 68, intel pacensed; A.S. belogen, belied. bimased, 270, hearthered.

bilard, bilart, 280, c. descined, A.S. belyrted, id. bimcoben, 304, 300, beneath; A.S. bemcoban, id. bimimen, 194, 414, to deprive, take away, pr. busime5, 120, 132, 324; A.S. beniman, id.

bint, 6, 108, handeth; A.S. bindan, to hand, bipenned, 94, convent; A.S. pyndan, to that is, bipted, 118, poeted; Fr. peler, biplinage, 150, poeteng.

bireafte, 102, e. hereared; pr. bireaue5, 120; A.S. bereaftan.

bireined, 344, wet with rain; A.S. renian, to vain, bireaunesse, 66, compussion; A.S. berywan, to be worth.

bireousunge, 164, 208, 306, 368, 372, repentance, company two, contrition; A.S. bercowsung.

birlen, 114, to pure out, ply with drink; pr. brien, 226; A.S. birlan, id.; Se to brd, id. bisnumpled, 88, p.p. bisnumpled, 316, unradize, covers, pulling.

bisawe, 48, common saging, proceed; A.S. sugan,

bisechen, 234, to bisech; bisouht, 234; bisouhten, 230; A.S. gesecan.

bisomare, 132, 248, 270, 414, scorn, disgrace, contempt; A.S. bismer.

bisemede, 145, armed; Fr. sembler.

bisenchen, 100, to senk, pp bisencte, tank; A.S. besencan.

biscon, A.S. 132, 202, 314, to look to look after; pr. brook.

biset, 55, 500, 306, 375, 390, beset, besieged, quarted, cented; A.S. besetten.

bisic, 81, 252, 386, bisi, 142, 238, assidnous, laws; A.S. basig bisigure, 182, basis; bisis hipe, 384, activity,

deliquece. bistiche, 116, burdy.

bismeuruwed, 214, besseured; A.S. smeoru,

bismitted, 214, bismuddet, bismirdeled, 214, g. hismitted; A.S. besnittan, to rod.

bismurlet, 214, h. v. bismcornwed.

lamono, 75, c. 376, request, inticaty, panyer: A.S. gessenn.

bequare 8, 84, l. v. sperren.

bistroed, 261, commistanced, intuited; Sc. bested. bistoken, 62, v. stoken.

bistopped, 174, its pped; A.S. bestopen, to step, bistonden, 261, base.

hispeted, 288, pr. hispettiti; bispet, 122, spit upon, A.S. spetan, to spot. biswiken, 224, to deceive, betray, reduce; pr. biswiken, 194, 20%; sub. pr. biswike, 174; pp. biswiken; A.S. beswienn, id.

biswincfule, 158, tailsome.

bit, v. bidden.

bitechen, 300, to deliver up, gree in charge, intrust; pp. biteilit, 100, 310, biteili, 208; A.S. between.

bitellunge, 302, ercase; A.S. teallan.

biten, 364, 376, 380, to bate, taste; pr. bit, 166; A S. bitan.

bitean, 398, to commit, bestow, employ, pr. sub. biteo, 404, Lug.; A.S. bet cean.

bitiden, 278, bit de, befall, MS. Oxon, allocare, bitimed, 324, 340, happenth; A.S. getinnan.

bitochen, 340, to signify, denote; pr. bitoches, 170, 300, 320; p.p. bitoched, 300, 374; sub. pr. bitochie; A.S. getamian.

bitoenunge, 305, superfication.

bitowen, 430, employed. A. biteon.

bitrappet, bitreppet, 174, d, stepped ; G, treppe?

bitruited, 106, lequeleth; O.Fr. trutter, medire,

bitum N. 176, appears to be an error in the MS, for bitimeN, in MS. Oxon, accelet, beliebeth,

bitterliche, 361, hatterly; A.S. hiterlice, bituned, 164, bitund, 76, 126, 140, 170, bitune8, 94, an error for bituned, that up, shat on; A.S.

betynan. biture, 594, imp. turn; p.p. biturnd, 388, turnel;

A.S. betyrnan. betweenen, 366, bitwhwe, 204, bitwhen, 358, between, among; A.S. betwynan.

bi S, 252, A.

bisenched, 324, thruks, meditates; pp. besouht, 342, kub. p. bisouhte, A.S. besourean.

hidunehed, 316, a mith qual.

binalles, 20d, 344, A.S. befeathin, in lightly appearbinan, 76, to contains: A.S. befor, id.

binoren, 190, 240, legure.

biwenden, 306, to turn; pr. biwent, 132; AS, bewenden, id.

biwepen, 108, 156, to every, toment; p. biweop, 218; A.S. bewepen, id.

biwesten, 232, in the west.

biwrabhet, 260, a, biwrabled, 260, scattled; MS. Oxon, occalutus,

biwrenche5, 92, sub. pr. biwrenche, 221; A.S. bewreneau, to closet.

biwren, 262, correct, bidden, A.S. wrigan, to cover, biwredd, 310; biwr vott, 262, c, resupported; A.S. wrixling, to change, transform.

biwunnen, 228, non, tal a.

biwust, 104, quarted; A.S. bewstan.

blac, A.S. 234, blake, 282, black, blase, 254, brand. blasie, 296, 400, 426, blaze; A.S. blæse. ibleched, 324, bleached; A.S. blæcan. bledde, 258, bled; A.S. bledan. bleddre, 282, bladder; A.S. blædr. blenchen, 276, to skrink, start aside; pr. blenches, 242. bles, 82, 242, 296, a blast, storm; A.S. blæst. bliscen, 360, blescien, 354, to rejoice, glory, be happy; imp. blesce, 290, blescied, 358; A.S. blissian. blikien, 362, shine; A S. blikan. blisse, 192, joy; A.S. blis. blindfellede, 106, blindfolded; A S. blind-fealdan. blindfellunge, 188, blindfolding, blide, 348, blithe, glad. blideliche, 68, 100, 412, blithely, gladly; A.S. bliðelice. bloamon, 236, negro. bloawen, 210, to blow; blowed, 256, bloweth up; A.S. blawan, id. bloc, 332, livid, pale; A.S. blæce. blodbendes, 420? blodeke, 418, m, draw blood; A.S. blodgeotan, to shed blood. blod-letene, 260, bleeded; blodletunge, 114, blood-letting blostme, 192, bloom, blossom; pl. blostmen, 276: A S. blostma. i-bocked, recorded, forctold; A.S. gebocod, id.; gebocian, to record. bo. 396, boa, 212, both. boc, A.S. 172, 376, a book. bode, 400, an offer. bodie 8, 212, to declare, foretell; A.S. bodian. boistes, O.Fr. 226, a. boxes boluwed, 214, boleged, bolhes, 214, e. disquieteth, rexeth; A.S. bolgan, belgan, indignari. bone, 222, bane, ruin; A.S. bana. bone, 1, 170, 376, a prayer, request, boon; pl. bonen, 142, 152, 170; A.S. ben, bene, a petition. i-boren, 158, born; A.S. beran, to bear. i-borenesse, 158, time of birth, being born. i-boruwen, 8, 162, i-boruwun, 314, sared, redeemed; A.S. geborgen. bote, 88, 430, amendment, remedy; pl. boten, 120, 364, b. A.S. bót. botte, 366, a staff; A.S. batt. bouh, howe, 150, bough, branch, pl. bowes, 336, 416; A.S. boga, boh.

breade, 102, breadth, extent; A.S. breed. brech, 420, drugers; A.S. broc, pl. breec.

breden, 222, to thrust forcibly; MS. Oxon, prosternere. bref, 122, g. a writing. breid up, 280, catch hold of, throw up; breided up, 252; Sc. to braid up, to toss, or carry the head high, as a high-mettled horse does .-JAMIESON. breiden, to braid, plait, 124, 270, pr. breided, 236 ; A.S. bredan. i-breinde, 92, b, spread out, dispersed; A.S. gebredan. breken, 418, to use, be used; pp. i-broken; A.S. brucan, id. breoste, 230, the breast. breres, 276, breares, 418, briars. brerde, 324, brink; A.S. brerd. bret, 200, breeds; A.S. bredan, to breed. brihted, 384, brighteneth; A.S. beorhtian. brihtliche, 154, clearly; A.S. brihtlice. briddes, 66, birds; A.S. bird, brid, broche, 420, a broach. brod, 102, open; A.S. brad. brokes, 258, streams; A.S. broca, rivulus. brondes, 368, 426, brands, fuel; A.S. brand. ibrouht, 144, brought; p. brouhten, 114; A.S. bringan, to bring. bruch, 164, bruche, 6, 378, breach, breaking; A.S. bryce. bruchele, com. bruchelure, 164, brittle; A.S. brecan, to break. brugge, 212, a bridge. bruken, 202, 302, to use, enjoy; A.S. brucan. bruch, 38, use, fruits, pl. bruchen, 28; A.S. broce. brude, 164, a bride; A.S. bryd. brune, 104, 182, 206, 254, 268, fire, flame; o brune, 296, 426, on fire. brunie, 382, a cuirau; A.S. byrna; Teut. brunia. buc, 134, e. body. v. buke. buffeteden, 106, gare blows; O.Fr. buffe, a blow, buggen, 208, 362, 376, to buy; pr. bub, 148, 150, 374, buggeð, 190; p. bouhten, 376; pr. sub. bugge, 248, 398; p.p. i-bouht, 398; A.S. byegan. buggung, 362, bune, 362, b. buying. buhsum, 356, obedient; A.S. bocsam; G. beugsam, buxom. buine, 368, bought; MS. Oxon, munditia non emalur buke, 132, 134, body; Sc. bouk; A.S. buce, the belly; pl. buken, Lag.; Germ. bauch; Isl. bukr; Sw. buk. bulen, bulten, 366, d. bultes, c. rebounds, bolts. i-bunden, 254, 310, bound. bunsen, 188, buncin, 188, c, to beat, punch; in the Lancashire dialect, puns.

buwen, to how, incline, bend saield; pr. buh8, 130, 198, 288, 402, bere8, 266, p. buh, 78, 304; imp. buh; pr. p. bunde; A.S. bugan, id.

bur. A.S. 34, 102, homer,

burde, 158, burbe, 158, b, lieth; A.S. gebyrd, burnh, 54, 246, 300, a city, town; pl. burnhwes, 246; A.S. burh.

buruhmen, 350, citizens.

burnwen, 336, protect, give neurity or bail; A.S.

bustes, 225, harer: A.S. buxa pl.; O. Fr. boistes. bute, 140, 239, 398, 412; buten, 238, 418, without, except, only.

buuen, 156, 244, 304, 362, 390, above.

cuft, v. keft.

cader, 82, h, a coulte.

rakele 5, 55, v. kakelen.

caliz, 251, 415, chalier. Lat. calix.

cang. 62, 270; kang. 56, 196, 358; canh. 56, n; cangun, chang. 62, a; chanh. 358, a, foodsch, forourid, and reconsiderate; pl. canges, 196, d. 214; kanges, 362.

cangede, Jadoch . changes, 362, c. fools.

canglishe, 36. from alla, kangschope, 338, kanhschope, 338, h. totta, aboutday, G. kuhu, total, O.G. kum, wanton.

canere, 330, cannere, 98, a making ion. Lat. caneer.

celles, 152, cellure, standonses; A.S. cellas; O.Fr. cellus,

charames, 84, dech, carrien; O. Fr. caraigne, chasten, 218, 268, to chattae, cartest, celule pr. chasten, 181; mp chasti, 70, O. Fr. chastier, chambering, 110, chatalechica.

cheafte, 72, 90, cheffe, 76, chenelunge, 100, idl-

or techniq toth.

chetted, 128, cheetled, chatterett, talleth idly, A.S. ceaf, dead; ceall, the major or cheek. To chedl, is still used in Lancolnshire in the same sense.

cheaped, pr. 190, 200, 418; pr. sub, cheape; A S coapian, to buy or sell, to cheapen.

chespild, 415, a truth ker.

cheaste, 200, direte, contration; A.S. coost, id cheateren, 152, to cheater, pr. cheateres, 152, pr. p. cheaterindo, 152.

chof, 270, 272, chart. A.S. coaf, id.

checken, 70, 106, 156, hiele, A.S. coop, checken, 70, 106, 156, hiele, A.S. coops,

cheerl, 36, a chest, A.S. court; Sc. curle

cheosen, 370, to choose; imp. cheose, 400; pp. belimen; A.S. cessan.

chenuwe8, 80, 84, chereth: A.S. ceowan. chepang, 88, 206, a market; A.S. ceapung.

chepmon, 415, chapman,

chetel, 224, chattele, quala,

chere, 314, a jace, countenance, vry face; pl. cheres, 210.

cherité, cherté, 408, Fr. charité, lace, charité, cherre, 36, 84, 324, a tome, a torne, summecherre, sometimes; one cherre, 314, auce; A.S.

cyrre, cerre.

childene, 242, f. childish, tike children, chirche, 118, 420, charch; chircheie, 318, churchmard; MS, Oxon, cimeterium; AS, cyricea

chirmen, 150, to cherp pr. chirmes, 150, A.S. evrman; Se. to cherm.

chulde, 186, 1. c. ich schulde, I shauld.

claille, 1, 12, 256, ich wule

claurede, 102, clachte, clahte, 102, b. seized, clutched, v. cleafres.

cleafres, 102, class, cliners, v. r. cleures; Ich habbe bile stef an stronge,

An gode cliners, schurpe an longe.

that and Nightengale, 270,

cloches, 176, d. v. clokes.

clone, 154, chan, pure, A.S. clone.

clengt, 120, d; A.S. clensun, to cleanest,

elernesse, 164, parity. A.S. chemies,

clensed, 236, parateth, clensing, 228, paralying, cleopen, 260, to call, in ite, pr. cleoped, 58, 102,

132, 306, eleped, 98; pl. eleopied, 372; p. eleopide, 208; p. sub. eleopie; A.S. eleopin, chapter; A.S. et appan, to chap.

choppe, 72, and and enreasement to talking: A.S. cloopen

clakes, B.2, 130, 176, d. hoods, latches, Sc. cleiks, climben, 149, 162, to climben, account up; pr, climbes, 354, im. pl, climben, 214; p. climben, 351; p.p. c. climben, 216, 276; A.S. climban.

clou de gilotre, 370, clores, clotte, 251, o clod.

cholunde, 16, pr. p. chotheray; A.S. chab, choth, chuppen, 124, to calcate; pr. chuppell, 230; pr. sub, chuppe, 288; A.S. chyppan.

cluppunge, 324, an embrace, pl. cluppunges, 356,

clut, 256, a clout, a patch; pl. clutes, 260, clouts. A.S. clut.

clutte, 256, pr. sub. man patch.

emoles, 15, imp. local. encolinde, 122, kneeling, enouicelings, 22, Landeldge,

i-enowen, 242, 250, 276, 6 know; pr. i-em web, 204, Laureth, pp. i-enowen, 64, Lunen; A.S. enawan, 6 Lune.

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heouenriche, 150, heoueriche, 242, 358, king-

heou, 320, 332, heouwe, 160, 262, colour, form; p., heowes, 150; A.S. hiwe.

heowede, 392, illeouwed, 356, stained, coloured; A.S. gehiwed, id.

her, 286, here.

her, 398, 424, hair; A.S. her, her.

here, 130, 382, 418, hairdoth; pl. heren, 10, 138; A.S. hera.

i-heren, 78, to hear; pr. i-here8, 90, 170, 198, 226, 264; pr. sub. ihere, 348; pr.p. i-herinde, 172; p.p. iherd, 92; A.S. geheran, to hear.

heranont, 124, heranonden, 124, d. in respect of

herbaruede, 260, herbagede, 260, b. lodged. herbaruwe, 224, 340, lodging; O.Fr. herbergerie, herenen, 320, 422, lo hercken; pr. herene8, 82, 86; p. heronede; A.S. heorenian.

herewile, 100, a lestener.

herd, 368, 418, hard, hards; A.S. heorian, heorias, cloth made of to:; Sc. hardan, id. herde, 332, 352, hard; herdure, 430, harder.

herdeliche, 290, martly.

herdi, 240, 248, nem, steadfast.

herdschipe, 380, herschipe, 384, hardness, hardstip; Sc. hership, id.

herien, 88, 340, to praise; pr. herie5, 222; p. herede, 414; A.S. herian, id.

herinne, 288, herein.

herre, 6, 178, 198, 258, 348, 380, lord, superior, higher: A.S. hyrra.

herrure, 202, mudicjul.

herut, 290, heregut.

hereword, 86, b. 148, 180, 278, 330, 398, praise, applause, centren.

beriunge, 148, proces.

herrunge, 64, 80, hearing.

hermen, 196, 256, hermien, 398, to harm; pr. hermen, 124, hermes, 184, 284, i-hermed, 124; A.S. hearmian.

herme, 190, harm, damage, pl. hermes, 418, hesmel, 124, a collar, or opening for the head to pass through, at the top of a garment made in the form of a shirt or blouse; 1sl. håls mål.

"paramen superue vestis pro exercised capite,"

— Haldorson

heste, 5, 58, 186, 806, a command; pl. hestes, 6, hesten, 8, 386; A.S. has, have, a command.

Hester, 170, Edher, hote, 238, 368, heat; A.S. hote, id.

hetefaste, 244, f. hetefeste, 34, a. heteueste, 306, 378, firm and tust, armly.

hetel, 400, sharp; A.S. hetele, hette, 134, 198, 204, is named.

hetterliche, 288, 290, 306, 308, steenly, imperimely,

iheuegeg, i.e. iheueged, looded; A.S. hetigan, to make heavy.

housed, 421, c. is burdensome; p.p. i-heueged, i-heueget, 382, c.

beni, 342, heavy.

heuschipe, 140 [1. hehschipe | q.v. hence, 86, enolleth; A.S. heaffan.

heate, 42, 380, highest; A.S. heah, herre, heat, heate, 192, sorrerer; Germ, heate; A.S. hieges, hien, 72, mount up; imp. hige, 30; A.S. heah,

hith, high.
hien, 92, 326, 365, hihen. 92, 1. to hasten, make hante, urge; pr. hie8, 350; pr. sub. hie, 266; imp. hie, 98, 296; A.S. higan, id.

hillful, 302, speedy, quick; A.S. higan, to hasten. hillso, 20, 324, hoste, speed, emergency; A.S. high

himmere, 102, f.? [L grimmere?]

bine, 86, him; hirs, her; hise, 114, his.

hird, 94, 210, 388, family, company, army; A.S. hired.

lutted, 176, d. hit upon, come to.

hod, 56, hode, 318, hood, water; pl. hodes, 8, 26, persons, conditions; A.S. hod, had, hood, state, degree, domity.

hodlings, 280, h. unobserved; Sc. hidlings.

hoftens, 108, inconsiderate, absord; MS. Oxon. ridio dum; Isl. hof, modus, medium; A.S. leus, less.

hoker, 100, 290, 390, derision, contempt, disdain; pl. hokeres, 188; A.S. hocer, id.

hokerel, 21s, imp. mock.

hokerlich, 198, out mydningly.

hokerhelm, 110, cido olgas.

hokerunge, 188, decision.

hol, 430, hole, 112, all, whole, wholly; A.S. hal, id.

hol, 190, 870, in health, wholesome; A.S. had, id. iholden, 250, kept, observed.

holi, 49, 160, holie, 350, haly.

hohe, 418, holly,

holied, 130, diggeth; A.S. holian, to dig through. holimbt, 22, the err of a testical

1-holpen, 242, helped,

hommen, 122, hams; A.S. ham, the back part of

homeres, 284, hammers; A.S. hamer.

hondlen, 378, to hande; p. handlede, 318; pr. sub-hondle, 178; A.S. handlen.

hontul, 251, involval,

handhwale, 91, 144, 200, an evitant, a very listle wiele.

hongode, 106, p. hanged; p.p. ihongode, 74s. hopen, 78, to hope; pr. hope, 148, 430; A.S. hopen. hord, A.S. 224, a hoard, treware; pl. horden, 342.

hore, 290, 400, a whore; A.S. hure hordom, 204, charedim; A.S. huredom, horel, 176, 210, 224, 282, pride; Fr. orgueil, hors, 206, herses, g. 74.

hosen, 420, dockings; A.S. hosa.

hot, 190, hot.

hu, 402, kow. huckel, 88, a cloak; A.S. hacela,

hude, 120, skin; A.S. hyde; MS. Oxon, petto. hude, 288, a hood.

i-hudeket, 121, c. hooded.

buden, 130, 146, 292, to krdc; pr. bude5, 258;
hut, 130, 208, 230; huides, 130, b. budet, 328;
p. budde, 148;
imp. bud, 292;
pp. bud, 174, i-budde, 172;
A.S. bydan, id. buddes, 146, 292, d. bidding places, use buddes, recedly.

hudunge, 174, concealment

buire, 418, 428, 420, bure, 208, 354, 404, 128,

hire, wages, recompense. A.S. hyro.

hul, A.S. 178, 2-2, a hitt; pl. hulles, 196, hulen, 100, huts, tents; A.S. hule, a den, sahia hulpe, 320, helped.

hand, A.S. 324, a dog; pl. hundes, 122, 324.

hungre, 200, hunger

hungren. 214. to hunger, p. hungrede, 162. hungred; A.S. hungran.

hunten, 201, to hunt; p. huntede, 311, hunted; A.S. huntian,

hupe, 280, hop; A.S. hup, hipe,

huro, 7 huro, 114, 136, 260, 294, 326, 380, 390, at least, bosener, especially.

hure, 38, 107; A.S. hire.

huren, 126, to here.

hurles, 166, pr. joille; hurlunge, 166, burtlinge, 166, c. jarling.

hortles, 220, a. hurten, Lag. hurtelen, Clune, to desh against.

hurnen, 314, corners, nooks, recesses. A.S. hyrne, hurren, 12d, e. to repel, alon ste; A.S. hwyrlen? hurten, S, to bust, grace, dash against, bit space, pr. hurtes, 176, 186; pr. sub. hurte, 346;

p.p. i burt, 98, 126; O.Fr. burter. burtes, 282, sounds; A.S. byrt, consided. burtunge, 344, damageng; A.S. byrt, surt,

husel, A.S. 208, the last, connected of read, thuseled, 16, 412, having particles of the Kalgaccording to Enchanced.

hunderful, 414, hunewif, 416, the morress of a hoose, house-arte.

hwatiso, 181, otimmerer, hwardich, 210, aleesby, hwarte, 302, for what and hwame, 370, 416, whatever. hweate, 270, 312, hwete, 70, wheat; A.S. h wiete

hwederes, 284, of which, gen.

hweel, 322, a icheel; pl. hweeles, 356; A.S. hweol, hweogni.

hweelinde, 356, rolling.

hweelp, 198, a whelp; pl. hweelpes, 198, whelps.

hwilinde, 182. h. temporary. hwingen, 130, 132, mings; A.S. gehwing.

hwite, 98, 100, white, countenance; hwitture, whiter, jairer; A.S. hwit.

hwites, 150, whiteneth.

bwos, 220, who.

hwonne, 144, when.

hwomse, 412, whenever,

hwu, 230, hore.

hwue, 112, 146, of what part, mbach; A.S. hwyle.

hwm, 148, 398, oly.

hwaderward, 168, to what place soever

hwule, 246, 356, 430, time; pl. hwules, 132; A.S. hwile.

i-hwulen, 44, 422, to have time, to take time.

ibet, 272, aniended. thorenesse, 262, hirth.

i end, v. cumen.

iewome, 162, 328, pleasing.

idel, 404, idlenges; pl. idolnesses, 322. t-forSet, 366, b. advanced, intilled; A S. gefor-San, v fordes.

i-funden, 48, p.p. found. igast, 372, c. in the spirit.

ibol, 256, 325, whole; A S hal. ilehere, 132, corey; A.S. asteera.

ileurd, 6d, imp. believe, pr. sub. ileur, 256; p. ilefden, 110 ; A.S geleafan, to latic e.

iliche, 112, 342, equally. tliche, 126, 136, 140, like, likenem; A.S. gelie,

Hienesse, 136, c. 230, 330, 360, an image, lekemes; A.S. gelienes.

ilke, an, same,

i-logged, 2014, ludged.

1- loked, 372, prinot.

i-lokene, 56, class, adj ; A.S. locen, an epclosure. Home, 136, 226, frequently; A.S. geloma, id.

iland, in the land,

i-meind, 332, minigled; A.S. mengan, to mingle. inche, 12, 61, 10, 373, in common, together;

A.S. gemane.

mete, 2-6, moderate; A.S gemet.

mette, 151, e. met; A.S. metan, to meet. i mist, 78, missed,

impen. 378, plants; i-imped, 360, graffed, planted; A.S. impan.

i-mant, 214, 308, intended, proposed, aimed at, seconed; A.S. myntan, to propose, shew; Sc. to mint, a word still in common use in the south of Scotland. See Jamieson.

i-marSred, 214, murdered.

in. 260, an inn.

ine, 230, in thr.

i-neiled, 114, 373, nailed; AS. næglian, to nail.

inno-wuniinde, 280, in-dwelling.

ingong, 52, 98, 164, 206, 362, enfrance; A.S. ingang.

inouh, 160, 220, 340, enough, sufficient A.S. genog.

inoutro Se, 106, 108, 270, 420, readily enough, well enough, perhaps; A.S. genog, enough, rele, readily.

inre, 92, 396, enward.

inschake, ischake, 344, a. A.S. seencean, to thake, intouward, 272, toward.

inwardliche, 282, secretely.

inwardlukest, 282, most carnest i.

in-read, 402, anddy; A.S. rad, ced.

inwit, A.S. 1, 206, 306, 374, consequence,

joie, 215, juy.

spoerite, 128, a hypocrite.

i-put, 140, pent, confined [1, ipunt?]

i-remd, 1, asked frequently; A.S. hreman, to cry aut; So. ryme, to repeat witen the same words.

irapites, 118? v. yleapites.

1801, 308, 330, herpy, Hessed; A S. goszdig.

I tachet, 50, f. justiced, Fr. attache.

1 testad, 20st, harray o tod.

idean, in these; ider, in the, fem.

juggen, 118, jugi, 118, d. to judge.

ruglura, 210, paters.

Palarent, Ichlandelle, 2711.

iwar, 104, 274, 296, iwarre, 194, 240, access. wary, contains, warned; A.S. warian.

iwis, 270, 274, truly.

lander, 378, a cradle.

kaiser, 138, an emperor, Casar; pl kaisers, 358. ikalenged, 260, blaned; Fr. chalveger,

kakele, till, chakele, till, d. a andler, chatterer.

kakelon, fit, to cackle, pr. cakeled, 85; pr p. kakelinde, 66; pp. i cakeled, 66; Dut. kakelen, id.

karelena, 246, secure, sufe.

kat, 416, a cut.

keache-cuppe, 216, a. a drankard; A.S. conc. a pitcher, cuppe, a cup, v. gulche-cuppe.

keeches, 66, 182, 324, pr. snatcheth, catcheth; pr. sub, keeche, 164; imp. keeche8, 294; Dut. ketsen, to snatch.

keft, 206, caft, 206, a. harlotny; A.S. ccafes, a heer list.

keihte, 154, p. caught; pp. ikeiht, 83, 134, 234, 278, 332 ; v. keeched.

kelehe-cuppe, 216, a. a drunkard; A.S. crelie, a gobbit: v. keache-cuppe.

kemben, 422, 1. to comb; A.S. coemban.

Keimes, 334, Cain's.

kempene-crune, 196, 236, crown of victory; A.S. kempena, gen. pl. of cempa, a soldier, varcior.

kemp-ifere, an untagoned in fight, kene, 180, 140, 190, 272, 300, keen, brave, shurp, eager, carnest; A.S. cen.

keorfunge, 344, cutting; A.S. ceorfan, id.

kerf, 395, p. cut; pr. sub, kurue, 384; p.p. i-koruen, 362, 424; bikoruen, 62; pr.p. keoruinde, 250, cutting, careing.

kepen, 332, i-kepen, 156, to wait for, intercept, meet, care for; pr. ikeped, 190; p. ikept, 366; kepten, 348; pr. sub. ikepe, 374, 286; im. suh, kepte, 384, 394; A.S. cepan; Sc. kepp, to meet, to catch anything that in themen.

keppen, 420, capes, hoods; A S. cappu.

kernel, kerneuns, 62, buttlements; O.Fr. crenelx,

kesten, 56, to cost; p.p. ikest, 228; Isl. at kasta, to cast.

kikelot [piot], 88, o. a magpic, v. rikelot.

kimes, 92, a. cometh,

kinedome, 322, kingdom.

knowe, 350, a boy; A.S. enufa.

knif, 254, a knift; pl. knines, 212; A.S. cnif. knihte, 86, knit, 358, a knight; A.S. eniht.

knotte, 1, a knot; A.S. enotta.

i-knotted, v. knut.

iknowen, krown, 306, conscious, 232, may Luor, knut, 396, pr. ties o Anot; p.p. i-knotted, tied, knetted; A.S. enyttan.

kointe, 294, 328, ewointe, 140, 328, e. ewint, 180, d. crafty, brisk, engaging; O.Fr. coint, gracioux, affichte, rusé,

kostnede, 392, cost; O.Fr. coster.

Lut, 362, a coffage.

krocke, 346, v. crocke.

krune 8, 392, pr. conenth.

ku, 118, a com; g. knes, 116; A.S. cu.

kuchene, 211, 350, a kitchen.

knggel, 202, a ondgel.

kulvertschipe, 254, weliness, hypmeriset O.Fr. culvert, prinde.

hulle, 816, pour; A.S. cyll, buttle, flagers. This word appears to be another form of keel, in the song at the end of the fifth act of Love's Labour's Lost.

kulure, 98, 160, 292, 340, a dove; A.S. culufre, culfra.

kum, come.

kumen, 304, to come; pr. kume8, 350; pr. sub. kume, 424, kome, 380; imp. kum, 392; p.p. i-kumen, 418; A.S. cuman, id.

kunde, 66, 84, 120, 140, 262, nature: kundes, 122, v. cund.

kundel, 82, 122, a. 200, 206, pl. kundles, 104, 196, 200, 206, 328, cundles, 206, Linderd, lineage, progeng: pl. cundlen, 194, c.

kundeliche, 120, 124, 196, noturally,

kundle 8, pr. 194, 286, 328, begetteth, kindleth, breedeth; pr. sub. kundlie, 194

kunne, 200, kun, 308, kindred, lineage, band, pl, kunnes, 120, cunnes, 86, 122; A.S. evn. i-kunned, 398, hoen, descended, A.S. cennan.

kunscence, 228, kunsence, 258, conscionances, converse.

kunsenten, 272, to come at, kunsiler, 410, a councillar,

kupled, 78, pr. completh; p.p. i-kupled; Fr. coupler.

kur, 200, a cur, dog.

kurre, 288, f. a coward; O.Fr. cueard, a comed, Eng. to cower ?

kursed, 198, pr. curoth; A.S. cursian.

kurt, 210, 216, a court: pl. kurz, 216; Ital. corte. kurtel, 10, 200, 362, 396, a Lotte, A.S. over 1. kussen, 426, to king pr. cussed, 102, 200, pl.

186; pr. sub. cusse, 288; p. custe, 124; imp. eus, 102, 136; pr.p. euseinde, 124.

kuden, 200, to make known, show, manifest: pr. kude, 390; p. kude, 66; im. sub. kude, 284; imp cub, 382; p.p. i-kud, 398, kudde, 342; A.S. cydan, to make known, show; Sc. to hythe,

kuNe, 204, 312, adj. known; com. kuNrc. 70, more familier, menand.

kuSlechunge, 68, acquirentance.

knucle, 10, 12, a cond, A.S. cuffe, Lat. cuculta. kunent, 12, a concent.

kovertur, 214, a covering.

i-laced, 420, laced; Fr. lacer. lachte, labte, 102, e. campht, took : A.S. lahte, lavenn, to seize, take; law lev, took,

labores, 198, c. laners, brongs down.

lakes, 192, b. gifts; A.S. lac, lace, a gift, aftering, lat, 356, danc. A.S. leg; Sc. love.

lanhure, 294, b. 300, d. at least; A.S. la, todadd. an, one, hurn, of lenet.

large, Fr. 398, 414, liberal,

largesse, Fr. 166, 416, liberality.

lastin, 64, g. to blame, slander; imp. laste, 352, 61, g.; Isl. last, calanany, detraction.

lastunge, 66, 212, reproach, blame, G. läster-

unge, slander.

lates, 50, 90, 120, 204, 320, 426, manners, looks, gentures, demounar, Isl. læti, gestus; Sc. laits, id. lade, 416, ladied, 144, imp. invite; im. sub. la-Sede, 414, b.; A.S. laSian, to invite. laSliche, 114, k. 148, d. 212, a. odious, loath-

some; A.S. laNie. labbe, 310, a. 426, h. abhorrence, distike, evil;

A.S. la8.

lauhwen, 270, 320, 414, 424, to laugh; pr. lauhweb, 132, 198, pr.p. lauhwinde, 230; A.S. hlihan, id.

laz, 420, h. luce !

I-leaded, 415, leaded; A.S. lmd, lead.

leafdi, 4, n lady: A.S. likefdig, id. leane, 262, Jean; A.S. hlæne, id.

1-leaned, 208, 314, lent; A.S. lenan, to lend.

leapen, 236, to leap, spring up: pr. leape8, 224; p. leop, 52; im. sub. leope, 140; pr. sub. leape, 216; A.S. hleapan, to leap.

leareS, v. leren.

leas, 54, tost, v. leoson.

leas, 82, 320, a he

leuse, 268, false, illusory; A.S. leas, id.

leasunge, 82, 424, tying, fulsehood, A.S. leasung. leate, 164, 335, Inte, lastly; A.S. late.

leaten, 394, b. to leave, let go; A.S. hetan, id. leanes, leaned, pr. leaveth; A.S. lufan, to leave. leawede, 24, leawade, 412, secular, lay, laical; A.S. leawed.

lebbe8, 210, live.

leeche, 164, b. catcheth f v. lachte.

leche, 178, 182, 314, a physician, A.S. lace. lecheeraft, 173, 370, the art of healing; A.S.

Lecereft.

lecuen, 330, 369, to heal, cure; A.S. lecuian.

leddre, 136, a ladder, A.S. bla dre.

i-led, 210, related to; A.S. gehleo's, in harmony with !

leden, 138, 302, 384, leodena, 130, 170, speech, langunge, A.S. læden.

ledes, 182, 316, leadeth; A.S. lindan, to lead. lef, 102, imp. leave; A.S. befan, to have.

lefdi, 176, lady; pl. lefdies, 62, lefdischipe, 108. leggen, \$46, to lay; pr legge, 346, lei8, 270,

285; p. leide, 366; imp. leie, 292; p.p. i-leid, 66, 258, 386; A.S. began, id.

leien, 106, leie, 124, p. law: liegan, to ly. leie, 96, 328, sheltered, lum, marshy: A.S. lac,

luh; Sc. lee, lew, lown.

loie, 202, 296, d. leite, 306, flame; A.S. leg; Sc. lowe.

leihtre, 212, 344, leihtren, 156, leihtres, 198, laughter: A.S. bleahter.

leinten, 70, 318, lent; A.S. lencten.

leiten, 202, to light up; leitende, 306, 356, blazing, flaming. A.S. leolitan, to lighten.

lenden, 280, lorns; Isl. lend; G. lende; Sc. lends. lene, 368, lean; A.S. blome.

lenen, 248, to lend; A.S. lanan.

leodene, v. leden.

leof, 250, 352, dear, agreeable.

leotlich, 90, 152, 258, lovely, dear, kindly; A.S. leoffic.

leofmon, 90, 108, lofmon, 288, leuf, 380, a lover, beloved; A.S. leof.

leome, 94, 92, e. light; A.S. leoma.

leome, 124, v. lome.

leones, 252, f. leans; pr. sub. leonie, 142; A.S. hlynian, to lean.

lear, 64, 98, face, countenance, complexion; A.S. hleor, id.

leorneden, 254, p. learned; imp. leorne, 108; A.S. leornian, to lean w.

leosen, 102, to low; p. leas; A.S. leosan, id. leone, dear; leonere, 230, 190, dearer, more deviruble; lenuest, 242, 418, dearest.

leouwe, 368, a couch, bed; A.S. leag.

leprus, 148, leprous.

teren, 64, 108, 114, to learn, teach; pr. leareN, 64; im. lerede, 236; p. lerede, 130; p.p. i-lered, 61, 66; A.S. heran, id.

lesce, 232, 308, less; A.S. lauss.

leseuns, 22, lessons.

leste, lest.

leste, 90, serves, is serviceable; A.S. Instan; G. leisten.

i-lest, 120, i-lested, 320, pr. lasteth; p. i-leste. 320; A.S. liestan, to last, perform.

leawe, A.S. 94, mendow, posture. leawe, 100, imp. fied; A.S. heswian, id.

let, 114. leuteth.

leten, 8, 5, 12, 102, 268, 424, to let, permit, lever off, omit, cause; pr. let, 112; p. lette, 112, 366; imp. lete8, 42; p.p. 112, 258, 422; A.S. letan.

leten, 106, 176, 398, to esteem, value, judge; pr. lete8, 130, let, 198, 224, 412; pr. sub. lete, 338; A.S. Intan.

leder, A.S. 324, 392, leather; i-ledered, 418, provided with leather.

letten, 164, 352, 414, to prevent, hinder; pr. let, 14, lette5, 156; pr. sub. lette, 182; p.p. i-lette, A.S. lettan, id.

letuarie, 370, an electuary, pl. letuaries, 226. leue, 430, pr. sub, quant, permit.

I-leuen, 224, to believe; pr. i-leue3, 66, 318; imp. i-lef, 260, i-leue3, 56, 268; pr. sub. i-leue, 224, 256; p. i-lefde, i-leuede, 266; A.S. gelyfan, id.

leun, 120, 164, liun, 164, a lion.

lenunge, 208, believing.

libben, 38, 136, 350, 414, to live; pr. libbe8, 360; pr.p. libbinde, 350; A.S. libban, id.

lich, 216, a dead body, corpne; A.S. lic.

licome, 4, 156, 258, licame, 378, the body; pl. licomes, 106; A.S. lichama.

licomliche, 240, 300, licamliche, 262, bodily; A.S. lichamlic.

licunge, A.S. 110, 272, pleasure, desire.

lieur, 168, liquir

licwur8e, 120, 146, 150, 326, acceptable, meriting love, or approbation; A.S. licwyr8.

lides, lides, 84, i cauers wah a tid; p.p. i-lided, 58. lif-holie, 316, of holy hije.

liflode, 350, 352, 362, 380, cause of life.

liggen, 4, 160, 418, to lie down, to ratine: pr. ligges, 316, 360; pr. sub. ligge, 124; imp. lie, 290; A.S. liegan, id.

ligen, 12, lien, 68, 82, to lie, speak faluly; pr. liest, 236, lie8, 68; pr. sub. lige, 142; A.S. ligan, leagan.

lilit, A.S. 220, 350, 428, light, not heavy, easy;

com. lihture, 94. lihtun, 96, 132, 422, to alight, arrive, dishurden, pr. lihte8, 268; p. lihte, 112, a.; p.p. i-lihted, 356; A.S. lihtun, slihtan.

libtliche, 392, 428, 430, libtlic, 188, lightly,

eaxily, mildly; com. liluthker, 254. libtleapes, 362, troller; MS. Oxon. cili pretio.

like, 262, hody, substance, semblance; cam, likuro, more like

liken, to be glad, pr. liked, 248, is delighted; A.S. lican.

likunge, 344, likunke, 360, pleasure, deare, lun, A.S. 360, a limb, member, branche, pt. lunen, 110, 292, limes, 90, 122, 238, 342.

lim, A.S. 233, lane, martier.

i-limed, 226, 254, concerted; liminge, 138, poen-

limpos, 10, 50, 70, 153, 194, 302, 320, 342, 348, 352, 378, 412, 414, brimgeth, applicate, concerneth, relateth, happearth, A.S. limpian, id.

blomp, 64, has happened; A.S. gelimpan, to toppen.

lippen, A.S. 106, 158, tops.

lire, 130, complexion, countenance; A.S. blear; Sc. bre. id.

liste, 220, 268, art, skill, substitu.

lited, 268, colourette; Isl. litti, to colour; Sc. lit.

118, 254, lieth.

lis, lies, 270, layeth, 388, applicth.

life 428, gentle, mild: A.S. hd, id.

li Ses, 262, mints, limbs, articles; A.S. Its, Bus, et. limge, 392, c. colouring, painting.

liberie, 96, 428, gently, north; A.S. liberieo. libere, 290, imp. beat; A.S. libers, a stony models of leather, P.E. to leather; Sc. id. to best.

line, 152, 300, lye; A.S. lif.

lines, 390, life-time,

lines, 132, c. [l. lanes, tooth.]

livened, 104, 336, 388, food, nourishment; A.S. lifene, heet/hood.

linenes, 402 [1. linened], provided food.

loane, 168, whit is left.

lode, 268, a load, turden; A.S. blad, id,

ladliche, 50, 118, 418, fund, adverse, hatepel.
A.S. ladlic, id.

lodhchen, 256, to dangare

Indlukeste, til, most vile, hernom.

laf, A.S. 104, praise.

lake, 356, b. dame.

laken, 286, 338, 424, to look, mait for, observe, or to; p. lokede, 98, c.; imp. lake, 354; p.p. i-lakene, 194; A.S. locian, to look.

lokes, 152, gifts; A.S. lac, a gift.

lokunge, 102, 124, tooking, observing, pl. lokinges, 6, 50, observances.

lomb, 304, a lamb; lombes, 66, lamb's; A.S. lamb, id.

lome, 12, g. an instrument, tool, loom; pl. lomen, 384, A.S. long.

land-ruel, 360, epidemic di cease.

lone, 202, 265, a long; A.S. lane, longuage, A.S. 190, maximum.

lore, A.S. 80, 198, 428, loare, 254, lacensay, instruction, doctrons.

lorimers, 154, d. armourera.

108, 108, 314, destruccióle, hatgod, numbrig; losest, 324, most hatgid; A.S. 128.

lobie, 324, p. sub, may louthe: A.S. lobdan.

Wilre, 26th, neur hates 1.

Inhast, 296, 322, 324, 126, most Autoral.

lobless, 188, 318, 302, or county 3.8, la Slean

InSmosse, 310, louthing; A.S. laSinn.

lanh, 400, low; tenhnesse, 275, medinas, he weldy. louhschipe, 350, humilation.

lour, 152, 262, to' behald, do only look. A.S. 10, helald, huve, only.

lanse, lawse, 225, d. louir, Sc. louis, id.

lowed-st, 190, didst handle, D. leoghan, to

lowner, 188, 380, inference.

Int. 210, lade, 152 414, lond. A.S. blad, Inst. ladders, 290, ladSec, londer lufferes, 256, g. lucers.

lufful, 222, full of luce; A.S. lufe, love.

lufsum, 98, 130, 258, lovely, kind, endearing. lufte, 212, 244, the sky, air; A.S. lyft; Sc. lift,

lupes, 48, leaps, n.; A.S. hlyp, bleap.

lure, 55, 102, 202, 208, loss; pl. luren, 298; A.S. lore, lyre.

luste, 208, et pleased me luste, I descred; A.S. lustan, to wish, desire.

Instnen, 422, f. to listen: p. lustede, i-lustnesle, 82, b.; A.S. hlystan, gehlystan.

lut, 66, 70, 248, 428, lute, 102, a. 280, 880, lutle, 342, 428, lutel, 74, 156, luttle, 258, lutle, few; A.S. lyt, lytel.

lutes, 332, g. st.ops; luted, imp. low does; lutenie, 426, lowing; A.S. lutan; Sc. to loot,

Intewiht, 72, little; A.S. lyt, wiht, a thing.
 Inver, 256, Invere, 66, 114, 226, 258, 424, cvil, bad, wicked, base, A.S. lyvre, id

InSerliche, 290, 324, badly, wickedly, severely;
A.S. luSerlice, id.

lune, luce; A.S lufe.

hund-eie, 428, recerence, love-fear; A.S. ege.

Innien, 206, to love; pr. lauest, 282, lunie5, 350, 370; p. lunede, 292; pr. sub. lunie; p.p. i-luned; A.S. lufian, id.

lunchehe, 428, affectionate, amiable.

lunewarde, worthy of love.

madschipe, 122, f. modulas,

make, 104, 114, 200, mate, match, comrade, equal; A.S. maca; So. maik.

makien, 6, 192, to make; pr. make8, 224; p. makede, 224; pr. sub. makie, 224; p.p. i-maked, 328, 340

manciple, 211, a parceyor.

mangen, 146, g. manges, 408, c.; A.S. mangian?

maregenen, 30, d. marring gifts, marriage por-

maseliche, 272, stapidly.

maten, 98, 314, to conquer, check-mate, defeat; O.Fr. mater, mater.

mat, 382, confounded; O.Fr. mat, abatta, maten, 10, nattresses; A.S. menta.

madelell, 74, 85, 212, 214, pr. tolketh; A.S. madelian, to speak, large que.

madelinde, 56, pr. p. proting, bubbling,

innoviere, 55, in. madelild, 88, a prating, tolkutive person.

madelunge, 76, 80, talk, idle talking.

mawe, 37), stamach, A.S. maga.

me, 222, 254, cc. oac, men [used with an impersonal verb]

meadluker, meadluker, 288, c. meadleasluker, 266, a. more importunately.

meal, 262, A.S. med, a meal,

meaned, 48, g. v. menen.

mehe, medge, 76, o a keneruman, v mowe. mede, 80, 146, a reward; pl. meden, 160, g.; A.S. med.

medschipe, 148, madners.

meidehod, 302, meidenhod, 164, sirginity; A.S. madenhad.

meidelure, 164, 204, loss of maides konour; A.S. maden, lore.

mei, 74, 88, meih, 230, may; meihte, 294, might. meister, 236, a master; O.Fr. mastre, id.

meistrie, 140, 236, 406, mesterie, 108, mastery; rietory; pl. meistres, 300, brace deeds; O.Fr. maistrie. See also mester.

melten, 110 [1. melteden], p. melted; pr. melte8, 268; p.p. i-melt, 264; A.S. meltan. i-membred, 420, ornamented t chaquered t

menen, 274, 284, to moun, lament, complain; pr. mene5, 38, 148, 196, 220, 376; p. mened, 224; menée, 64, 114, 158, 260, 362; meanede, 48, g.; mante, 64, a.; meingde, 326; mengde, 326, f.; A.S. mænan, to moun, benoatm.

menen, 316, to nean; pr. mene, 116; A.S. menan, menan.

menestraes, 84, jugglers; O.Pr. menestreel.

menke, 100, 140, 180, 192, 276, 352, menke, 38, 312, 358, honour, grace, dignity; pl menken, 226; A.S. mennese.

menskeful, 355, honouco' le.

menskehehe, 316, pently, humanely; A.S. mennislice.

mooke, 158, meek, handle.

mooken, 276, to make meek, or humble; imp. mooked, 278.

measure, v. meseise.

mercer, Fr. 152, a merchant, mercer.

merke, 228, a mark; pl. merken, 364; A.S. meare, id.

meruwe, 375, tender: A.S. mesen, id-

messise, 46, 108, 114, 162, 100, 416, messelse, 220, 330, district, trauble, discomfort, want, pareity: O.Fr. messise, et.

messeeus, 34, kins of peace at the nurse.

messe S, 268, meth mass; A.S. miessian, mest, 318, 396, moste, 330, most, greatest.

mester, 72, 210, 344, 414, mester, 70, 212, mestere, 212, pl. mesteres, 54, 216, office, em-

mestling, 284, b. mixed metal ?

meter, 10, f. mattresses.

mete 8, 232, messureth; A.S. metan.

meSful, 430, moderate.

me Sfulliche, 414, d. moderately.

meSlease, 96, 242, 244, 414, immoderate, impartitude, unintermitted, without measure; A.S. mad, measure, las, less,

medicastiche, illimitably, unwearietly.

mid, with,

midleste, 370, in the midat.

mid-maregen, 24, a. mid-morwen, 428, the hour of prime, or six o'clock in the morning.

migge, 102, 106, urine.

milite, 234, power: pl. milites, 298, milee, 30, 202, 384, 336, 428, mercy, kindness; A.S. mildse, miltse.

mileefule, 30, milsfule, 264, merciful.

mildeliche, 114, d. 136, 358, meekly, patiently. min. 266, mine.

mir8, 132, d.

mirre, 372, myrrh.

miseweme 8, 182, displeaseth.

misded, 284, pr. wrongeth, offendeth; pr. sub. misdo, 108; p.p. misdon, 98, misgemed, 344, neglected.

mis-therest, 200, henrest amies.

mis-iteoSeget, 208, having been dishonest in tith-2007.

mis itowene, 370, disordered, unruly,

mislenes, 416, pr. pl. disbeliere, imp. mislene, 128; p.p. misleued, 116.

misliche, 4, 158, 180, 236, 306, 340, 412, earious, diverse, indiscreet; A.S. mislio, unlike, enriques.

misliken, 338, to displease.

mislikunge, 180, displeasing.

misnimod, 46, pr. pl. mistake; s. 256; pr. sub. misnime, 134; p.p. misnumeno; A.S. niman, ter teches

mis-note8, 130, abuseth; mis-notinge, abusing; A.S. notian, to ma.

mis-paie, pr. sub. displense: p.p. mis-i-paied, 198. mis-sawe, 124, an imperious word.

mis-soil, 34, 284, mis-siggel. 284, pr. speaketh erel, slandeveth; pr. sub, mis-sigge, 108, 158; p.p. mis-soid, 344,

missed, M.4, measeth, A.S. missian.

mistrowet, 68, d mistrested,

mistrum-mel, 262, mistume meal, 262, a. grael. mis witen, 202, to anyler a trust or charge.

mixenne, 110, daughell. A.S. mixen.

mo, 234, more.

playment, husiness, art, trade; O.Fr. moster, | moare, 54, 426, more, moreover, besides; A.S.

molden, 84, marks, description: A.S. meld.

mone, 64, 418, mountainy, complaint. mone 8, 218, month.

mong, 384, monglunge, 6, 384, mingling; A.S.

gemengan, to minute, mongled, 338, mingleth.

monie, 200, many.

monglinde, 116, mingling.

monwold, 176, monivolde, 298, manifold.

mounteden, 402, to multiply; A.S. manigfyldian.

monlich, 272, manly, vigorously; monluker, \$22, more regordaly.

monihwat, 352, many ways.

monne, 354, of men, g. pl.

monsleibt, 46, 210, manslaughter; A.S. slagan,

morgiuen, morhginen, 94, morhgiue, 96, moraing-gitts, special gifts, a marriage parties. A.S. morgan-gifu.

mot, A.S. 98, 348, moten, 298, 330, may, must

move, 78, kinswoman; A.S. mes.

muchele, adj. 35, 40, great, mucheles, wiv. 368, much; A.S. mycel.

muchele8, 182, 236, 296, muceles, 296, f. enlargeth, energeanth; A.S. mychan, id.

muchares, 150, mucheres, 150, e. dvlking the isa; thicke, to hide one's self out of the unty. Cole,

mudle 5, 296, f. apparently an error, for mucheles,

muhite. 354, 394, muhten, 262, wight.

munde, 68, mind: A.S. mynd.

munedawes, 22, commemoration days; A.S. munan, to remember.

managen, 320, to remind, admonish; pr. maneged, 111, 116; A.S. myngian.

munegange, 16, h. 26, 100, 136, 274, 306, 192, commemoration, remembrance, admonition; A.S. тупединде

munuch, 318, 340, a monk.

mure, 324, c. mere, a fi i.

murie, 132, 390, merry, merrily; A.S. myrig. murnen, 310, to mourn; im. murnede, 366, A.S. muman, id.

murnhose, 132, 190, mirth, gladness: pl. murnh-Yen, 236, maruhaes, 376, jour, A.S. myrd.

murSee, 275, murder,

murbredest, 310, dolst marder; A.S. tuyrdram. mo S. 64, month, mu Some, 102, of mouther A.S. max, mouth.

mawe, 348, mawen, 4, may, A.S. magan, to be able,

musten, 314, to grove mouldy; p.p. mulede, 104, h.; Se. moule, Ch. to grow mouldy.

nabbeš, 358, ne habbeš, pr. have not; pr. sub. nabbe, 284, 342, ne habbe.

nanmore, 156, 580, no more.

napped, 324, skeepeth; A.S. hnappian, to stumber, naued, 222, 228, 308, ne haued, kath not; nauest, 224, ne hauest.

ncb, A.S. 58, 90, 98, 206, 286, 358, nebbe, 276, 330, jace; pl. nebbes, 251.

nelschaft, 154, nelscheft, 94, 170, countenance; A.S. neb, face,

nechleches, 60, nechleache, neolachet, 60, i.
cometh near; p. nechlechede, 260, drew nigh.
A S nea-luccan.

ned, 110, adj. forced.

neddre, 66, 82, a serpent; pl. neddren, 214; A.S. nedre, næddre

nede, ne henede, 361, had not; nefde, 314, ne hefde, id.

nede-tippe, 338, extreme weed; D. tip, end, paint, neden, 304, to compet, force; pr. nedeb, 72; p. nedde, 314; pr. sub. net, 338; p.p. ined, 72, 304; i-nedde, 338; A.S. nedan, id.

nedlunge, 190, necessarily, A.S. nedlunga.

neth, 60, 312, ady, mor. A.S. neah.

neihen, 134, to conce nigh, approach; p. neihede, 134, pr. sub, neihi, 54; A.S. neih, near,

neillechunge, 196, 394, approach, nearness.

neiles, 114, nails, A.S magel.

nelde, 184, 282, 324, 400, a needle: pl. nelden, 152.

nempnen, \$4, f. nemmen, 318, to name; p. nemde, 200; pr. sub. nempnie, 200; nemne, 340; p.p. i-nempned, 158, 200; A.S. nemnan, to name.

nemmunge, 290, numing.

nenne, 96, none.

neade, 68, 108, 110, 314, need; pl. neaden, 246, nearer, 388, neaver.

neorrento, 370, neur to.

neodere, 232, wither.

пеове, 104, 200, 276, а козе; А.S. песе, пер, 344, перре, 234, а сар; А.S. шерре.

nere, 336, 390, ne were, neren, 10, ne weren, were not.

nert, 86, 276, ne ert, art not; neuede, 230, ne heuede.

neruh, 144, 258, 378, neruwe, 156, 268, 378, 430, nearuwe, 352, narrow, strict, neruware, 430, narrowst; nerewest, 50, narrowst, A.S. nearew.

neruhõe, 378, narrowness.

CAMD, SOC.

nerublice, 334, 414, fragally, streetly, nes, 112, 220, 356, ne wes, war not.

nesche, 134, 192, 272, 334, 353, nesche, 378, 20ft, mild, tender, indolent; A.S. nesc.

neste 8, 132, make wests: A.S. nistun, id. nieke 8, 305, deny; Lat. negare? negat, MS, Oxon.

nie, 326, nige, 20, b. nine, niebe, 236, nigebe, 195, ninet.

niht-fuel, 142 might hird.

nimungo, 38, 208 conception, taking, receiving, nimen, to take; pr. nimed, 0, 230; pr. sub, nime,

148; imp. nim, 324, nime8, 78, 164, 376; p. nam, nom, 230; p.p. i-numen, 42, 112, 382, 414; A.S. niman.

nis, 352, ne wis, Lunes not.

nis, 4, 376, are is, is not.

ni8, 404, maluer.

nidfule, 194, muliciaus.

niuelen, 212, 240, to look gloomy 1 A.S. mount, depressed, or, to best with the first 1 Sc. to nevel, strike with the first.

noblesce, O Fr. 166, nobleness.

noces, Fr. 78, naptials.

nocturne, 270, the early marking prayers at 3 o'clock, called in A.S. ubtsaug.

nohwar, 134, nouwhare, 160, nonhere.

nolde, 96, ne wolde,

noldes, 200, ne woldes.

nomecule, 334, fancous, renowned.

nomeliche, 282, especially, namely,

nonesweis, 86, 102, 212, access, by an means, nost, 100, ne wost, nostu, 232, ne west tu, knowest than not?

not, 326, 346, ne wot, knoweth not.

noten, 158, to note, charge well; imp. noati8, notes, 232, a.; Fr. noter.

notien, 106, 114, 370, to was; pr. note8, 172; A.S. notian, id.

nouh, 256, ne ouh, ought sot; pl. nowen, 380, ne owen, ought aut.

noulitunge, 42%, disparagement, contempt; A S. noht.

nouder, 350, neither.

nobeleas, 266, 378, nevertheless.

nuline, 26d, nothing.

nowibt, 144, 216, 316, nothing,

nu, A.S. 114, now.

nule, 308, ne wule, nulles, 364, ne walles, well

nullich, 4, 56, 134, ne wale Ich, I will not.

numon, 270, presently.

nurice, 198, a nurse.

nurd, 92, a. ne yrd; A.S. yrhd, fear; " nurd ne hire kinned," tear counth not to her.

nuste, 218, 222, ne wuste, knew not.

nute, 330, 424, ne wute, nuted, 194, ne wuted. der ned medice

nutten, 370, to use; A.S. neotan, to enjoy, use.

O, 186, one.

v, on, o luft, 212, on the left, a sinistris, MS. Oxon. ode, oder, oden, on the.

of-drawen, 302, to draw trong pr. of-drawed. 386, of drahes, 258, a. of-drauh8, 258,

of-dred, 215, arrand.

of-carnen, to merit, carn; pr. of-carned, 194, 354; p. of-carnede, 160, p.p. of-earned, 170, 182, 238; A.S. earman.

offeren, 230, 254, to frighten; offered, 8, 266, 304, 336, afraid.

offerunges, 265, alarmy; A.S. afteran, to terrify. offingred, 104, hungry; A.S. of-hingrian, to hun-

of-gon, 290, to deserve, seek, win; pr. of-ged, 258; p.p. of-gon, 386; A.S. of-gan, to go off,

of-seches, 232, seeketh ant, searcheth.

of-serued, 172, b. 235, of-serueden, 236, deserved. ofte-siden, 418, aftentimes; A.S. oft-sid.

of bunenen, to repeat; pr. sub. of-bunche, 118; A.S. of-binean.

of-bunchung, 110, 200, 206, arieving, repenting. of-burst, 238, 240, thresty; A.S. of-byrst.

of-token, 244, avertook.

ofture, 284, oftener.

of-urn. 398, e. epeed; A.S. of-urnan, to run off. oker, 202, okere, 320, usucy; A.S. woeer, id. okered, 326, increaseth; A.S. caca, wover, noury.

olulinen, 264, 416, to flatter, wheedle, caress;

p.p. i-oluhned, 180; A.S. olæcan, id. oluhnunge, 192, 218, 244, olihninge, 192, c. Auttery, blandishment, coaxing; A.S. olweung, id.

on, 208, 256, an, one; one, 152, 232, 278, 366, 405, alone, only.

on, 26 geore, farmer: A.S. unne, favour, permusion, unnan, to grant, beston; Ist, unan, jacour. onde, 104, 194, 196, 256, 274, g. ondes, 276,

232, eney, haterd. onefent, 161; f. the same as onondo; Sc. anent, sometimes written on-event.

oni, 112, any.

on-iunue, 316, I grant; A.S. go-unnan, to give, grant, an-ge-unnan? whence also an-geomnt, 348, 9,

onliepi, 388, v. anlepi. onlienesse, 18, an image; A.S. anlienes. onlich, 152, 156, 196, lonely; A.S. malle, onlastest, 200, most hateful.

onlukest, 90, solitary; A.S. anlaga, alone, amlic; MS, Oxon, solitarius,

ononde, 6, 426, onont, 298, 374, as to, concerning; Sc. anent.

onnesse, 12, anmeness; A.S. annya

onswerien, 94, 96, to answer, pr. answerles, 54; imp. onsware, 400, answerie, 56, answer; p.p. i-onswerede, 51.

onrednesse, 12, 240, 250, ununimity, singleness of moud

ontenden, 92, 400, 402, 406, to Lindle, enthane; p.p. ontende, 426; A.S. ontendan, id.

ontendunge, 402, Lindling. ontfule, 212, 245, 405, enrious.

onwil, onwille, 56, 198, 330, 400, desirous, earnest, wilful, reli-willed; A.S. anwil, obstinute.

openfuker, 8, more plainly; A.S. open, plain, chinr.

openen, 206, to apra; pr. openes, 340, p.p. i-opened, 242, 388, explained, opened; A.S. openian, id.

ore, 26, 32, 80, 136, 316, 406, 430, grace, mercy, pardon, foront; A.S. br. nar. facour, power, riches. Weber, Met. Romances, derives it from Fr. heur, in the sense of bonheur, It appears to be used in this sense, p. 298.

ord, A.S. 80, orde, 212, the edge, or point of a weapon, a corner.

orn, 98, c. ran, 294; A.S. yennn, to run.

orno, 108, g.; in the text rendered wenne, para,

ornard, 370, more careful; A.S. georn, id. ortrowed, 352, confidently believe; A.S. ofer, treowian.

ostries, 132, b. an astrich.

oten, 312, outs; A.S. aten.

08m. 194, outles.

oferhwat, 96, 168, something clas; A.S. ofer, uther.

oberbale, oberhwule, oberhwules, 150, 232, 268, 356, 378, at times, at any time, zometimes.

offerne, 404, other.

on, 174, you.

oueral, 168, 372, 414, supreme, everywhere.

ouercumen, 198, to perform, accomplish, 116; p.p. performed.

oversion, 286, to overdo.

ottorgon, 239, to pass owny, mer, to surprise, gove; pr. ouerged, 380, 394, unergas, 254, a. ouchga, 390, e. for of gon in the text.

onergulded, 182, geldeth; AS, ofergildan. overhowe, 186, 224, 234, 276, Aaughtrage, dec-

daten, percennyluna.

merkesten, 271, to overthrose.

ouerladen, 368, partly emptied; A.S. ofer, bladun, to draw out water, to empty. ouermete, 298, immoderately. overspreade, 51, mergaread. overswube, 368, 408, exceedingly. ouertrust, presumption. quertrusti, 334, presumptuous.

overtrusten, 382, to be too consident.

overvor8, 288, gone too far.

ouerurn, 308, speed; A.B. ofergrnau, to run over, unt-run.

ouerturned, 356, revolve.

ourrworpen, 142, over whalm: A.S. oferweorpan. ouerweiß, 386, outsorigha; A.S. ofer, over, wegan, to weigh.

ouh, 152, 156, 398, ouhte, 256, ouhtest, 406, ought; pl. owen, 68, ouhten, 326; A.S. agan, to owe.

ouhwar, 60, anywhere; A.S. ow-hwar.

onliwider, 172, any whither,

oulite, 1, 390, aught, owned, possessed; A.S. agan, to owe, possess.

our, 101, ouwer, 100, ower, 64, ownr, 190, your. out, 198, 212, 296, 338, 416, anything. owune, 302, 340, one's own.

packes, 166, packs; D. pak, a pack. paien, 108, 318, paigen, to please, satisfy, pay; pr. paieč, 21d; p. paide, 290; pr. sub. paie, 6; p.p. i-paied, 44, 124, 186, 198, 282, 290; O.Fr. puer. Parais, 66, 356, paradisc. parlurs, 68, parloui's,

parti, 406, pr. sub. depart; Fr. parte, id. pa Sere 8, 214, poleth; probably of the same origin as D. poteren, to pole, march. Perhaps it is from A S. peddian, to trend, make a path. This, in some measure, corresponds with the MS. Oxon. where it is, "se in eis balneat, eus

palpat, et planat."

peche, 258 [pilche?], a garment. peintunge, 302, printing. peinture, 242, o picture, pois, O.Fr. 166, 172, poisce.

pellican, 115, a pelican. peoddare, 66, a pedlar; Sc. pedder, pether, travelling merchant. Jamieson derives it from pedarius; in Du Cange, "nudis ambulans pedibus;" but this is rather the description of a Rounsh pilgrim. Forby, with greater probability, derives it from ped, in the Norfolk dialect, a covered pannier, used for carrying wares to market,

problem, 88, to pullage, peel; A.S. pulhan? to pull.

pugges, 2014, page. picken, 84, c. to pick. pilche-clout, 212, v. note a in p. 212 pilehe, 362, a clouk, or mouth of fur; A.S. pylea. pileken, 84, pilken, 86, to plack ! A.S. pluccian, id.

pilien, 86, g. v. peolien. pilewin, 84, c. v. peolien.

piment, 404, boloum.

pine, A.S. 114, 308, 358, pain; pl. pinen, 360. pinful, 358, painful

pinen, 216, tu punish; pr. pines, 360, pr. sub. pinie, 308, torment, indict pain; p.p. i-pined, 114, 262, 366; A.S. pman, gepined.

pinunge, A.S. 368, 372, pain, pining, giving pain.

pinsunge, 368, c. pinsinges, pinsunges, 372, b. pain, pains.

piot, 85, o. magpie; Sc. pyot.

pistle, 350, epistle.

pitaunce, 114, 260, 412, a pittance, food of a choicer kind, used in religious houses as an indulgence, on holidays and special occasions; Lat. pietancia.

place, 358, lists, inclosed place where tournaments are held.

pleien, 94, 212, 424, to play; pr. pleie8, 212, plaie8, 280; p. pleiede, 318; A.S. plegian, id. ploie, 314, pleowe, 181, pleouwe, 318, ploge,

184, b. play; A.S. plega, id. plob, 354, b. a plough, plokin, pilion, 86, g. pluck, pillage. i-pluht, 208, 310, plughted; A.S. plihtan.

ponewes, 124, pence. Powel, 162, Poul.

prechur, 160, a preacher; Fr. precheur.

i-preised, 144, praised; Isl. pris, praise; G. preisen, to praise.

preon, 31, a prickle, a pin; lal. prion, id. prelaz, 10, prelates.

privat, 318, 340, priest; pl. precetes, 346, preceue, 360, 168, to proce; p.p. i-preceued, 236; O.Fr. prover, id.; A.S. profian, id.

preofunge, 160, proof. pricehes, 60, stings.

prieke, 228, a point, jot; A.S. pricea, id.

prikie8, 241, pr. pricketh, goadeth; pr.p. prikinde, 184, pricking, inciting; A.S. priccian, id. prickinge, 234, 282, pricking, stinging, stimm-

latens.

pris, 392, price. to-proked, 204, pr. inciteth to: pr. sub. pr. kie. merite; A.S. priceinn; Se, to prog. to meite. prokininge, 266, incidement, instignation, pl. pro-

kunges, 294.

prude, 140, 194, 280, pride, pruden, 232, b. to become proud. prut, 248, 276, proud. prudest, 296, proudest. psalm-wuruhte, 78, 134, 400, psalmist. puf. 254, a post; pl. puffes, 178. puffen, 272, 426, to puff, blow; pr. puffeð, 210; p. pufte, 266; pr. sub. puffe, 124. pulten. 366, to rebound, pulte8, 366. pultunge, 366, a rebounding. punded, 72, punt, 72, 418, puinde, 72, d. 418, a. pr. shutteth up, impoundeth; p.p. i-pund, 128, pent up; A.S. pyndan. purgatorie, 126, 228, purses, 168, 420, Fr. bourse, a purse, put, 58, 116, 196, putte, 116, a well, pit; A.S. pytt, id. puten, 116, to put; pr. sub. pute, 92. puderes, 214, c. D. poteren, to stir up.

quaer, 282, a book. quarroans, 62, holts [quarrels] shot from a crimsbose; Fr. carreaux. queme, 26, please; A.S. cweman, to please. quie, ne quel, 122, c. moved not, nor spoke. quieshipe, 150, quakness, quiderie, 56, presumption, self-conceit; O.Fr. cuidercan. ragget, 281, n. ragged, rough, jagged; A.S. braced. raikinde, 140, b. raking, straying; A.S. recende? rader, 190, cutter. rabliche, 122, g. quickly; A.S. hrabe, id. read, 6, 198, adom, connect; pt. reade, 268, counsels; A.S. ræd. reade, 24, pr. advise; A.S. rædan, readesmon, 224, an adviser. read, 112, 152, 255, red. i-readed, 356, 402, reddened. reade, 221, readily; A S. bracke, id. rendibehe, 344, readlishe, 422, readily, quickly; A S. readlice, reafen, a racen; gen, reafnes, \$4; A.S. ræfen, id. ream, 110, d. A.S. hream, working, reame, 72, imp. hender, interrupt; A.S. hrem-

reauares, 150, cobbers; A.S. reafre, id.

rechell, 338, A.S. meccan.

readen, 206, reade, readin, 68, g. to cob, steal;

received, 188, reached, 189, i. pr. reacheth. imp.

pr. reauco, 286, 300, reaucs, 96, h.; A.S.

man, id.

reafian, id.

chinde, 140; Isl. reika, mgari. rechles, 216, 376, reches, 376, frankincense; A.S. recels, id. reclus, 378, shut up; Fr. reclus. recoilen, 294, to drive back; Fr. reculer, id. recorden, 256, to repeat, recite; Fr. recorder. red, A.S. 66, 178, advice, counsel. reden, 244, 286, 344, 428, to read; pr. reded, 244, 268, reade8, 430, ret. 170; imp. rede8. 430; p.p. i-red, 66, c.; A.S. redan, id. redunge, 240, 286, reading. reflac, 202, 208, rapine, roldery. regibbeth, 135, bicketh; O.Fr. regibeir, to bick. rein, 246, ruen. reine, 18, b. pr. sub. rain; A.S. retian, to ruin. relef, 165, alms, relief; O.Fr. relief, al. rem8, 152, calleth, crieth; p. reinde, 106, g. 242, 320, d. cried out, lamented; p.p. 1-round, 1, importioned; A.S. hreman, to cry, weep. renge8, 164, queth about, ras geth? 1-rend, 148, 150, rent, torn; A.S. rendan, to rend. renten, 168, rents, revenues; A.S. rent; Fr. rente, rent. reoutulnesse, 368, compaismen. recurses, 144, b. regest, grief, socrow; A.S. broownes. render, 140, a. an or; AS. breoder. roombe, 54, 150, 284, 200, 301, july, greet, calamity; A.S. browns, to repeat, grieve. reon Mule, 116, 222, 326, compositionale, lamentrepen, ropin, 128, n. to cutch hold of, steal; A.S. rypan, to plack, pick, pall. reping, roping, 314, h. marching, exterting, drawinstruct. resede, 326, g. was to a passion, molent; A.S. rese, cudence. reuen, 81, e. a raren. riche, 40, 208, 362, a Lingdom, A.S. rice. riden, 216, to rode, pr. p. ridude, 216, oding, ridlen, 234, ridli, 234, c. to estille, oft ribte, 256, 332, judgment, 318, right, deaught, rilite S. 1, 410, directeth; p.p. 1-rilit, 361, set np. A.S. rihtan, to direct, make straight, ribitwise, 286, eighteoux. ribtwisnesse, 304, outro, A.S. ribtwisness. rikelot, 58, a maype,

rikemares, 234 monuntants.

A S recount

rikemen, 200, 380, to gave occount, to recken;

recche5, 104, p. rouhte, 60, recked, cared for;

received, 164, rabeth, rangeth about; pr. p. rec-

recehe, 104, d. rvck, care for; A.S. recenn, id.

rimen, 128, c.

rinde, 148, 150, the rind, bark; A.S. rind, id.

rindless, 150, without bank.

rinen, 128, c. to touch, lay hold of; pr. rine5, 320; imp. rin, 408; A.S. hrinan, id.

rinunge, 408, taucheng; A.S. brinung.

ring, A.S. 420, a ring.

ringinde, 140, ranging, roving; A.S. ring, a

riote, 198, route, way, purpose ! Fr. route?

riwle, 1, 410, pl. riwlen, 410, a rule.

riwles, 1, ruleth.

rixle8, 80, 164, a. 248, 374, ruleth, governcth; A.S. rixian.

rixlunge, 248, rule, dominion.

robbares, 334, robbers,

robles, 256, robbeth; p.p. i-robbed, 150, robbed. rode, 26, the cross.

roden-takne, 20, the sign of the cross; A.S. rod-tseon.

rode-stef, the holyrood, cross

rondes, 148, 150, staces; Se. rungs; P.E. rungs, the round steps of a ladder. Holloway's Diet. ronke, 268, e. runk, strong, provid; A.S. rune. ropes, roped, 330, e. crieth; D. roepen, to cry, call. rote, 293, 416, a root.

i-roted, \$86, rooted.
rotien, 1.6, 274, to rot, fester; p. roteds, 256; pr. sub. rotie, 352; p.p. i-roted, 106, roted, 84, rotede, 216, rotin, rote8, 84, d.; A.S. rotian, id.

roue, 152, a. rouf; A.S. rof, id.

rouhte, 60, v. recched.

i-rud, 302, a. freed; A.S. hreddan, to free, rid. rude, rude, 330, ruddy, blushing.

i-ruded, 50, 332, 356, reddened; A.S. roadian, to redden.

ruchge, ruhe, 152, e cough; ruhure, 284, cougher, rug, 264, 201, rugge, 418, the back; A.S. bryg-rume, 178, b, synonymous with rinen, q, v.

ruken, 266, to get on the back, to mount.

ruken, 214, to ruke together.

rukelen, 214, 406, to heap up; pr. ruckeles, 214; A.S. hrene, a cick, heap; Se, to rickle, rune, 74, talk, mystery, council; pl. runes, 96,

154; A.B. run, id.

rungen, rungge, 316, a. to erring; A.S. wringan, rungen up, 22, a. to stand up; rung up, 290, rouse the solf.

rusten, 314, to rust; i rusted, 160, rusted; A.S. rustum, id.

rute, 350, road, way, route; Br. route.

rute, 99, in. company, host, army, rost. Milton, Comus, 542.

ruwe, 120, 184, rough, roughness; A.S. hruh, id.

sabraz, 364, a medicinal drink.

cahe, sage, 56, k. 164, c a saying, word; A.S. sagu, id.

saie, v. siggen.

sakoloase, 68, sakles, 116, b. 362, c. innocent, A.S. sacleas, quiet, peaceuble; Sc. sacless, anikless, id.

saluz, 388, salvation; Fr. salut, id.

salm, 290, a pralm.

Salmwurhte, 256, Psalmist.

sarre, 112, 236, 292, sorer; A.S. sár, sore, salue, 282, a remedy; pl. saluen, 226, 240.

salue, 370, ointment.

i-salued, 274, remedied, saulene, 182, f. of souls.

sanuaciun, 242, sulcation.

sannen, 94, to sove.

sauur, 102, 138, 232, 376, sacour, delight; O.Fr. savor.

sauter, 220, 292, 334, the neatter.

sawe, 98, 108, 250, 360, a saying, speech, rumour; A.S. sagu, id.

scale, 334, c. v. scoale.

scapeloris, 424, c. scapularies.

schaldinde, 246, malding, schale, skale, 214, i. a bowl.

schamel, 166, L. a stool, footstool, bench; A.S. scamul, id.

schandle, 380, schaundle, 108, evil speaking.

scharne, 106, k. scorn.

scharpschipe, 380, a. dearpness; A.S. scearf, sharp. scheaden, 270, to separate; A.S. sceadan, id.

schendewo, 242, 361, 366, a thadaw; A.S. secondaw, id.

scheakeles, 94, shackles, limits; A.S. scencul, a shackle.

scheape, 424, shape, n. scheapes, 362, d. slips.

schenpien, to shape; imp. schepies, 120; p.p. i-scheaped, 200; A.S. sceapan, gesceapan, to

scheaven, 154, to skew; pr. scheave6, 154, 344, sheacth, recedetle; p. scheavede, 154, 250; imp. scheau, 90, 98, 202; p.p. i-scheaved, 112, 154, 230; A.S. sceavian, to skew.

scheauware, 90, a mirror; A.S. secawere.

schenuwinges, 268, appearances; A.S. sceawing, a sight.

schoolie S, 390, seeketh; A.S. gesocan,

scheden, 344, to drap, spill, sked, pour; pr. scheden, 166; p. shede, 120, a.; pr. sub. schet, 320, be proceed out; imp. sched, 320, schet, 266, d. 420; p.p. i-sched, 402; A.S. scodun, to sked.

schodunge, 262, skedding, n.

scheken, 344, to skake; pr. scheked, 60, 240; pr. p. schekinde, 60; A.S. scencan, id.

schelehine, 12, 390, a stare, drudge, scultion; A.S. scende, a servent.

schelde, 252, 392, a shield,

schenden, 816, to shame, confound, defeat, destroy, pr. schent, 298; imp. schend, 266; p.p. i-schend, 248, 296, 298; A.S. scendan, id.

scheudful, 112, 158, 200, g. 842, 356, shameful, igumuinimus, reprinteljul.

schendfuliche, 316, 400, reproachfully, diagrace-

schendfulnesse, 322, viteness.

schendlae, 106, 322, 356, schendlakes, 188, disgrace, injumy, ignaminy, decision.

schene, 98, 398, sair, beautiful, bright; comp. schonnure, 216, schenre, 100, 324, 352, 362; A.S. scinan, to shine, scean, shone; G. schön.

scheomel, 166, f. a stool, finisteal; A.S. seamel, scheome, 60, scheomen, 108, showe.

scheomen, 312, to be askamed; A.S. sceomian, id. scheomeful, 302, bashful, askamed.

scheomeleas, 170, viameless; A.S. sceamleas, id. scheomeliche, 360, equaminiously.

scheon, 362, shoes; A.S. sceon; Sc. shoon,

scheoinde, 16, sloveny, putting on shoes; A.S. scenian, to shoe,

schootliche, 308, 410, briefly; sceotlic, id.

schepted, 150, schept, 60, pr. shoots; scheptunge, 60, shooting, n.; scute, 60, schute, 62, shot, n.; A.S. secotan, to shoot.

scheoul. 242, shy; G. scheu, id.

scher, 272, the grown, secret parts; A.S. scaru, id.

scheuncheð, schuntes, 242, d. shies, shrinkis; scheunchinde, 242, d. shying, shrinking; A.S. scuman, to shan.

schil, 204, the mind, v. skile.

echilden, 82, 366, to shield, defend; pr. schilt, 392; pr. sub. i-schilde, 54; A.S. scyldan, id. schillings, 398, d. shillings.

schindled, 186, b. sparneth; A.S. scendan? to

schine 8, 246, pr. skaweth; pr.p. schininde, 224; A.S. scinan.

schir, 1, 144, 246, 382, clear, pure, sheer, macere; A.S. scir, id.

nebire, 30b, a shire, county, region; A.S. saire, id. whire5, 384, purifieth.

schirliche, purely, 154, solely, schirliche, 386, 406, pureness.

schirches, 415, n. of the church, v. chirche.

schme, 416, a. a slice, piece. Isl. skifa; Sc. shire, id.

scholde, 332, should.

schone, 420, shoes.

schonken, 258, logs; A.S. scanca, the shand, schop, 138, made, created; A.S. scoapan, to wake, schorn, 108, 108, 344, scorn, scornful; D.

scherne, id.

schorne's, 248, scorneth, schorning, 200, scorning.

schrapicu, 116, 344, to scrape, crase, sernich; pr. schrape&, 186, 344; p.p. i-schrapede, \$2, d; sereopau, id.

schreaden, 416, schraden, 416, a. shreds, fragments; A.S. sereade, a shred.

schrift, A.S. 4, 298, 300, 302, 303, 304, 308, 314, confession, a confessor; g. schriftes, 6, 418.

schrift-feder, 316, 340, a father confessor, schrinen, 340, 344, 426, to confess, receive confession; pr. schriue 8, 314; p. schrof, 68; pr. sub. schriue, 344; imp. schrof, 266; p.p. i-schriuen, 332, 412; A.S. scrifan, id.

schruinges, 268, f. nets of confession, schrude, 300, a garment; A.S. secud.

schruden, 214, 412, 414, to clothe; pr. schrude5, 260; p. schrudde, 302; p.p. 1-schrud, 60, 166, 260; A.S. scrydan, id.

schuchteth, schutten, 312, d. get end, shut of; A.S. sceadan? v. schuncheb.

schucke, 316, 326, the dend; A.S. scuces, id.

schuldi, 206, quilty, schuled, 212, recelath.

schule, 216, stall.

schunched. 312, pr. pl drev away; pr. subschunche, 350, dink away; Sc. to shank away, to send away peremptorely any one whom it is desirous to get rid of; A.S. sceance, the shank, legs?

schuntes, d. v. 242, scheunche S.

schunicu, 52, 86, to thun, acoud; p. schuneden, 28ti; pr. sub. schunic, 92; A.S. schunan, td. schuppare, 138, schuppinde, 260, the Civator;

A.S. secapon, to create.

schurge, 41%, a scaurge; Fr. escourgée, id.

schurtes, 422, imp. direct. Sc. to shurt; (i. schorzon, id.

schutted, 96, imp. shut; A.S. seyttan.

whuled, 314, pr. shareth, shareteth; p.p. is schulett, 310; A.S. scolan, to share, thrust.

schucke [4. schucke], the devil; A.S. scucca, selattes, sletted, 212, b. hang down, as a dog its cars.

scoale, 214, schale, skale, 214, i. n hawl.

scutton, 348, 360, to share; pr. schattes, 34%; A.S. secotati, to expend maney in common.

seragen, 4, d. seraggy, lean, sken and bour, ragged.

scratter, 186, b. scratcheth; P.E. to scrat, to

serowe, 42, 284, a scroll, book.

i-scaled, 344, scaled. sec, 330, sucked.

see, 176, 370, seke, 370, sick; com. secure, 46, mace sick; A.S. secc. id.

sechen, 164, 318, 350, to seek; pr. seche8, 274, 324, 358; p. souhte, 130, 318; pr. sub. seche, 234; imp. s. sech. 102; pl. seche8, 342; pr. p. sechinde, 152; p.p. i-souht, 314; A.S. secan, to seek.

seeli, 50, pr. sub. full sick; A.S. seedian, to sicken.

seemesse, 112, 360, sickness; A.S. seeemes, id. seemes, 368, sickeneth.

medole? 12.

see, 280, a lake, sea; G. see, a lake.

sege, 235, a throne.

seihte, 250, 256, seihtness, 25, 120, seihness, 426, paice.

seihtni, 28 [1. seihtnien], to be reconciled, at peace; pr. seihtneß, 374; p.p. i-seihtned, 336; A.S. sehtian, to reconcile.

seim. 412, lard.

seke, 330, 364, sick.

selcu Ne, S, 360, strange, uncommon; A.S. soldcu S, seldom known.

seldeene, 78, 80, seldem. rarely happening; A.S. selde, seldem, connan, to being forth.

solde, 72, midum.

seldhwonne, 428, seldom, seldspeche, 76, taciturnity.

seli, 64, 108, 352, i-seli, 50, 182, blessed, good, happy: A.S. selig, id.

seliliche, 184, happy.

neluhve, 354, 398, i-seluhve, 282, happiness; A.S. gesselve, id.

semblant, 90, 128, 416, appearance, shew; Fr. semblant.

semen, 180, f. seem; semde, 112, b. seemed. senden, 422, to send; pr. sent, 246, 266, seint, 192; pr. sub. sende, 416; imp. sendeb,

246. sculk, 420, silk; A.S. scole.

seoluer, 152, seolure, 398, silver.
i-seon, 92, 188, i-seonne, 92, to see; pr. i-seof,
196, isihN, 0, 422, isibst, 178; p. i-seih, 166,
272, i-seon, 190; pr. sub. i-seo, 348, 352;
p. sub. i-seie, 242; p.p. i-seien, 92; A.S. geseon, id.

secruwe, 190, 354, sorrow; A.S. sorg, sorb, id.

seuruwen, 303. to be sorry. seuruhful, 110, surrouful, comp. seoruhfulure, 308; A.S. sorliful. scoruhfulliche, 400, sorroufully; A.S. sorblice. seudden, 146, 284, since, afterwards; A.S. scoddan.

seoue, 236, 324, seven; seouece, 382, seventh, seouwen, to sex; imp. seouwec, 420; p.p. i-seouwed, 200; A.S. siowian, id.

seruie, 6 [1. seruien], to serve; pr. serued, 422.

sette, 358, a sitting, seat.

setten, 274, to set, plant, settle, subride; pr. sette8, 32; p. sette, 270; p.p. i-set, 254, 378; i-sette, 412, 416, 428; A.S. settan, id.

sewid, SS, f. shenced; A.S. sceawan, to shew, shedo, 420, a. lost, injured; Sc. skaithed; A.S. sceavan, to hurt.

shene, 10, bright; A.S. scinan, to skine.

shwuche, 318, such.

sibbe, 204, kindred, related by blood; Sc. sib; A.S. sib, id.

sic, 176, sik, 178, sick, sicles, 398, shekels.

siden, A.S. 392, sides,

aigaldren, 208, sigaldrie, 208, c. sorcery, divina-

i-sigge, 172, ich sigge, I sag.

siggen, 24, 346, 426, to say, recite; pr. sigge8, 22, 24, sei3, 182, 358, 376, 382, 408, seist, 408; p. seide, 72, 224, 352; pr. sub. sigge, 8, 20, 120, saie, 120, b.; imp. sigge8, 18, 262, 346, seie, 298, 352; p.p. i-seid, 182, 274, 374; A.S. seggan, id.

sih Se, 52, 90, 94, pl. sih Sen, 94, sight; A.S.

gesiht, id.

i-sihô, 5, sight, strains; A.S. sican, to sob, sigh, sikeô, 32, sikes, 284, pl. n. sight; A.S. siccet, a sigh.

sike, 32, 112, 394, sick; A.S. senc.

siker, 60, 102, 158, 256, 266, 424, safe, sure, trusty, surely; Se. sicker; G. sicher. sikerhehe, 352, 364, surely, securely.

sikernesse, 342, security.

sikerure, 164, more secure.

singen, 44, 424, to sing: pr. singen; pr. p. singinde, 424.

sitten, 22, 260, 358, to sit; pr. sit, 332; p. sete, 298; pl. seten, 258; pr. sub. sito, 290, sitte, 358; A.S. sittan, id.

siden, A.S. 18, 76, 160, 236, times.

sker, 136, clear, free, secure; com. skerre, 314. 350; A.S. soir, pure.

skeren, 308, to acquit, free, clear.

akerro, 242, d. shy, startled, frightened; Sc. skairy, a stairy horse, one that easily takes fright; E. to scare.

skil, 306, skile, 206, 228, 270, 272, 306, schil, 204, reason, the mind; g. skiles, 204, 288,

294, 346, skiles xettunge, the mind's consent; Sw. skil, reason, argument.

akirmen, 212, to skirmish, fence, strike; pr. skirme8, 212; MS. Oxon, impungit; Fr. escrimer, to fince, till.

skulkin, 400, b to skulk, slink away.

skurgen, 258, scourges.

plakien, 184, to slucken, crase, become remiss; A.S. slacian, id.

slented, 212, 334, sleeteth, aims at, hangs down his cars, like a dog in pursuit of game.

slean, 135, slenne, 130, to slay; pr. slead, 118, 210, 252, dayth; p. slonh, 118, 136, 298, 336; pl. slowen, 270, 366, dec; imp. slea. 206, sle 8, 266, c.; p.p. isleiene, 118, 156; A.S. stean, slagan, to slag.

slepen, 238, 270, 272, to sleep; pr. slepe8, 212; p. slepte, 270, sleptest, 238; pr. p. slepinde, 224,

slep, 212, a steeper, slepie, 272, stapy.

sleven, 56, sleeves; A.S. slief, sleeve, slibbri, 74, c. slippery; A.S. slipur, id.

sliddri, 74, 252, slipperg: A.S. slidan, to slide.

sliddrunge, 252, sliding, stoppery.

sliden, 252, to slide; pr. slit, slides; A.S. slidan, id. slim, 276, slime.

slouh Se, 141, 194, 252, sloth, A.S. slaw, slow, slowe, 212, a. sluggard; slowh, 255, slow, indulent.

sluggi, 258, duggish.

slumm, 258, dothful, lazy: A.S. slimig, muddy. smeel, 94, 276, 376, taxts; A.S. same, id.

smeechen, 324, to taste; p. smeihte, 106, 114, 238, smachte, 114, c.; p.p. i-smeeched, 92, 94; A S. smieccan, to taste.

smeechunge, 61, 104, tasteng.

smechleas, 138, 376, test less. smel, smele, 314, 324, small; A.S. smæl, id.

smel, 104, 106, smell; pl. smelles, 104. smellen, to smell; pr. p. smellinde, 340,

smeorten, 238, to smart; pr. smoorted, 326; A.S. smeortan.

smeartunge, 294, smarting. smeadien, 281, to work as a smith; pr. smeadet, 52, smi 8es, 52, g.; A.S. smi 8ian, id.

smelle, 1, smooth. smeden, 4, to make smooth; smelled, 4, 184, maketh smooth; A.S. smeling.

smitare, 156, smiter; A.S. smitan, to strike.

smiten, 3th, 405, to anite, strike, dart, pr. smit, 94; A.S. smitan.

smid, 78, a surposter, math; A.S. smitun. smidde, 284, amilley.

1-amaked, 316, tosted, touched; A.S. smooan

smurien, 372, 378, to anoist; pr. smuried, 241; A.S. smyrian, id.

smuriles, 372, contments; A.S. omyrels, al. smurSre, 272, smoother, smoke; A.S smoran.

anakered, 380, pr. comith in a most ng and hypocritical manuer; pr. p. sunkerinda, 200; A.S. snican, to sneek, every; snaca, a snate.

sneasin, snesen, 212, I to strike through, porce; A S. snas, a spit,

sneates, meatres, 82, f. good advice; A.S. snoter. wise, prudent.

sneechen, 324, to match,

sol, 324, foul, dirty; A.S. sol, mil, filli.

some, 426, conword, A.S. som, id.

somed, 88, 251, 308, 372, 388, together, at the sums time, nuited.

somentale, 126, a. concord; A.S. somen, somed, together, tale, speech.

somlich, 94, semlich, 94, i. seemly, proper; G. ziemlich, id.

isompried, 186, poined; A.S. somnian, to ascent le somrednesse, 254, concord, unanimity; A.S. samrade, id.

sond, 402, sand; A.S. sand, id.

sonde, 104, 126, 184, 190, 272, 368, a mes senger, anything sent, a sending; pl. sonden. 246, 344,

sondesmon, 190, 258, a messenger, ambasandor. pl. sondesmen, 353.

sone, 422, soon; A.S. sons, id. com. sonro, 58, 266, MOORET.

i-sonted, 350, minted, made ments; O.Fr. saintle.

sopare, 152, a seller of soop, a pedlar. sope, soop; A.S. sape; Se, sape, sup.

sor, 354, 376, para, auxaly; A.S. sueg.

soro, 272, an row, contrition.

sori, 282, sorie, 384, surry, unhappy; com soriure, 310, sup. sorest, 382, most surrentet. soriliehe, 224, 354, parafully; A.S. sarlice, swarliee.

Bert, 336, foulinh.

sob, A.S. 138, 302, true; soller, 102, adv. terly, so Sfest, A.S. 26, ever time.

soldiche, 12, 240, 242, tenty, really, certainly; A.S. millier, id.

sotschipe, 202, 422, folly; A.S. sotscipe

sparien, 416, to space; p.p. i-spared, i-sparet, 364, d. i-spareded [l. i-spared], 364; A.S. spartan, id.

spint, 1911, is, a spint, staru.

spatia, 104, g. stained, spotted; A.S. spottan, to

spechia, aparkea, 288, h. specks; A.S. specca, a speck.

specke, 82, 98, 100, speech, speaking. speken, 72, 74, 98, to speak; pr. speken, 82, 88, 100; p. spee, 78, 272; p.p. i-spoken; pr. sub.

speke, 104; A.S. specan, id.

spekeful, 100, prating; A.S. specan, to speak, speles, 170, 300, 284, 372, speeleth, meaneth;

A.S. spellian, to speak, tell, relate. spelles, 120, stories; A.S. spell, a story, tale. spellunge, A.S. 64, 104, discourse, speaking. spense, 350, expense.

speowen, 240, 346, to comit, pr. speowed; A.S.

speowian, id.

sperelinde, 31, glaring; A.S. spere, a spark. speren, 80, g. to spac; pr. spared, sperres, 70, g.

chutteth, sparreth; A.S. sparran, to chut, spet, 240, spette8, 78, spitteth; p. spette, 106; imp. spi, 310, spit; A.S. spittan, to spit. spitel staf, sputel stef, 354, a. spade !

spitel vuel, 148, feprozy.

sprengeδ, 16, imp. sprinkle; p.p. i-spreinde, 92, i-sprengde, 92, b. spread, dispersed; AS. sprengan, to sprinkle, disperse.

sprease, 218, trial, proof.

spret, 98, spreads; p.p. i-spredde, 230, i-spred, 390, extended, spread; A.S. spradan, to spread. sprintles, 276, beige; M.S. Oxon, ramusculi.

sprutte N. So, sprosteth; A.S. sprytan.

sputle, 298, mittle.

spotlunge, 185, spitting; A.S. spatlung, id. spurnen, 188, to stamble; pr. spurned, 186; A.S. spurnan, id.

spuse, 98, a spouse, bride; Fr. epouse.

spuse-bruche, 5%, adultery.

sput, 196, b. speeds, arges! A.S. spedan; G. spinden, spirten, to speed,

i-stald, 0, instituted, established; A.S. sta Selian, to establish.

staten, 354, arms, or sides of a ladder; A.S. stailg.

stalewarde, 272, stout, firm, steady; A.S. stalferh Se, id.

stalewardliche, 80, 344, stoutly, firmly, remtutely.

stamin, 418, a kind of shirt.

stat. 204, state, condition. stadelwurde, 272, b. steady.

steaue, 292, a staff; A.S. stæf. stefne, 76, 82, 120, 126, 162, 236, 366, 414, a rowe; A.S. stefn, id.

intefned, 310, established; A.S. stefnian.

steire, 284, 352, step, degree, A.S. stæger. steken, bistoken, 62, to shut; p.p. i-stekene, 50; Se. to steek, id.

stel, 160, mel; A S. style, stonede, 122, stoned.

stenh, 84, stunch, 104, 216, a stench; A.S. stene

steore, 132, a stock [1, struccion, ostrice, 132, b.]; A.S. store, a stock, struta, an ostrick.

steore-naked, 260, stark naked; A.S. stere, steare,

steorue8, 222, pr. dieth; p. sterf, 360, 366; p.p. i-storuen, 308, a-storuen, 310; A.S. steorfan, to die.

sterne, 218, sturne, 368, dern; A.S. stearn.

stert-hwule, 386, an instant, the last decting moments; A.S. steort, stert, the tail, extreme point, hwile, time, horula.

steuene, 160, a voere; A.S. stefu.

stiche, 116, 282, 326, 370, a stitch, storp pain, A.S. stice.

i-sticched, 124, a. A.S. gesticced, stuck, pierred. sticke, 370, spoon; A.S. sticca,

stien, 40, 356, 362, 364, to awend, pr. stih5, p. steih, 250; p.p. i-stien, 400; A.S. stigan, to a word.

intibil, 124, raised [pierced ! A.S. stician]; A.S. stigan, to award.

stih 8, 272, stabs; stihten, 272, stabbed; A.S. stician, to stub, stick.

stikeS, 214, haunteth.

stille, A.S. 116, asteat.

stilleN, 186, A.S. stillan, to still.

stilitelia, 82, silently; A S. stillies. spille, 156, silence; A.S. stillan, to still.

stinge8, 82, 208, pr. stingeth; imp. stink, 230, sting, 280, b.; pr. p. stinginde, 82, stine-ginde, 291; A.S. stingan, to stray.

stinken, 86, to stock, give forth or small an odonr of any kend; pr. stinkes, 81; p. stone, 326, stong, stank, 230; pl. stunken, 230; pr. sub. i stincked; im. sub. stunken, 86; pr. p. stinkinde, 84, 164, 216; A.S. stencan, to smell.

stiward, 356, a steward. stad-mere, 316, stud-mare, broad-mare.

stol. 100, stool; A.S. stol.

stolde, S, established; A.S. sta Selian, to wettle. standen, 266, to stand; pr. stonst, 236, stant, 266, stondell, 366; p. stod, 352, 370; A.S. standan, id.

stonene, 375, of stone. storien, 154, d. hesteres. strapeles, 120, drawerst

strea, 295, 324, zlone; A.S. streaw.

streamden, 158, e. streamed, stored; A.S. streaman,

streeched, 378, pr. stretcheth, extendeth; p. streihte, 280; imp. strik, 408; p.p. i-streiht, 362, 300; A.S. streecan, to stretch.

strenden [1, stremden], 188, c. decouncil, dozed,

strone Ses, 270, strongholds.

strengest, 280, strongest.

strengre, 326, more difficult.

strended, 140, strengtheneth.

strende, 140, strenede, 280, strength.

streones, 208, 210, 234, progeny; A.S. strynau,

to high, proceeds, streoned, 234, 278, begetteth, conceiveth, gireth birth, p.p. i-streoned, 66, 210; A.S. streonan, strynan, to beget.

strete, 104, street, road; A.S. street.

strik, 408, stretch, extend, v. streceled.

strof, 398, strove.

stronge, 112, 362, strict, secere, austere: A.S. strong, strong.

stronglukest, 218, most strongly.

struccion, 132, b. an ostrich

strues, 294, f. destroyeth; pl. struien; A.S. struian, to carage.

struginde, 136, g heing racked, termented I A.S. streecan, to stretch.

strunden, strundes, 188, c. stronger; A.S. strond? i-struped, 148, g. stripped, perled; D. stroopen, to perl.

atrustes [1, trustes], 350, trusteth; A.S. trywian, to trust.

strusti [l. trusti], 66, 266, considing.

sturied [1, strined], 294, destroy.

stucchenes, 14, 298, 342, 412, sections, parts;

A.S. stye, a pace. studenest, 340, steadinst; A.S.

stude, 4, 68, 250, 316, 410, a place; pl. studen, 136, 144, 342, places; ine stude, instead; A.S.

stude, a place, studenestliche, 162, constantly.

studenta Nelfostnosso, 6, steadfant continuance in a

studed, 142, stut, 142, i. readieth, giveth support to.

stunche, 216, v. stenh.

stunde, 68, 190, 240, 310, an hour, time; A.S. stund, id.

stunt, 202, stands still; A.S. stynt, standeth.

stunten, stutten, 72, f. to stop, stint, exstmin; A.S. stintau, id.

sturbinge, 154, tumult, disturbance; A.S. styrian, i-sturbed, 425, disturbed.

sturien, 120, 268, 306, 422, to move, be moved, bistor, distorb; pr. sture8, 82, 290, sturie8, 198, 332, 404; imp. sture, 200; pr.p. sturiinde, 152; A.S. styran, styran, id.

sturinge, 1 s. a shaking, moving; pl. sturinges, 294, and was.

sturne, 268, 364, 366, 128, etc. n. A.S. stearno.

stutten, 42, a. 72, f. to stop, check, stand; pr. stutted, 350, b.

succurs, 244, sukurs, 386, aid, help.

suffre, 328, imp. suffer.

suled, subede, 208, a. eneuch.

subjende, 425, k. counting, lond; Sc. sough, a sound, as that made by the wind, a transcer suitede, 158, i-suited, 160, i-suited, 306, souled,

pulluted; A.S. sylian, to soil, defile,

sul ment, Fr. 266, enly.

sullen, 148, 190, 396, 398, to sell; pr. sulles, 398; p. solde, 398; imp. sule, 290; A S. syllan, to sell.

sulue, 328, melf; A.S. sylf, seelf.

suluh, 384, a plough; A S, sulh, id.

sundel, 18, 116, 212, 216, somewhat, somewhee:
A.S. sum, diel.

sumehwule, 300, sametimes,

summeehere, 216, 306, 408, somewhat, some-

sunderlepes, 90, c. separately; A.S. synderlyp, preadiar.

sunderliche, 90, 302, separately; A.S. sunder, separate.

sundren, 270, to separate, differ; pr. sundres, 426; p. sundrede, 414; p.p. issundred, 252, 412; A.S. syndrian, id.; Sc. to synder, sune, 426, son.

sunegen, 304, 308, to commit sin; pr. sunegest, 1, sunegest, 428; p. sunegede, 118, sunegude, 224; pr sub. sunege, 55, sunege, 302; p.p. i-suneged, 306; A.S. syngian, id.

sunegunge, 52, sinning.

sunender, 412, Sunday, sunne, 118, 302, 312, sin; pl. sunnen, 304; A.S. synne.

surre, souver; A.S. sur, sour.

sutare, 324, sharmaker, A.S. sutere; Sc. sutar.

sutel, 154, 208, 362, manetist, A.S. sutel. suteliche, 112, plainly; A.S. swutchee.

sutclie, 154, 382, pr. sub. may be manufest. p.p. i-autoled, 8, 154; A.S. sutchan, to make clear, manufest.

suti, 228, here, foul; MS. Oxon. turpis; A.S. soot, suct.

sunel, 192; A.S. sufel, apponium.

sune, 204, a sieine; A.S. sugu.

suwed, 208, ensuth, MS, Oxon, sequatur.

suwie, 306, righ; A.S. wolfan, to righ.

suminds, 256, secretly observed. A.S. swugins, to be releat. So, sough, a whitper, rummer.

anwinde, \$28, rehement, A.S. swogende, sound-

swalm, 274, o. influtamation; A.S. emulan, to

swar, sware, 344, sceening; A.S. swerian, to

swarte, 304, 306, black; swarture, 284, blucker; A.S. sweart, id.

swat, 104, c. sweet; swati, 104, g. sweaty; A.S. swatig, id.

sweamen, 312, 330, 398, to griere, ver, displease; pr. sweamed, 404, sweame, sweme, 312, m.

swefne, 221, a dream; swefnes, 268, droims; A.S. swefn, a dream.

swende, 250, sweng; A.S. swengan, to swing. swel, 274, indamnation, v. swalm.

swenchen, 134, 230, to seeinge, beat, afflict; imp. sweng, 290, swench, 290, d.; A.S. swencan, swingan, id.

swenges, 80, 318, 374, casts, violent efforts, temptations; A.S. swing, a senerge, whip.

sweere, 392, the mek; A.S. sweera, id.

swerien, 70, to surar; pr. swered, 98, 198; p.p. i-sworen, 96; A.S. swerian, id

swet, pr. sweatch, p. swette, 110, 360; A.S. sweetan, to secont.

swete, 312, sweet, v. swote.

sweteliche, 264, 130, Lindly, gently.

swiftschipe, 398, swiftness.

swihende, 70, d. v. swidwike.

swike, 98, 222, 236, 272, a traitor, deceiver, cheat; A.S. swien, id.

swikele, 150, 268, fraudulent, deceitful; comswikelure, 180, more descripul.

swine, A.S. 94, 110, 220, swineke, 306, swinke, 220, 352, pl. swinkes, 240; Inhaur, tail.

swinken, to labour: pr. swinke5, 130, 382; p. swone, 110, 258, 430, swane, swong, 230 g.; pr. p. swinkinde, 260; p.p. i-swunken, 404, 416; A.S. swinean, id.

swincfule, 292, 360, toilsome.

i-swipt, 228, 252, exept; A.S. swapan, to sweep, swire, 58, the neck; A.S swira.

swide, A.S. 236, quickly, very, greatly.

swidnike, 70, swihendo wike, swimke, 70, d. the holy reck, the great reck; A.S. swid, great, woon, week.

swoke, 236, b. a traitor, deceiver, v. swike.

swopen, 314, executh.

i-sworen, 66, swore; A S. gesworen, id.

swot, 110, 380, secut; swoti, 104, secuty. A.S. swat, sweet.

swite, 80, 116, awete, 116, 238, sweet; swote, 238, sweetly; A.S. swot, awet, il.

swotnesse, 50, 92, sweetness; A.S. swetnes. swowinde. 288, swooning, fainting. A.S. aswu-

war, 1/2, swuch, 312, swuche, 31, 188, 208, such; A.S. swule, id.

swuchne, 96, 312, such, of such kind, qu.? swuch kunne.

swulne, 382, such, such a var.

swu 5e, 430, very, greatly, strongly, quickly; comswu 8erc, 92, 286, 386, swu 8urc, 182.

sykelunge, 82, g. manifestly an error for fikelunge, q.v.

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tale, A.S. 64, 66, 68, 104, 280, 316, 424, talk, consecration, account, estimation, a tale; pl. 224, tales.

tale, 316, number, v. tel

talie, 356, pr. speak; A.S. talian, to speak, com-

tault, 391, though.

i-tawed, 418, lawed; A.S. tawian, to law, pre-

team, A.S. 336, offspring, progeny; pl. teames, 216, 288.

techen, 210, 422, to teach; pr. teched, 220, 428, tekede, 50; p. taulite, 54, tellite, 158; p.p. i-tenht, 170, 308; A.S. tecan, to teach.

i-teled, 14, 254, med, connected. A.S. tian, to

teiel, 332, draweth; A.S. teon, to pull, draw. teile, 195, 254, a tail; i-teiled, 206, having a tail; A.S. tagel, a tail.

teken, 78, g. 170, 174, to add; imp. teke, 78, 103, 140, 156, add, parteken, moreover; A.S. to-cacan, to pain, add to.

tel, 872, number, n.

tellen, 154, to tell, number, account, estimate, pr. telle, 356, tellest, 100, telle8, 154, 179, 200, 234, 252, 254, 256, 356; mp. tel, 42, tele, 42, e.; p.p. teld, 366, i-teld, 108, 352, 554; A.S. tellan, id.

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termen, 138, to tame, subduc; p. sub, temedo, 176; A.S. teminn, id.

temen, to generate, give birth to, broug forth; pr. temas, 220, 288, 308; A.S. teman, il.

tempti, 228, pr. mib. tempt; imp. tempte, 228; p.p. i tented, 225, 280, 234; Fr. tenter, 6 tempt, test.

tende, 296, pr. sub. Lendle; A.S. tendan, to Leadle.

tendre, Fr. 112, tender, sup. tendrust, 112.

teo, 25%, the.

teone, 111, 184, 188, 192, 256, 428, para, regertion, enferring, errong, reprotect, A.S. teona, id.

teone 8, 118, pr. pl. molest, anger; A.S. teonau, to mobist, anger.

teonne, 278, then,

i-ter Seged, 28, lithed, paid tithes; A.S. teobian, ter tother

tep, 296, imp, tap, hit, pat; Fr. taper, to tap. tet, 84, 236, that.

te-teren, 84, to har in pieces; pr. tetered, 362; A.S. to-teran, id.

te8, 236, 288, teeth, v. to8.

pafunge, 334, 1. consent; A.S. baffan, to consent. base, 16, 1, there.

banh, 6, 418, though, although, however; A.S. beh, beah, id.

be, pron. thee.

be, ben, bene, the.

beau, 88, 278, certue, benefit; pl. beawes, 158, a. 200, 240, 276, 300, cirtues, morals, good deeds; g. pl. beawene, 278; A.S. beaw, id.

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penchen, 204, to think, pr. benche's, 192; p. boulite, 266; imp. bene, 184, benches, 186, 200; p.p. i-bouht, 164, thought; A.S. bencan,

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Peonne, 210, then.

peoneward, 198, theme away.

beos. there.

beasternesse, 142, 146, 352, darkness; A.S. bensternys, id.

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beaudome, 32, 218, bondage, thraldom; A.S. bendom, id.

browe, A S. 372, a servent, band-servant.

bor, 160, there, where, when, the, to the, that, to that; A.S. ber, id.

berbi, 302, therein.

borf, 192, 294, 316, 346, needeth; A.S bearfian,

perenure, 362, theefore, for that cause,

berinne, 352, thereis, in that,

pertoe, 188, add thereto; A.S. borto ecc.

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buyn, this of the of this.

brome, 136, 342, this one, this people are bet, 274, that, which, the, that which.

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hilke, 68, b. the name; A.S. byle, but ylen, id. bine, thine.

bo, 114, 218, 236, 260, 328, 374, Jun, 78, 332, then, when; A.S. ba, id.

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bone, A.S. 222, a thought, wish, mind. i-boneked, 222, disposed in mind.

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bornes, 134, thorns; g. pl. bornene, of thorns; borni, thorns; A.S. born.

breated, 320, pr. threateneth , p. brette, 366; imp. breated, 266, threaten, p.p. i-brat, compelled, by threats, A S. breatian, to threater, compet.

preattene, preottene, 234, thirteen. A.S. proottyne,

breatunge, A.S. 156, 866, threatening.

brel, 356, 370, a thrall, bond-secount; pl. brolles, 130, 172; A.S. bead, id.

broosche, 306, pr. sub. hart, scourge p.p. i bruschen, 186; A.S. prescian, to throsh.

breate, 304, thrast; A.S. brote, id.

preouold, 250, threefold; A.S. preofoald, id. brest, 314, pr. rest the foresthering pl. bresten.

220, b.; A.S. bristian, to set boldly,

bridde, 116, third. bries, 324, therier.

brile, 26, v. burlen.

browinge, A.S. 372, agong, death stempte. broth. A.S 378, a trough, stour oghn.

through.

brune, 114 [l. drune], a drink; A.S. drine. brumnesse, 8, 160, the holy Tren ty, A.S. brynes,

brunge, 154, 160, a through, A.S. brung brunges, 252, pr. pl. throng, cooled, A.S. brungan, to press, course.

pueles, 326, a materior trick; O. taobe, id.

buften, 4, 6, 12, h. 420, f. buftin, 300, a. a homelmaid, recount, A.S. bywen, id.

bulte, seemed, v. bunchen.

buhte, n. 98, thought, mend; A.S. bencan, to think, buldeliche, 106, 158, patiently; A.S. byldelic, meteral

bulbeh, 8, b. the like; A.S. byllie, id.

bume, 18, the thurab; A.S. buma, id.

bunchen, 122, 278, bunche, 136, to scen; pr.
bunche8, 38, 98, 100, 114, 122, 126, 138, 148, 158, 192, 222, 238, 242, 268, 374, 416;
p. buhte, 112, 118, 148; pr. sub. bunche, 98, 100, 176; imp. bunche, 162, 358; A.S. binean, bynean, to appear, seem.

punne, 144, thin, madl; A.S. byn.

burfte, 336, v. buruen.

Jurhseon, 50, to see through.

burl. burle, 48, 344, a nindow; pl. burles, 50, 116, 292, windows, conties; A.S. byrl, id.

burlen, 392, to pierce, perforate, thirt; pr. burle8, 220, 246, 272; p. pl. burleden, 292; imp. brile, 26; p.p. i-burled, 390, 398; A.S. byrlian, to love, pierce, perforate.

burlunge, 166, c. 396, a piercing, penetrating; A.S. byrdunge, id.

burse, 280, a quant, the devil; A.S. byrs, a giant, habigoitin.

bund, 114, thirst.

burste, 188, thirsted; A.S. byrstan, to thirst.

burde, burte, 172, k. various readings of burve, v. burnen.

burnen, 6, to aced, scant, p. burfte, 336; pr. sub. burne, 172, 228; A.S. bearfan, id.

Jurub, 302, 400, by, through; A.S. burb, id.; Lincolushire dialect, thurf.

burnhut, 330, through, quite through,

busendes, 386, thousands.

bwartoner, 402, bwertoner, 82, across, directly continues, continuacions; A.S. bweer, contrary, per verse.

byrs, A.S. 280, a. a giant, spectre.

ticchenes, Itti, Lide, AS ticcenes, id.

i-tidde, 152, happened, 202, may happen; A.S. getidan, to tappen.

tide, 20, 22, time, reason of prayer; pl. tiden, 312; A.S. tid, time, G. geit, id.

tiffung, 420, a. finery in dr ss.

tihode mis, teordon mis, 208, d. pay tithes in-

tildes, tildes, 334, a. prepare, v. tillen.

tillen, 334, tilten, 384, to till, prepare, cultivate, tud; pr. tile8, 78; p. tiled, 404; p.p. i-tiled, 78, A.S. tilian, id.

tilde, 78, tellage, cultivation. tilunge, 298, tellage, culture.

tildunge, 278, a petfatt, halden trap; A.S. tyld-syle, a hauth, tent; So to tyld, to cover.

timbrin, 12, to build up, prepare, promote; p.p. i-timbred; A.S. timbrian, to build.

timbrunge, A.S. 124, building up, advancement, tindes, 351, stares; A.S. tindas, tines.

tine, 101, bine, thine.

tisse, 20, then; A.S. bis. i-tit, 186, happens, beteles, v. i-tidde.

tidinge, 88, tidinges, 172, 424, tidinge; A.8, tidan, to happen.

tittes, 330, 362, 368, pups; A.S. tit, titt, id.

to, 120, tou.

to-beot, 106, struck.

to-bursted, 251, breaketh; A.S. to-burstan, to break, burst.

to-blowen, 122, blown up; A.S. blawan, to blow.

to-bollen, 122, 282, i-bollen, 122, indated, excited, displeased; A.S. bolgen; p.p. of belgan, to be argry, displeased; bolne, to well. Ch.

to-breake 8, 164, breaketh; to-broken, 164, 342, broken; A.S. to-brean, to break.

toe, 52, t. drew; A.S. teon, to pull, draw.

to-cheewed, 202, cheweth; A.S. to-ceowan, to

toene, 106, 316, a siyn, token; A.S. taeen, id. to-dealen, 186, to dicide, separate; pr. sub. to-deale, 186; imp. to-deale, 254, to-dele, 332; p.p. to-dealed, 254, 298, to-deled, 220, 412; A.S. to-dealed, id.

to-dreuen, 254, to drive away, disperse; pr. to-dreaues, 298; imp. to-dref, 264; A.S. to-

dræfan, in dieperse.

to-dreuedliche, 320, devoltorily,

to-fuled, 380, debleth; A.S. ful, foul, togederes, 354, logether; A.S. togedere, id.

to-geines, 268, 368, against.

toggen, 423, to tog, comp. tog; A.S. teogan, teon, togging, 204, togging; A.S. togung, id.

toggle, toggi, 424, d. tog, v. toggen.

to-gives, 265, fingue; A.S. to gifan, to give to, to-tagge, 318, 320, circumstance; pl. to-tagges,

316, 320, 332, b. to hurted, 426, strike against, are repelled; O.Fr.

hurter. to-hwidered, 362, whirled about, racked, broken.

tol, A.S. 12. g. a tool, instrument.

told, i told, v. tellen.

to-lime8, S1, desimmbereth; p.p. to-limed, 362; A.S. lim, a lead,

tolle8, 200, interth, p. tulde, 320; imp. tulle, 414; pr. p. tollinde, 50; Ch. tull, allore; P.E. tole; Isl. tulka, id.

tollunge, 116, 204, on enticing, inviting, courling, tommure, 144, more turn,

to-needed, 418, is needed,

tor, 254, a. com. very lough; A.S. toh, lough. i-torene, 364, torn.

to-rende5, 562, couldth; A.S. rendan, to rend. torpelnesse, 322, which, instability,

torplen, 322, to fall down hardlang, topple; pr. torpled, 324; p.p. torplet, 266, e., i-turpled,

to-spret, 402, spread out; A.S. to-spreade. to-swollen, 282, swollen; A.S. to-swellan, to swell

to-tered, tetered, pr. teareth: p.p. to-torene, 328, 362, tetore, 362, torn; A.S. to-teran, to tear in pieces,

toten. 52, to look out, to peer; pr. toted, 92; pr. sub. totie; pr. p. totinde, 50, 100.

ta8, 218, a touth.

totilde, 102, peering, priving.

totinge, 52, totunge, 100, tooking about, prying. to-troden, 166, to trample apan, tread upon; pr. to-tret, 122, 380; imp. to-tred, 294; p.p.

to-treden, 380; pr. p. to-trediade, 170; A.S. tredan, to tread.

to-tredunge, 380, a trampling upon.

to-trodde, 342, imp. trace out.

to-tweatinde, 396, p. decided, separated; A.S. to-twæman, to separate.

to-twuned, 254, b. p.p. divided.

to-uleoten, 72, pr. sub. pl. sit, soat; pr. p. ulcotinde, 46; A.S. fleotan, to float.

i-towen, 324, drawn, i-townne, 204, formed, diviplined, taught, modest; A.S. teon, to draw, draw out, form, teach, discriptine,

to-uord, 291, too far.

to uret, 202, quaneth, corrodeth.

to-warpled, 322, cast down, starken off; A.S. towerpan, to cast down,

to-wenned, 148, warled away: A.B. waftan? to Auctinite.

to-went, 324, turneth over; A.S. to-wondan, to turn ocer.

to-wundre, 300, griceously,

treden, trenden, 380, fest-prints.

trestre, 194, a betrayer; Fr. traitre.

treo, 392, troop, 251, 402, a tree, stick, wood; pl. treun; A.S. treuw, id.

treuwe, 128, frue.

treouliele, truly, fuithfully.

treamment, 291, truth, faithfulness.

treoweschipe, 3, truthfulrens.

trister, 332, tristron, 352, dictions, where men vistely to interestyl yame in hanting.

triws, 286, a truce, pl. trouden, al.

trodde8, 232, traceth; A.S. trod, o truck.

trolde, 350, trod.

troden, 350, K. foot-marks.

trou Se. 310, troth.

trublen, 268 to disturb; G. truben, to trouble. truffes, 108, delacona; O.Fr. truffe, raw, trom

trugles, 106, c. delucions; probably from A.S. trucian, to decesse,

trukes, 356, pr. faileth, decriveth, p. trukede, 230; pr. sub. trukie, 68, 234, 274, 428; A.S. trucian, to fail, decere, truck,

trule8, 106, d legisleth.

trus-caus, 168, handles: Fr. trousceaux, id.

trussen, 322, to bind in bundles, to juick; p.p. i trussed, 166, trussed, Fr trousser, id.

trnkie, 10%, pr. sub, truck, barrer, A.S. truciani Fr. troquer, id.

trusti, 331, confident.

trawandise, 350, standy or frandulent begging; O.Fr. truandie, imposture, froud.

tuhten, 268, to chastur, correct, ducephine; pr. tuke8, 316, 380; pr. sub. tukee, 346; mp. tye, 316; p.p. i-tuht, 184, 218, i-tuked, 366, 300; A.S. Incian, to puntah, charlese.

tuile, tulde, v. tolled. tunen, 62, 80, to that, dop up, fence round; pr. tuned, 94, 96, bituned, 94; imp. tun, 104; A.S. tynan, id.; P.E. toon, to stop ap.

tune, 418, a town; A.S. tun, id.

tunge, 78, the tonque; tungen, 410, tongues; A.S. tunga, the tanque.

tunne, A.S. 214, a fun.

tur, A.S. 226, 228, a tower; gen, tures, 372; pl. tures, 225.

turn, 280, a stratagem, trick; pl. turnes, 78, wiles; Fr. tour, a trick.

turnement, 390.

turnes, 132, g. turneth; pr. sub. turne, 340; p.p. i-turnd, (8, 26, 372, 426, i-turnt, 26, a.; pr. p. turniade, 356; A.S. tyrnan, to tura, refer.

i-turpled, 266, v. torplen.

tun, Edd, thus.

tutel, 212, the wouth, lips; pl. tuteles, 80.

tuteles, 212, 422, talketh, tattleth, telleth; pr. p. tutelinde, 108, tattling, treatling,

tuxes, 280, tasto; A.S. tux, ture, a tast.

tweamen, 252, b. to devide, separate; A.S. twannan, id.

twie, 36, 412, twoion, 20, 308, twice, 70, 324, terrey A S. tuwa, id.

tweire, 406, gen, of two; A.S. twegrs, id. twinnen, 252, b. 332, 310, to de ole, upenste: p.p. 1-twinned, 251, b., A.S. two, 100.

twinninge, 300, a parenties.

tyld, 27%, c. a hidden mare; Sc. to tyld, A.

val. 326, a fall,

valence, 132, fueleth; A.S. fealwian, to grow

wellow.

nullen, 372, to fall, to cause to fall; pr. uallest, 340, ualle8, 96, 198, 220, 298, 320, 350, falle8, 348; p. neol, 226, 260, 366, feel, 280; pr. sub. ucolle, 226, falle, 280, 336, ualle, 252; p.p. i-ueollen, 270, i-uallen, 58, 226, i-nollen, 370; pr. p. nallinde, 280, 286; A.S. feallan, id.

uallest, 340, fallest; p. ucol, 366, fell.

vals, 344, valse, false, 130, julac.

ualse, 228, pr. sub. fail, prove treacherous; pr. p. valsinde, 72.

vare8, 120, uare8, 166, 344, fareth, goeth; p.p. i-uaren, 306; A.S. faran, to go.

usumpez, 420, rampa. uawenunge, 200, inming.

uch, 14, a. uh, 4, b. 8, c. cach.

ue, 270, d. ice.

uechehen, 368, to fetch, bring; A.S. feccan, id. ueden, 414, to jeed; pr. uedeb, 198; pr. sub. ueden, 150; imp. ved, 100; p.p. i-ued, 206; A.S. fedan, id.

uederen, 132, feathers; A.S. faster, a feather. ucien, 396, to join; pr. ucied, 7%; p.p. i-ucled, 26, 90, 138, 302, 308, 336, joined; A.S. fegan, id.

uciles, 420, reils.

uein, 192, fain; fregen, id.

neirne, 236, four, beautiful; A.S. freger, id.

veiunge, 78, mining.

uel, 102, uelle, 120, a skin; pl. uelles, felles, 418; A.S. fel, a stin.

ueld, 102, a field, an open country, pasture; A.S. feld, id.

i-uclen, 232, to feel; pr. vele8, i-vele8, 178, feeleth; pr. sub. t-vele, 60; p.p. i-voled, 92, felt: A.S. felan, to feel.

velunge, 110, 114, 116, feeling.

neng, 52, began, took.

uenie, venie, 46, 268, 426, humble aupplication, obcimence, pardon; pl. uenies, 426; Lat. venia, parelin.

uenne, 328, fen, mud.

uenliche, 206, fen-like, as in mud. It is very probable that the word ought to be written uerliche, quickly, speedily; A.S. ferlice, id.

ucole, 162, 388, many; A.S. feals, id. veolauliche, 38, as a follower, socially: A.S. folgian, to follow.

veoluredden, 35, 106, fellowship, society, commany.

ueond, 66, 130, 162, 214, g. feondes, 214, an enemy, the enemy, fiend; A.S. feond, id.

neor, 216, 220, far.

veorlich, uerlich, 112, 148, 178, 222, 310, 326. 358, strange, marcellous, suddenly, marcellously; A.S. fearlie, sudden.

neorrento, 228, far away, distant.

i-ventered, 32, fettered; A.S. gofeterian, to fetter, nerd, 74, 92, 232, 371, ford, 74, an army; pl. uerdes, 250: A.S. foord, fyrd, an army,

nere, 252, a companion, associate; pl. neren, 86, i-ueren, 392; A.S. fera, id.

i-ueruwed, 204, farrowed; A.S. fearli, a little pig, a litter.

nerslen, 44, to say versicles, to join in prayer; pr. sub. uersalie, 120; O.Fr. verseiller, id.

nesten, 412, to fast; pr. veste8, 20, 130; pl. uesten, 276; p. veste, 126, 130; A.S. fiestan,

uesten-dawes, 318, jast-days,

nestimenz, 418, cestments,

uestluker, 234, 238, com. more firmly.

i-uestned, 218, 354, 418, pard, justened; A.S. gefæstnian, to fosten.

uestschipe, 202, 276, kulding fast, parsimony. uet, 186, fat; A.S. fæt.

vet, 166, 274, unten, 166, feet, v. uot.

uedren, 140, to give wings to.

i-uellored, 204, i-villered, 60, tenthered; A.S. gefy Sered, id.

neweren, 140, feathers; A.S.ficder, a feather. uetted, 136, fatteneth; p.p. i-vetted, grown fat; A.S. fættian, to fatten.

uettles, 164, 276, vetles, 320, a vessel; A.S. fætels, id.

uggi, 92, k. pr. sub. dread greatly; A.S. ogn. dread, great tear.

vhisong, 18, 20, the nocturnal prayers.

vif, uif, 112, 258, sice.

uigiles, 412, evening prayers, rigils.

uihte, 162, 196, 358, a light, A.S. fyht, id.

uihte8, 358, pr. jighteth.

vikelare, 84, 86, a Natterer.

vikeles, 198, pr. pl. Matter; pr. p. uiklinde, flattering, uikelange, 224, flattery.

uile, 184, 284, a file. A.S. feol, id.

uiled, 184, pr. sileth; p.p. i-viled, 284, siled. uileuest, 244, fout.

uilté, 380, meanness; Fr. vileté, id.

uingres, 290, Angera.

i-uinden, 156, 350, 398, to find; pr. i-uindes, 232; p. t-vond, 66, 78, uond, 258; p. sub. i-vint, 150; A.S. gefindan, to find,

viterokes, 328, muck-frocks, A.S. hwit, white, roe, an outer garment.

vlasked, 314, Musheth, powreth, imp. flaskie, 314.

vleau, 112, flowed. uleih, 276, a dy. A.S. flig, id.

vleon, ulcon, vliho, v. fleon. ulcoten, 72, to dit, dont, v. to-ulcoten.

vleselie, 150, 234, desh.

ulesliche, 104, 240, 244, ournal, fleshly; A.S. flæshe, id.

vlesshwise, Health-wise,

ulessis, 140, desh.

vlien, 200, deas.

vlige, 8, 10, a fly; A.S. flig, id.

vlilite, 245, Right.

uliho, 142, v. fleon.

ulint, 220, deut.

vice, 120, a flock: A.S. floce.

vlowinde, 2-2, 325, Mowing, running.

vluht, 132, Hight.

vlutten bi, 125, wherewith to keep above water, to suffice, make comfortable, v. biflutton.

vinte, 218, umbe, 256, 324, 334, 344, busy, intent, endeatonisny, concerned.

umbestunde, 341, at times, now and then.

umbridaves, 412, umber-dage,

untaleaue, antalief: A.S. ungeleafa.

unbileved, 234, 260, unbelieving.

unbishoped, 208, not backny received the rits of confirmation.

unbisciness, 344, headlessness.

uncumetakest, 414, a. most unbecoming.

uncude, 51, 140, strange, unknown, uncouth; A.S. uneu8, id.

undeere, 108, disesteemed; A.S. undeer, id.

underweng, v. underwongen.

underziten, 150, 270, in perceire, understand, find; pr. undergitest, 290, 296, undergite5, 346; p. undergeten; A.S. undergitan, id.

vnderling, 198, subordirate.

undern, 21, morning series, at nine o'clock.

undernimen, 202, to undertake; p.p. undernumen, 198, undertaken.

underset, 254, pr. under prop.

understipren, 142, understipen, 142, g. to underprop. A.S. stipere, a pillar, prop.

undertid, 400, the time of the unders, or morning servire.

undertoe, 114, c. andertook.

underwongen, 190, 362, underwon, 14, 422, to necept, receiv; pr. undernonge8, 190, underno8, 212, 256, 280; p. underneng, 114, 122, 388, pr. sub. underuo, 226; nop. underuong, 38; underuo, 418; p.p. underuon, 146; A.S. underfangen, underfon, id.

unefenlich, 110, uneuenliche, 108, not to he compared, incomparably,

unefue, 312, onecen, unequal.

rnendliche, 398, infinitela.

unfeale, 198, a. rude, saving; A.S. unfiele, treachermis, muled, Se, unfeet, rough, on red

unuonded, 232, antrod. ungledhele, 338, mylendy.

engraciuse, 368, ingentitude.

unhealed, 328, id.

unheled, 150, unhelied, 58, unhalos, 270, a. pr. uncoverette, p. unhulede, 58, b., p.p. uuheled, 150; A.S. unhelan, to universe,

unheite, 46, 46, a. wantell, vairne [1, unheile?]

unliende, 204, improper, unbecoming.

values, 180, 278, mishap, Isl. van, event, hopp, good fortune; Se, wanhap, id.

viiliolde, 222, enemies.

unbole, 112, 370, ansound, unwholesome; A.S. unhal, sick.

unbolre, 160. less sound, less pure.

unhope, 5, 202, 224, 372, despair, A.S. wana, want, hopa, hope; Se. wanhope, id.

unicorne, 120.

undiche, uniquely, solely. unimete, 40, 102, 140, 144, 202, 330, 336, 388, immerentably, unbounded, incale utable; A.S. ungomet, immense, immensurable.

unmeteliche, 395, famourely,

uniseli, 68, 128, 150, 250, 270, 310, g. uniselies.

334, anhappy: A.S. unselig, id. unkube, 250, 386, 348, 358, 414, strange, va-Lucyn, og munun

unkundeliche, 50, 116, ununturat, raconsuteat. unbecoming; A.S. ungecyndelic, id.

unknindlukest, 414, must unbecoming, unorm geniul.

unlepped, 424, b. unicrapped, uncovered, open. unliden, 58, f. pr. pl. to uncourt, unful, p. pl. unladed, 58, i.

unhmen, 256, to unfasten, distancte; pr. unlimed, 208; A.S. lune, cement, mortar, lime.

unlimp, 274, cail, mistorfaue.

unlo dueme, 310, innovence, meebness; A.B. lab. harm, ecil.

unluded, v. unliden. unmed, 50, immense; com. unmedluker, 238, 266, immedicately, importunitely; A.S. onma in, amounterate.

unmenschipe, 122, werknen, want of plfine. Measut.

unmunlunge, 280, anavores, unexpectedly, A.S. unmyndlinga, id.

unneade, 25s, 314, with deficulty, extention, A.S. unrade, id.

unneite, 130, f. unless, un profitable; A.S. nunct.

vanon, 284, 880, to greent, permit, dereir pe

unnest, 282, unne8, 22; pr. sub. v8e, 90; p.p. i-unned; A.S. unnan, id.

unnunge, 252, a giving, bestowing, cherishing. unnet, A.S. 52, unnute, 130, 352, vain, meless,

un profitable; A.S. nyt, uneful.

unnet, 340, unconstrained, spontaneously; A.S. nedan, to compel.

unorne, A.S. 108, 418, 424, plain, course. unrechless, 388, indifferent, heedless; A.S. rece, reck, care.

визаците, 262, милаконку.

unschrinen, 314, 332, unconfessed, without having confessed

unseaulich, 10, obscure, unseemty.

unseiene, 312, unschene, 312, b. invisible; A.S. seon, to see,

unsainede, 312, 312, b. unblest; A.S. segnian, to bless.

unseli, 174, 262, luckless, unhappy, v. uniseli. unseluhoe, 86, 172, missortune: A.S. unsælhoe,

unsecuwed, 344, anserred; A.S. siwian, to seen.

unsiker, 144, uncertain,

unsouht, 324, unaought, vnstabeluest, 208, unsettled, unstable; A.S. unsta Nolfæst, id.

unspennede, 158, d. unyoked, unbound; A.S. spannan, to join, to vuke.

unstrenede, 232, weakness, infirmity.

unstreneden, 138, to weaken, grow weak; pr. unstrencees, 270, 368; A.S. unstreng, weak.

unstronge, 278, infirm, weak; com. unstrengre, weaker.

untalelicho, 144, 410, indescribable, innumerable; A.S. tellan, to tell, to number; P.E. untellable. unifica, 142, d. waves; A.S. yo, a wave; v. uben.

undeau, 70, 152, 200, undeawe, 200, 374, a fault, sin, vice; pl. undeawes, 132, 176, 252, 332; A.S. undeau, id.

un Scode, 312, 358, aliens, foreigners, enemies; A.S. beed, a people, country.

untiffed, 420, unadarned, v atiffen.

undone, 202, unpleasantness; A. undane, id. unbone, 236, unbonckes, 335, unbenkes, 122, underignedly, unwillingly; A.S. bonoun, to the set.

untime, 344, unseasonableness; A.S. untima,

untowe, 102, 170, untowen, 372, untowune, 342, improper, indecent, immoral; A.S. ungetogun, rude.

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weeb, 322, a web.

weofde, 316, e. an altar.

weolene, 246, 306, the sky, welkin; A.S. wolcen, id. weole, 192, 196, 198, 398, wealth, prosperity; A.S. weln, id.

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weore, 398, b. a man; A.S. wer, weor, id.

weoredes, 30, e. a kant, a company; A.S. weorod, a multitude, a host.

weorpen, 404, weorpe5, 88, v. worpen.

weorre, 72, 404, war, strife; A.S. wer, id.; Se. weir.

to make war, attack, fight; pr. weorren. weorre8, 60, 186, 196, 246, 262, 348; p.p. i-weorred, 390, engaged in war; A.S. war, car.

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weste, 291, g. conscions; A S. witan, to busic. weomede, 16, 96, 170, 172, 318, 346, an altar; A.S. weobed, id

woox, 258, v. waeself.

wepnen, 60, 240, 366, respons; A.S. wepon, a

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werge's, 252, 262, b. wearwik; pl. wergen, 262, b. weary; A.S. werian, to grow weary.

wergunge, 252, mearying.

weri. 352, a man; A.S. wer, id.

werien, 52, 18, 304, to defend, erense, gward, stop; pr. weried, 216, werest, 204, wered, 312, 414; p. wereden, 304; pr. sub. weren, 80, g.; imp. were, 100; A.S. werian, id.

werien, 4, 6, 418, to wear, put on; A.S. woran,

werian, werigean, id.

weriunge, 8, 368, werunge, 8, a. wearing.

women, 330, to forbid, refuse, prevent, wars; pr. weorned, 182, d , wernes, 60, a; p. wernde, 248; pr. sub. warnie, 270; A.S. wyrnan, id. wernunge, 330, a refusal.

werrest, 328, h. warst; A.S. wyrrest, id.

wete, 164, a drink, liquor, water; A.S. wets, id. wiceheereftes, 208, 268, witchcrafts; A.S. wieceereft, witcheraft.

wicke, 358, a. weak! wicked! A.S. wac, weak; wick, ceil, bad, v. Sir F. Madden's Glossary to William and the Werewolf. Wir; U. weich, saft, weak.

widful, wilfule, 168, d., v. r. wihtful, q. v.

widne, 56, wide; A.S. wide, id.

wielare, 106, a decemer, conjurer; A.S. wigelere, O CONTRACT.

wieles, 92, 224, 268, eiles, delusions; A.S. wigelung, incontation.

wif, 392, a comon.

wigeles, 300, wiles.

wigeled, 214, staggereth; A.S. wicellan, to stagger. wiglinge, 371, a. fighting, struggling; A.S. wig, marture

wihtful, 268, powerful; A.S. wihtfull, Leury; Se. wield, calcant.

wike, 344, 428, a week; A.S. wie, id.

wikke, 104, g. fool, bad, v. wicke,

wildene, 198, a. wilderne, 169, b. a vildernou; A.S. wild, wild.

wildes, 136, h. groweth wild, wanton.

wil-geone, 368, a free gift,

williame, 394, welcome.

willeliche, 328, 398, columnity.

willon, 200, 302, 340, 392, willingly, electfully, willes and woldes, purposely, degladly: signedly

willesful, 56, p. desirous.

williche, 134, b. columbardy, if it is not an error

for wishehe, q. v.

wilnen, 60, 148, 386, to desire; pt. wilnes, 202, 374; p. wilnede, 140, 404; imp. wilnie, 66; p.p. i-wilned, 60; A.S. wilnian, id.

wilminde []. hwilinde, t. r.j. 182, temp rat,

A.S. hwil, a whole, time,

wilnunge, 148, 278, derive.

wilsehrift, 340, voluntary confession.

wiltu, 196, 398, will thou.

wimlunge, 420, a. a sort of head-dress.

wimpel, 420, a wimple, a muffler.

wimpel-leas, 420, without wimple.

win, 428, mine.

win-berice, 296, a. wind-berien, 296, grapes,

winden, 270, windwe, 270, e. to winnow; pr. wint, 296, windes, 314, flieth up like chaff; im. windwede, 270, winnowed; A.S. windwian, id.

windwunge, 270, winnowing, n.

wingeardes, 294, rinegards; A.S. win-eard, a

cincyard.

winken, 288, to wink; A.S. wincian, id. But in this place its meaning perhaps is, to warer, to be irresolute; A.S. wancol, unstable, wavering: Sc. wankill, id.; P.E. wankly, frail, weith.

winstlunge. 238, wrestling; A.S. winnan, to contond, strive.

wipe's, 230, wipeth.

wirsum, 322, a. v. wursum.

wis, A.S. 64, 214, wise, prudent; comp. wisure, 198.

wise, 312, 318, wis, 96, a way, manner; pl.

wisen, 318; A.S. wise, id. wisliche, 104, 134, 138, 422, wisely, prudently; A.S. wislice, id.

wisluker, 234, 318, more wisely.

wisure, 198, 338, wiser.

wite, A.S. 4, 202, blame, reproach, a fine, extertion, witen, 4, 10, 14, 72, 202, 206, 208, 234, 312, 368, to guard, keep, take charge of; pr. wited, 10, 14; p. wuste, 270; pr. sub. wite, 28, 174, 430; imp. wite, 418, wite8, 422; p.p. i-wust,

48, 72, 318, 410,

witen, to know; pr. wot, 54, wat, 330, wost, 96, wate5, 236; p. waste, 110, 234; pr. sub. wate, 250; imp. wite, 90, i-wite8, 64, wute, 174, 190, 204, 340, 346, 426, wute8, 92, 248; p.p. wust, 156, i-wust, 156, b.; A.S. wissian, witan, to know.

witest, 304, blamest; A.S. witan, to blame, reprouch.

wi8, A.S. 224, 278, against.

wishuwen, 116, to avoid; pr. wisbuwes, 278, enadeth.

wibered, 238, d. fighteth against, resisteth; A.S. widerian, id.

widerwings, 196, 232, 238, adversaries, enemies; A.S. widerwine, an adversary.

wiSholden, 348, pr. pl. withhold. widi, 86, a willow; A.S. widig, id. wid ben, 284, upon condition.

widsahe, 288, c. refusal.

widsaken, 88, to gainsay; A.S. widsacan, id.

widseide, 238, v. widsiggen.

widniggen, 86, to gainsay, deny; pr. wibniggeb, 204, 238; imp. widsigged, 262; p. widseide, 238, 262; A.S. widseggan, id.

widnigginge, 288, rejuring, denging.

witnes, 248, 276, 282, 384, testiveth, saith, witte, sense, wit, mind, 64, 106; pl. wittes, 14,

174; A.S. witt, id. witterliche, 70, 15d, 162, f. 294, 316, 358, verily, with certainty, surely, distinctly; A.S. witodlice,

truly, verily, evidently. witless, 256, witless, insune,

witunge, 418, keeping, n.

winede, 308, took to wife, iwined, 216, p.p. wedded.

wiuene, 158, 382, a., g. pl. of women; A.S. wif, a woman.

wlatien, 86, 400, to louthe, nauseute; A.S. wimtian,

wintunge, 80, loathing; A.S. whatung, id. wheeh, 202, 400, wheach, 400, c. lukewarm; A.S.

whee, id. wlite, 98, c. 200, 398, beauty; A.S. wlite, id.

wo, 190, 220, 364, distress, harm, pain. woanes, 416, 418, a dwelling, abode; A.S. wa-Dian to dwell

woawes, 172, 242, ralls.

woo, 4, woke, 178, wenk, infirm; A.S. wac, wenk, woeliche, 294, feeldy.

wocnesse, 66, 232, 280, weakness; A.S. wacnys,

wod, 96, 120, 406, wode, 66, 164, mad, raging; A.S. wold, id.

wod-lege, 96, i. sheltering wood; A.S. wod, a wood, bleo, shade, shelter.

wodliche, 234, d. madly, strongly,

wooddre, 264, more enraged.

wodschipe, 120, 200, madness.

wolves, 398, a. moorth.

wohlac, 388, d. woning.

wolawo, 88, alas / well away /

wolden, 62, wolde, 64, would.

woldes, 304, wilfully.

wondrede, 214, 310, 362, wondrede, 156, 310, b. wontrede, 310, b. tribulatum, misery, amazement, feur of evil; A.S. wan, dread, wandian, be a frieid.

wone, 8, 26, 68, want, wanting; A.S. wana, BEEF NI.

woned, 166, wancth; A.S. wanian, to wane, de-

wonten, 344, 398, to want, to be wanting; pr.

wonted, 194, 282; pr. sub. wontie, 406; A.S.

wonn, wanting, descient. wop, A.S. 110, 156, 312, weeping, n. wopie, 376, meeping, adj.

word, A.S. 88, 198, reputation, word, saving, praise.

i-wordede, 78, worded, talkative,

wordnesse, 124, soundness; A.S. woord, worth, ruluc.

wori, 386, percerse.

wored, 386, distorteth; A.S. worian, to embroil, CCF.

worldliche, 234, in a worldly manner.

worpare, 212, one who throws, or darts.

worpen, 40, 166, 306, weorpen, 404, to cast, throw; pr. worpest, 52, worped, 240, 246, 252, 392, 404, weorped, 88; p. werp, 52, 230, 280; pr. sub. worpe, 96; p. sub. wurpe, 122, 382; imp. worp. 356; p.p. i-worpen, 368, wurp, 56; A.S. weorpan, to throw, cost. wostu, i. e. wotest tu, 276, 312, knowest thou?

wouh, 126, 158, 180, 188, 192, 286, 356, erong, rickedness, grief; pl. wouhwes, 190, wowes, 195, 352, wrongs; A.S. wob, wog, wrong, error, depravity.

woullinge, 204, wooing. wouldeche, 96, seduction.

wouhlecchunge, 388, wooing, courtship.

wowes, 346, 378, wolls; A.S. wall, weall, a wall. woware, 90, 390, 400, a woorr; A.S. wogere, id. wowe5, 388, 396, pr. woveth; p. wowude, 390,

woord; A.S. wogau, to woo, marry. wowunge, 116, wooing, courting, n.

wragelunge, 374, wraggunge, 374, a. struggling, revisting; A.S. wraxlung, wrestling.

wrakele, 102, 204, wretched, miscrable; A.S. wree, id.

wrakefulliche, 364, vengefully: A.S. wracu, re-

wrantiare, 222, 280, 374, a wrestler; A.S. wraxlere, id.

wrastled, 280, wrestleth; A.S. wraxlian, to wrestle. wrastin, 220, b. to rush, v. wresten in.

wrastlunge, 374, wrestlunge, 238, b. weestling, reaisting.

wrecohe, 56, 178, 330, wretched, miserable; A.S. wrecce, id.

wrechedom, 232, wretchedures.

wreche, 156, 286, revenge; A.S. wracu, wrace, wrecu, id.

wrecelies, 92, 388, wretches.

wrended, 252, pr. supporteth; pr. sub. wreedie, 142; A.S. wreadian, to support.

wreten, 304, 340, to accuse, espace, betray; p. wreib, 300; pr. aub. wreie, 300, 340; p.p. i-wreied, 172; pr.p. wreginde, 2, b., wreinde, 2: A.S. wrogan, to accuse.

wreifule, 302, 304, accusatory. wreiunge, 200, 304, exposing.

wreken, 280, to avenge; imp. wrekie, 186; A.S. wriecan, id.

wrench, 338, a turn, trick, artifice, stratugen; pl. wrenches, 270, 300 (wrenches, 92, h. l. wrecches]; A.S. wrene, a trick, froud.

wrenchen, 222, 201, to wrench, twist, throw, shrink; pr. wrenchest, 304, wrenche5, 212, 244, wrenchen mis, to distort.

wrenchfule, 268, artful.

wrosten, 374, to wrestle; A.S. wrantan, to writhe, tarist.

wresten in, 220, to rush in, force a way; A.S. inresan, to rich on, hrees, a gushing.

wredden, 312, 426, to vex, displesse, offend; pr. wreddet, 188, 352; p.p. i-wredded, 44; A.S. wraed, wrath, unger.

wredde, 118, 426, weath, anger, displeasure.

wrieles, 320, 322, wriheles, 420, a. acceriage; A.S. wrigyls, a garment.

wrien, 54, to cover, hide, conecal; pr. wrihb, 84, wried, 86, wread, 88, wrid, 380, wrih, 150; p. wreih, 300; p.p. i-wrien, 58, 388; A.S. wrigan, wreen, id.

wringed, 322, is wrang; A.S. wringen, to wring.

wrinnes, 238, d. strieeth, nighteth.

write, pr. 410, p. wrot, 358, p.p. i-written, 210, 410, written.

wrongwende, 254, turned wrong, areres,

wro8, 284, 320, angry

wrobere-hele, 100, 102, wrober-hele, 102, ruin, destruction.

wrosum, 322, wurmm, 274, parulent matter From U SOTE.

wude, 96, 102, a wood, wood, fuel; A.S. wudu. wnie, 148, b. wenk; A.S. wae, id.

wule, 154, wulled, 168, pr. will.

wulf, 120, wulue, 252, a walf, wuluene, 120, a the wolf, wolfish, A.S walf, id.

wummionlich, 274, womanly.

wunden, 60, 124, 292, sounds.

wunden, 124, to wound; pr. wunden, 124; p. wundede; p.p. i-wunded, 240, wounded; pr.p. wandinde, 60, warmling.

wunder, 72, c. 316, and. wundrie, 376, imp. wonder.

wune, 266, 326, custom, wont.

wunien, 134, 134, d. 158, 340, to dwell, inhabit; pr. wunie, 158, wuneS, 126, wunieS, 142; p. wunedo, 112, 172, 190, 410, wumwlest, 342; imp. wuno, 162; p.p. i-wuned; A.S. wuman, to dwell; Se, to wun, id.

i-wuned, 146, 206, 230, 320, 370, 390, accustomed, wont; imp. wunieö, 412.

wuniunge, 190, 250, wunnunge, 142, a dwelling, abiding.

wunne, 192, 196, 200, 354, 398, joy, prosperity; pl. wunnen, 240.

wunnen. 238, pr. pl. fight; p.p. i-wunnen, gained, won; A.S. winnan, to win, obtain by labour, fight.

wunnunge, 74, 142, 196, 350, a kabitation; A.S. wunnung; Sc. a winning, id.

wurchen, 6, to work, to do; pr. wurches, 44, 130, 138; p. wrouhte, 258, 272, 390; pr. sub. wurche, 352, 424; p.p. i-wrouhte, 418; pr.p. wurchinde, 144; A.S. wyrcan, id.

wurmes, 138, 208, worms, maggots, serpents; A.S. wyrm, a worm, a serpent.

wurseč, 326, pr. groweth worse; pr. sub. wursie, 228; p.p. i-wursed, 428, wursnet, 428, g.; A.S. wyrsian, to grow worse.

wursum, 274, a. v. wrusum. wurd. 150, wurde, 138, value, price, worth; A.S.

wyrth, id.

i-wurden, 52, 96, 128, 140, 214, 218, 414, i-wurd, 150, i-wurde, 86, 96, to be, to become, be made; pr. i-wurded, 128, i-wurdet; p. i-weard, 236, ward, 236, f. weard, 244; pr. sub. i-wurde, 372; A.S. geweorden, id.

wurdfule, 140, precious; A.S. wurdfull, worthy, honourable.

wuröliche, 174, worthily; A.S. wurölice, id. wuröschipe, 278, worship, honour; A.S. wuröscipe, id.

wuruhte, 284, a maker, an artificer.

yleslipes, ylespilles, 418, h. hedgehog's skins:
A.S. igil, eil, yl. a hedgehog; Sc. lap, a covering; Fr. poil, fur, skin.

CORRECTIONS AND ADDITIONS.

Page	line	for	read
8	note b.	pullich	bullich.
38	9	wened	weneő.
59	27	thee	that.
66	26	ewarre	iwarre: also in Gloss. Index.
71	19	except, &c.	but ye may say, Assuredly, certainly.
96	11	i-wurden	i-wuröen.
107	31	stale	plain.
112	note b.	devue	derue.
148	8	bitocnet	bitocned.
187	21	add	He forbids it, and saith, Let, &c.
198	12	i-hered	i-hereő.
212	8	wrenched	wrencheő.
59	25	lutel	tutel.
214	6	padereő	pačereč,
215	23	tablecloth	cup.
218	17	instructed	corrected.
241	4	beat, &c.	frown, look displeased and angry.
245	12	high	in haste.
274	27	wredde	wredde.
275	31	swelling	inflammation,
277	28	climed	climbed
288	note c.	wiősake	wičsahe.
299	4	necessary.	serviceable.
304	32	preote	preote.
313	12	disgrace	offend.
99	18	pay	pays.
99	19	feel	feels.
330	29	godes	Godes.
837	10	in an instant	at the last moment,
528	note h.	werres	werrest.
341	18	accurrence	occurrence.
344	4	sheden	scheden.
368	18	ingratitute	ingratitude.
885	15	know	knew.
424	note c.	inwid	inwið.
448		A S. healden	A.S. healdan.

WINTEINSTER:

CAMDEN



SOCIETY.

FOR THE PUBLICATION OF

EARLY HISTORICAL AND LITERARY REMAINS.

AT a General Meeting of the Camden Society held at the Freemasons' Tavern, Great Queen Street, Lincoln's Inn Fields, on Monday, the 2nd of May, 1853.

THE LORD BRAYBROOKE, THE PRESIDENT, IN THE CHAIR,

THE President having opened the business of the Meeting,

The Secretary read the Report of the Council agreed upon at their meeting of the 20th of April, whereupon it was

Resolved, That the Report of the Council be received and adopted, and that the Thanks of the Society be given to the Director and Council for their services, to the Local Secretaries, to the Editors of the Publications of the past year, and to Sir Harry Verney for the liberality with which he has placed his Papers at the service of the Society.

The Secretary then read the Report of the Auditors, agreed upon at their Meeting of the 20th of April, whereupon it was

Resolved, That the said Report be received and adopted, and that the Thanks of the Society be given to the Auditors for their services.

Thanks having been voted to the Treasurer and to the Secretary, the

Meeting proceeded to the election of a President and Council for the year next ensuing; when,

The Right Hon. Lord BRAYBROOKE, F.S.A.

was elected PRESIDENT; and

WILLIAM HENRY BLAAUW, Esq. M.A. F.S.A.
JOHN BRUCE, Esq. Treas. S.A.
JOHN PAYNE COLLIER, Esq. V.P.S.A.
WILLIAM DURRANT COOPER, Esq. F.S.A.
BOLTON CORNEY, Esq. M.R.S.L.
PETER CUNNINGHAM, Esq. F.S.A.
Sir HENRY ELLIS, K.H. F.R.S. Sec. S.A.
EDWARD FOSS, Esq. F.S.A.
The Rev. Joseph Hunter, F.S.A.
The Rev. Lambert B. Larking, M.A.
Sir Frederick Madden, K.H. F.R.S.

FREDERICK OUVRY, Esq. F.S.A.
The LORD VISCOUNT STRANGFORD, G.C.B. F.R.S. Director S.A.

WILLIAM JOHN THOMS, Esq. F.S.A. and Sir Charles G. Young, F.S.A. Garter.

were elected as the Council; and

ROBERT W. BLENCOWE, Esq. M.A. F.S.A. JAMES CROSBY, Esq. F.S.A. and WILLIAM SALT, Esq. F.S A.

were elected Auditors of the Society for the ensuing year.

Thanks were then voted to the President for the warm interest always taken by him in the proceedings of the Society, and for his kind and able conduct in the Chair.

ELECTION OF OFFICERS, 1853.

AT a MEETING of the COUNCIL of the Camden Society held at No. 25, Parliament Street, Westminster, on Wednesday the 13th May, 1853, the Council having proceeded to the Election of Officers,—

JOHN BRUCE, Esq. was elected Director; JOHN PAYNE COLLIER, Esq. Treasurer; and WILLIAM J. THOMS, Esq. Secretary, for the Year next ensuing.

REPORT OF THE COUNCIL

OF

THE CAMDEN SOCIETY,

ELECTED 3rd MAY, 1852.

THE COUNCIL of the Camden Society, elected on the 3rd of May, 1852, have pleasure in referring to the Report of the Auditors as a proof that the condition of the Society has not deteriorated during their year of office.

The Council have to regret the deaths during the past year of the following Members:—

JOHN BARNARD, Esq.
Rev. THOMAS DYER, M.A.
WILLIAM EMPSON, Esq.
JOHN FORSTER, Esq.
JOHN PALMER, Esq.

THOMAS PONTON, Esq.

JAMES YEELES Row, Esq.

Mrs. Saunders.

The Earl of Shrewsbury.

The publications of the past year have been-

1. THE CAMDEN MISCELLANY, VOLUME THE SECOND, containing—1. Account of the Expenses of John of Brabant and Henry and Thomas of Lancaster, 1292-3; edited by Joseph Burtt, Esq. 2. Household Account of the Princess Elizabeth, 1551-2; edited by the Lord Viscount Strangford. 3. The Request and Suite of a Truehearted Englishman, written by William Cholmeley, 1553; edited by William J. Thoms, Esq. 4. Discovery of the Jesuits' College at Clerkenwell in March 1627-8; edited by John Gough Nichols, Esq. 5. Trelawny Papers; edited by William Durhant Cooper, Esq. —and 6. Autobiography of William Taswell, D.D.; edited by George Percy Elliott, Esq.

The satisfaction which this volume has given to the Members generally, from its varied character and the useful illustration afforded by the several documents contained in it to the history of the different periods to which they respectively relate, has determined the Council to endeavour to produce another volume of similar character at no very distant period.

II. Letters and Papers of the Verney Family down to the end of the year 1639. Printed from the original MSS, in the possession of Sir Harry Verney, Bart. Edited by John Bruce, Esq.

This volume has been so recently completed that it is probably not yet in the hands of all the Members. It will, it is confidently hoped, be found a valuable addition to our materials for the history of the important times to which it is brought down. The Society will doubtless remember that this is not the first volume which the Camden Society owes to the liberal manner in which Sir Harry Verney has placed his collections at their service; and will probably think it right to mark, by a special vote, their recognition of his liberality, and their hope of a further contribution from his collections.

The third publication for the past year will be-

III. Regulæ Inclusarum: The Ancren Rewle: A Treatise on the Rules and Duties of Monastic Life, in the Anglo-Saxon Dialect of the 13th Century. Edited by the Rev. James Morton, B.D., Prebendary of Lincoln. (Nearly ready.)

The Council have also to announce that the Editor of the Letters of Lady Brilliana Harley authorises them to say that the first volume for the year now commencing is so far advanced at press that its publication may be looked for in the course of a few weeks.

The following works have been added to the List of Suggested Publications during the past year:—

- I. The Poor Man's Mirror, A Wickliffite Tract written by Bishop Pecock. To be edited from a MS, in Archbishop Tenison's Library by the Rev. PHILIT HALK HALE, B.A.
- 11. Privy Purse Expenses of King William the Third. To be edited by J. Y. AKERMAN, Esq., Sec. S. A.
- III. An historical Narrative of the two Howses' of Parliament, and either of them, their Committees and Agents', violent Proceedings against Sir Roger Twysden: their imprisoning his person, sequestering his estate, cutting down his Woods or Tymber, to his almost undoing and forcing him in the end to a composition for his own. From the original in the possession of the Rev. LAMBERT B. LARKING, M.A.
- IV. The Ancient Divisions, Measurements, Customs, &c. of Wales. Written in 1637 by Robert Lloyd of the Pixe Office, at the request of Owen Wynne. To be edited by George Hillier, Esq.
- V. Extent of the Estates of the Hospitalers in England. Taken under the direction of Prior Philip de Thame, A.D. 1338; from the original in the Public Library at Malta. To be edited by the REV. LAMBERT B. LARKING, M.A.
- VI. Narrative of the Services of M. Dumont Bostaquet in Iroland. To be edited by The Rev. James Henthous Todd, D.D.

It will be in the recollection of the Society that a Memorial was presented to His Grace the Archbishop of Canterbury in April, 1848, praying that steps might be adopted to give facilities to literary men to make researches among the registered Wills in the Prerogative Office, Doctors' Commons, and that His Grace informed the President and Council in reply, that he had no control whatever over the fees taken in that department. The recent appointment of a Commission to inquire into the Law and Jurisdiction of the Ecclesiastical and other Courts in relation to Matters Testamentary, seemed to the Council to afford an opportunity of bringing the subject again under the notice of those who might be able to suggest a remedy for the inconvenience complained of. Accordingly, on the 28th of January last, the President and Council addressed to those Commissioners a Memorial, of which the following is a copy:—

To the Right Honourable and Honourable the Commissioners appointed by Her Majesty to inquire into the Law and Jurisdiction of the Ecclesiastical and other Courts in relation to Matters Testamentary.

My Lords and Gentlemen,

We, the undersigned, being the President and Council of the Camden Society, for the Publication of Early Historical and Literary Remains, beg to submit to your consideration a copy of a Memorial presented on the 13th April, 1848, by the President and then Council of this Society, to his Grace the Archbishop of Canterbury, praying that such changes might be made in the regulations of the Prerogative Office as might assimilate its practice to that of the Public Record Office, so far as regards the inspection of the books of entry of ancient Wills, or that such other remedy might be applied to the inconveniences stated in that Memorial as to his Grace might seem fit.

In reply to that Memorial his Grace was pleased to inform the Memorialists that

he had no control whatever over the fees taken in the Prerogative Office.

The Memorialists had not adopted the course of applying to his Grace the Archbishop until they had in vain endeavoured to obtain from the authorities of the Prerogative Office, Messrs. Dyneley, Iggulden, and Gostling, some modification of their rules in favour of literary inquirers. The answer of his Grace the Archbishop left them, therefore, without present remedy.

The grievance complained of continues entirely unaltered up to the present time. In all other public repositories to which in the course of our inquiries we have had occasion to apply, we have found a general and predominant feeling of the national importance of the cultivation of literature, and especially of that branch of it which relates to the past history of our own country. Every one seems heartily willing to promote historical inquiries. The Public Record Offices are now opened to persons engaged in literary pursuits by arrangements of the most satisfactory and liberal character. His Grace the Archbishop of Canterbury gives permission to literary men to search such of the early registers of his see as are in his own possession at Lambeth. Access is given to the registers of the Bishop of London; and throughout the kingdom private persons having in their possession historical documents are

almost without exception not only willing but anxious to assist our inquiries. The authorities of the Prerogative Office in Doctors' Commons, perhaps, stand alone in their total want of sympathy with literature, and in their exclusion of literary inquirers by stringent rules, harshly, and in some instances even offensively, enforced.

We have the honour to be,

My Lords and Gentlemen,

Your most obedient and very humble servants,

(Signed)

BRAYBROOKE, President.

JOHN BRUCE, Director.
C. PURTON COOPER.
J. PAYNE COLLIER, Treas.
W. R. DRAKE.
EDWD. FOSS.
PETER LEVESQUE.
STRANGFORD.

W. H. BLAAUW.
W. DURRANT COOPER.
BOLTON CORNEY.
HENRY ELLIS.
LAMBERT B. LARKING.
FREDK. OUVRY.
WILLIAM J. THOMS, Secy.

25, Parliament Street, Westminster, January, 1858.

The Commissioners have acknowledged the receipt of this Memorial, and the Council hope that the step they have taken will meet with the approval of this Meeting, as an evidence of their anxiety to use the influence of the Camden Society for the promotion of historical investigation, and will also lead to some remedy for the great grievances to which literary men are at present subjected in the office of the Prerogative Court of Canterbury.

(Signed)

JOHN BRUCE, Director.
WILLIAM J. THOMS, Secretary.

REPORT OF THE AUDITORS,

DATED APRIL 20, 1853.

WE, the Auditors appointed to audit the Accounts of the Camden Society, report to the Society, that the Treasurer has exhibited to us an account of the Receipts and Expenditure of the Society, from the 1st of April, 1852, to the 31st of March, 1853, and that we have examined the said accounts, with the vouchers relating thereto, and find the same to be correct and satisfactory.

And we further report, that the following is an Abstract of the Receipts and Expenditure during the period we have mentioned.

RECKIPTS.	€.	B.	đ.	Expenditure.	£.	a.	d.
Bulance of last year's account	250		11	Paid for printing and paper of 750 copies of "Chronicle			
Received on account of Members				of Grey Friara"	70	18	4
whose Subscriptions were in ar-				The like for 750 copies of "Camden Miscellany, Vol. II."	122	14	9
rear at the last Audit	98	0	0	The like for 750 copies of the " Verney Papers "	156	3	0
The like on account of Subscrip-				Paid for binding 700 copies "Grey Priars Chronicle"	27	3	0
tions due 1st May, 1852	414	0	0	The like for 700 copies of "Miscellany, Vol. II."	28	0	0
The like on account of Subscriptions				Paid for binding Volumes of former years	2	2	0
due 1st May next	109	0	0	Paid for Transcripts	14	16	8
One year's dividend on £948 11s.0d.				Paid for delivery and transmission of 700 copies of			
3 per Cent. Consols, standing in				"Chroniele of Grey Friars" and "Camden Miscel-			
the names of the Trustees of the				lany, Vol. 11." with paper for wrapper, &c	15	18	1
Society, deducting property-tax	27	9	0	Paid for Wood Engraving	8	1	6
			1	Pnid for Advertisements	2	5	6
			/	Paid for Miscellaneous Printing, Reports, Circulars, &c.	6	10	8
		,		One year's payment for keeping Accounts and General			
				Correspondence of the Society	52	10	0
		/		Paid for the expenses of last General Meeting	2	7	0
	/			Paid for postage, carriage of parcels, stationery, and			
				other petty cash expenses	10	18	9
				By repayment of one year's Subscription paid in error	1	0	0
	/			Balance	288	8	4
	-						
4	2809	16	11		809	16	11
			-				-

And we, the Auditors, further state, that the Treasurer has reported to us, that over and above the present balance of £288 8s. 4d. there are outstanding various subscriptions of Foreign Members, of Members resident at a distance from London, &c. which the Treasurer sees no reason to doubt will shortly be received.

PETER CUNNINGHAM, Auditors.

20th April, 1853.

WORKS OF THE CAMDEN SOCIETY.

For the Subscription of 1838-9.

- 1. Restoration of King Edward IV.
- 2. Kyng Johan, by Bishop Bale.
- 3. Deposition of Richard II.
- 4. Plumpton Correspondence.
- 5. Anecdotes and Traditions.

For 1839.

- 6. Political Songs.
- 7. Hayward's Annals of Elizabeth.
- 8. Ecclesiastical Documents.
- 9. Norden's Description of Essex.
- 10. Warkworth's Chronicle.
- 11. Kemp's Nine Daies Wonder.

For 1840.

- 12. The Egerton Papers.
- 13. Chronica Jocelini de Brakelonda,
- 14. Irish Narratives, 1641 and 1690.
- 15. Rishanger's Chronicle.

For 1841.

- 16. Poems of Walter Mapes.
- 17. Travels of Nicander Nucius.
- 18. Three Metrical Romances.
- 19. Diary of Dr. John Dec.

For 1842.

- 20. Apology for the Lollards.
- 21. Rutland Papers.
- 22. Diary of Bishop Cartwright.
- 23. Letters of Eminent Literary Men.
- 24. Proceedings against Dame Alice Kyteler.

For 1843.

- 25. Promptorium Parvulorum: Tom. I.
- 26. Suppression of the Monasteries.
- 27. Leycester Correspondence.

For 1844.

- 28. French Chronicle of London.
- 29. Polydore Vergil.
- 30. The Thornton Romances.
- 31. Verney's Notes of Long Parliament.

For 1845.

- 32. Autobiography of Sir J. Bramston.
- 33. Correspondence of Duke of Perth.
- 34. Liber de Antiquis Legibus.
- 35. The Chronicle of Calaus.

For 1846.

- 36. Polydore Vergil's History, Vol. I.
- 37. Italian Relation of England.
- 38. Church of Middleham.
- 39. The Camden Miscellany, Vol. 1.

For 1847.

- 40. Life of Lord Grev of Wilton.
- 41. Diary of Walter Youge, Esq.
- 42. Diary of Henry Machyn.

For 1848.

- 43. Visitation of Huntingdonshire.
- 44. Obituary of Richard Smyth.
- 45. Twysden on Government of England.

For 1849.

- 46. Letters of Elizabeth and James VI.
- 47. Chronicon l'etroburgense.
- 48. Queen Jane and Queen Mary.

For 1850.

- 49. Bury Wills and Inventories.
- 50. Mapes de Nugis Curialium.
- 51. Pilgrimage of Sir R. Guylford.

For 1851.

- 52. Secret Services of Charles II. and James II.
- 53. Chronicle of the Grey Friars.
- 54. Promptorium Parvulorum, Tom. 11.

For 1852.

- 55. 'The Camden Miscellany, Vol. II.
- 56. Verney Papers to 1639.
- 57. Regulm Inclusarum: The Aueren
 Riwle

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